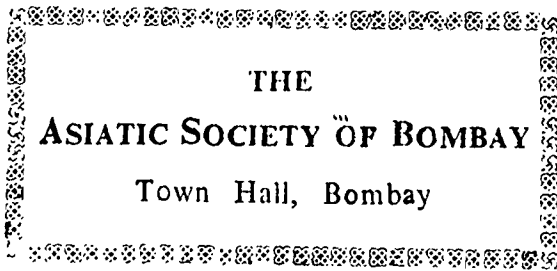




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THE  
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THE  
CHRISTIAN OBSERVER

CONDUCTED BY

MEMBERS

OF THE

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vol 19

FOR THE YEAR 1820.

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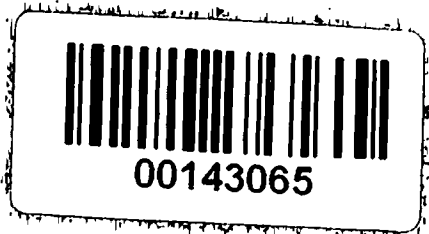
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1821.

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## P R E F A C E.

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WE entered upon the year which has just closed with hopes, we lament to say, that have not been realized. At its commencement, the alarm excited in every Christian and patriotic mind, by the tumultuous meetings and other inflammatory proceedings of the disaffected, had begun to subside; and we ventured to hope, that the laws which had just passed for repressing these evils, and especially for checking the licentiousness of the press, would afford a salutary respite, until the wisdom and paternal care of the Legislature and the Government should, by the blessing of God, be enabled to adopt remedial measures of a more permanent and efficient character.

Scarcely, however, had the past year opened, when the revered Monarch who had so long swayed the sceptre of these realms was called, as we trust, to a brighter crown. The new reign was ushered in under circumstances of a very distressing kind. It had scarcely commenced, when a severe though short illness threatened the life of the King, and a band of assassins had nearly effected the murder of all the members of his cabinet, with a view to the entire overthrow of the government.

That most perplexing domestic question was then also raised, which has since so greatly agitated the Nation, and which has produced this injurious effect, among others, that almost all those great measures, for the general benefit of the country, to which we have so often alluded, continue in abeyance. Besides this, serious mischiefs of a moral kind must have resulted from the painful inquiry which has been the popular subject of conversation for so long a time. The blasphemous pages of Carlile, whose conviction towards the close of the preceding year had given general satisfaction,

## PREFACE.

were confined to comparatively few readers; but this contaminating topic has polluted every newspaper, and found its way to every hamlet in the kingdom.

Nor have the political ill effects been less visible than the moral. The seditious press, taking advantage of this disastrous subject, has exerted its utmost influence (with what success let facts speak) to revive and increase a spirit of disaffection to the constituted authorities in church and state, and to bring into hatred and contempt all that had hitherto been deemed most sacred among us.

There is, however, one favourable result, which, we venture to hope, may eventually issue from these mournful occurrences: they will, we trust, rouse to new and combined exertion those who may have hitherto looked with indifference upon the awful indications, both civil and religious, of the times in which we live. Something, indeed, has been already done both by individuals and by benevolent institutions, to stem the torrent of evil. We have witnessed, for example, with much pleasure, the labours of the Society for promoting Christian Knowledge, aided by persons of influence in various parts of the country, in preparing and distributing suitable antidotes to the infidel poison which has been circulated so extensively throughout the land. We have also seen the laudable and, so far as its ability extended, the successful efforts of the Society for the Suppression of Vice to restrain these evils; and, in consequence of the eminent services which, with its slender means, that body has rendered to the community at large, we have observed with satisfaction a striking change in the general opinion respecting it. That much-abused Society has on the present occasion well vindicated its claim to public confidence. It has stood in the gap, and stayed, in some measure, the pestilence of blasphemous and infidel publications. But we would hope that its efforts will now become far more extended and decisive; and that such of our nobility, prelacy, and other influential classes as may have hitherto looked with apathy upon the aspect of the times, will at length feel themselves called upon to unite in zealous, active, and persevering exertions for the public welfare. While every thing seems shaking around us; while, in the course of a single year, we have witnessed no less than three Revolutions in the South of Europe; and while there are not wanting those who would be glad to effect a similar convulsion in our own land, let each ask himself, "What am I doing to alleviate distress, to impart knowledge, to conciliate



affection, in my own immediate circle, that, as far as in me lies, I may be instrumental in stemming the anti-moral and anti-social torrent? Am I diligently promoting that pure and undefiled religion which is the best cement of states, as well as the only guarantee for the temporal or eternal happiness of individuals? Am I setting a religious example in my own person? Am I exerting myself for the Christian discipline and instruction of my family; for the religious education of the poor; for the extension of the Gospel; for the salvation of all mankind?" We would hope that many who have hitherto looked coldly on such exertions, or who have even opposed them, will at length feel the force of their obligations, and respond to the call which is imperatively made, by the present circumstances of the country, on the combined beneficence of every individual who is interested in its prosperity. The state of the Church, in particular, calls for serious consideration; and much is required to restore it to its due popularity and efficiency. It demands an active, humble, self-denying, and devotional clergy; men who may gain the hearts and the confidence of the people, and who will faithfully "watch for souls as they that must give account;" and it demands a very large augmentation of their numbers. It demands, in its ecclesiastical governors, no ordinary share of piety, discretion, and vigilance. It asks, especially, for kind and healing measures—measures which may counteract the popular ferment against the clergy and the church; measures, we do not scruple to say, the very reverse of those which some zealous party-men are desirous of carrying into effect. But we drop this subject for the present, as we shall shortly have occasion to allude to it again, in examining the new articles of religion imposed on candidates for holy orders, by the Bishop of Peterborough, which, as if we had not controversies enough on our hands, already promise to furnish a fruitful source of ecclesiastical warfare during the year that is before us.

We cannot conclude this address without expressing our gratitude to our friends, correspondents, and subscribers, for their favours and indulgence; and earnestly requesting their prayers to the Author of every good and perfect gift, that we may be enabled to conduct our labours in such a manner as shall best tend to his glory, to the welfare of his church, and to the temporal and eternal benefit of mankind.



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THE  
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RELIGIOUS COMMUNICATIONS.

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*For the Christian Observer.*

CHRISTIAN MOTIVES.

**I**N books of practical divinity, the reader is frequently and justly reminded, that Christianity is a religion of motives; and scarcely a sermon is preached, or an essay written on the subject of self-examination, without urgent exhortations to make our *motives* the primary objects of scrutiny. But, in endeavouring to reduce those injunctions to practice, a variety of questions often arise, which cannot be provided for in a few cursory instructions. It requires a deep acquaintance with the human heart, and a considerable facility in reducing a multiplicity of details to a few plain and pointed principles, to enable an instructor, especially from the pulpit, to give to exhortations of this kind their full effect. The meshes of the moral net are often at once too large and too small: the lubricity of many who ought to be arrested, enables them to escape; while some who were not intended to be included; are intangled on account of their dread of danger. Many a penitent has been unnecessarily distressed by a discourse which, forcible as it was, failed to burst the web of sophistry which a hardened transgressor had wound around his heart.

The doctrine of motives seems particularly liable to this double failure. To lower the standard, would neither be scriptural nor allowable; yet, if a *just* standard be erected, the humble Christian is apt to feel dejected from the

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magnitude of his defects, while the deliberate sinner tranquillizes his conscience with the reflection, that as such a degree of elevation is obviously unattainable, it is of very little importance to attempt the first stages of approximation. The chief difficulty appears to be, not so much in laying down general rules, as in providing for anomalies and peculiarities; and contriving that these shall be such as to include all those cases which are intended to be excepted, without covering others of a doubtful description. To do this completely must be impossible, as long as the heart of one man is contrite and that of another callous; one rendered honest and simple by the salutary operation of the Holy Spirit, the other in its natural state of carelessness and insensibility. Yet to attempt the task is, doubtless, the business of every Christian instructor, in order that he may not wound where he should heal, or heal where he should wound.—Broad undefined assertions on the subject of motives seldom benefit either party: it is by pointing out the real shades and distinctions of character, that the formalist finds himself convicted, and the penitent is released. Generalities are easily avoided by those who wish to palliate or conceal their guilt; while they are often equally liable to “make the heart of the righteous sad, whom God hath not made sad\*.”

\* A somewhat similar remark may be applied to vague and indefinite descriptions of the sinfulness of the human heart. A decently moral auditor is

B

In every consideration of motives, with a view to self-examination, it is necessary to inquire what ought to be (and to a considerable extent must be) the leading principle, the master passion, if we may so speak, of a renovated mind. We may reply in the words of the Apostle, "Whether ye eat or drink, or whatever ye do, do all to the glory of God." As the great object proposed to himself by the Creator, in all his works, has ever been the development of his own glory, so the Christian should be incited by a similar principle. This anxiety for the glory of God, of course, includes love to him. We may, therefore, justly say that as self-love is the ruling principle of the natural mind, love to God ought to be, and will be, that of the renewed. This primary incentive is applicable to every circumstance of life, and may be ramified into all the details of our moral, social, and religious, condition. It is

more likely to be misled, than convinced by such statements. Contrasting himself with the hideous picture, without possessing that Christian sensibility which would lead him to discover the original features of resemblance—features which, but for the restraining grace of God, might have displayed themselves in the direst lineaments of the full-sized image—he takes credit for all that he conceives himself to want of the alleged standard of deformity, instead of feeling abased at the actual turpitude of his *acknowledged* transgressions. It is easy to conceive the recoil in a mind not open to religious truth, and not aware of the deeply rooted evil of our fallen nature, at hearing an auditory at large addressed, for example (as the writer of this remembers once to have done,) in the language of St. Peter to Simon Magus. It is perfectly true that the germ of every sin is in every heart; but, where the preventing grace of God, acting through the medium of a good education, moral instruction, natural modesty of character, and similar circumstances, has not suffered the bud to expand and ripen into full-blown atrocities; such a regard should be paid to the actual facts

not necessary, in the present remarks, to enter into the origin and progress of this great principle. Doubtless, many advanced Christians have so long "grown in grace, and in the knowledge of their Lord and Saviour Jesus Christ," that the principle has become, as it were, a new instinct; a second nature often operating independently of personal considerations, and exerting itself without any immediate reference to benefits hoped for or conferred. Such, at least, is usually considered to be the nature of the love of angels to God; though, even in the case of those heavenly beings themselves, a remembrance of mercies received is, probably, one great ingredient in this celestial compound. It is certainly so in the case of "the spirits of the just made perfect;" for, in attributing praise to the glorified Redeemer, they were heard in the Apocalypse to exclaim, "Thou art worthy; for

of the case, as to avoid rendering the whole instruction ineffectual on the alleged ground of its palpable inapplicability. To describe the human character as radically bad as it is, and as it is represented in Scripture, and yet to preserve, even in the eyes of the culprit himself, an undeniable verisimilitude, is a point which cannot be attained without much observation of the secret windings of the heart, with a constant habit of self-scrutiny, and an attentive study of the sacred volume. Dr. Chalmers's sermons furnish many admirable specimens of this useful talent. No man can speak more decisively and strongly of the natural character of the human heart, and of the extent of our sin both original and actual; yet, with such a just discrimination of character, such a judicious disentanglement of motives, such a perspicacious knowledge of the particular points to be pressed, and such honest skill and boldness in pressing them, that it is impossible for the most moral man, with any shew of justice, to plead guiltless to his charges, or to exempt himself from the censure on the ground of its being a mere exaggerated declamation.

thou wast slain, and hast redeemed us to God by thy blood, and hast made us unto God kings and priests." Upon earth, our love to God must still more decisively assume this shape of gratitude;—"we love Him because he first loved us;"—and St. Paul, who so well knew by experience the motives that actuate the renewed heart, expressly asserts, that "the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for us, that we who live through him should not live to ourselves, but unto him who loved us, and gave himself for us."

It is clear then, that love to God, under the various names which it may assume, according as connected with his glory or our own interest, is the leading motive of a renovated mind. It is equally certain that no Christian, however exalted in divine attainments, can be said to do every thing immediately and directly from this most elevated principle. His love to his neighbour, for example, will not unfrequently be connected with minor motives. Pity, for instance, will often influence a good man to actions, which, by the theory, ought to have sprang immediately from love to God. Thus, with the primary motive, may be mixed various others of a good though not of the highest tendency. Descending lower, more doubtful motives begin to come in play.—A large class of actions is influenced by a sort of harmless partialities, where, in strict speech, no inferior motive to the one before mentioned, ought to have been admitted. Again; a course of action, good in itself, is begun from, perhaps, an inferior motive; but the motive improves by degrees, and becomes sublimed from its more impure elements. A contrary case is equally observable: many a good scheme has been begun with a holy motive, but has continued to be pursued long after

the original motive has degenerated. It is a common subject of complaint with the most devoted Christians, that projects which they commenced in pure disinterestedness, have involved, in the course of their progress, a degree of pride, party-spirit, obstinacy, and love of applause, which, like the "thorn in the flesh," inflicted upon the Apostle, has served to abase them in the sight of God, when they have appeared to others far removed from any immediate necessity for that humbling process.

The foregoing is but a very cursory specimen of the questions which may arise in the mind of the most intelligent Christian, in reducing the doctrine of motives to practice for the purpose of self-examination. In an uncultivated mind, especially where the judgment is weak and the conscience scrupulous, the difficulties will be correspondingly numerous and formidable. No person can converse with the poor and ignorant on subjects of practical religion, without perceiving that their want of enlarged ideas renders it difficult for them to view the doctrine of motives in a right aspect. In being taught the duty of examining into the state of their affections and heart, they are sometimes apt to become remiss in attending to the qualities of actions. The direct contrary was the more natural propensity; for the uninstructed conscience is usually quite content if the action be right, whatever might have been the source from which it sprang. As it is only the conduct that immediately affects society, men, in general, are attentive solely to the external demeanour; and it is not without some difficulty, that an uninstructed mind is led to feel the importance of rising higher, from the stream to the fountain, from the action to the principle, from the conduct to the heart. But this point once gained, the difficulty is often on the other side.



Once persuaded, by whatever process, and whether truly or falsely, that his *heart* is "right with God," an ill-instructed person naturally begins to attach less importance to an examination of his *conduct* than so momentous an inquiry deserves. Hence, perhaps, among other reasons, the too common inclination among some of the religious poor to semi-antinomian preaching.—They cannot conceive of an examination into actions, without connecting with it their former ideas of the importance of actions independently of motives; and hence practical preaching savours, in their minds, of "legality," and a want of acquaintance with the doctrines of grace. It is often as difficult to convince an illiterate and self-conceited religionist, that though God regards the heart, he inspects the conduct also, as it is to convince an illiterate and self-conceited formalist of the converse of the proposition. If any reader doubt the truth of this remark, let him select a fit subject for the experiment, and try to touch his conscience with compunction for some of his practical sins; such as defects in temper, or little subterfuges and evasions in trade, and it will be well if he do not receive some such answer as, "Oh! I see you are for works," &c. &c.

A difficulty of a quite opposite nature, which the poor and ignorant find in examining themselves on the question of motives, is by measuring their motives by their actions, even when those actions are of an involuntary kind. "If my affections were duly set upon heavenly things," said a sickly labourer, fatigued with the toils of harvest and the oppressive heat of a solstitial sun, "I should not have slept yesterday afternoon during the sermon." The intelligent reader will readily multiply examples, and deduce from them the necessary solution.

A still more common difficulty in the examination of motives, arises from the infrequency of the

practice. Few persons, comparatively, are sufficiently in the habit of analysing their affections, to be able instantly to retrace the motives of their conduct. When charged with incorrect or inadequate principles of action—and it is certain that all principles not derived from religion, when scripturally analysed, will be found such—persons in general are unwilling to admit the accusation, for want of really knowing what are the secret springs of their conduct. Self-knowledge is an advantage as rare as it has ever been considered valuable. A great point has been gained when persons can be induced seriously to ask themselves what are their secret views and principles; and till the importance of this question is duly felt, the most close and urgent appeal will be usually lost upon them. The decorum of the senate does not allow the imputation of motives; and though the pulpit is not restricted in the same way, nor ought to be, as the analyzation of the human heart is one of its most important duties; yet, care should be taken that there be no exaggeration, and that nothing be overstated, in order to make out a case sufficiently strong for the severe remarks that are intended to be grounded upon it. To the want of this sobriety may, perhaps, be imputed a part at least of what is frequently mentioned by certain preachers and writers, as the ordinary result of their exertions; namely, that flagitious characters are very generally arrested, while the more moral and decorous continue unmoved. The effect may, indeed, be often accounted for on the principles so frequently mentioned by our Lord in reference to the scribes and pharisees, as contrasted with publicans and sinners. The frigid pride of formalism, is doubtless sometimes a more impregnable barrier to conviction than carelessness, or even hardened impiety, because there is less to shock the natural conscience, and more to

foster unscriptural and fallacious hopes. But, in the case of some who are most forward to apply what is said of our Lord and the pharisees to their own preaching or writing, a considerable share of the deficiency is on their own side. They roundly charge upon their auditors, or readers, motives which apply, in their immediate and primary sense, only to grossly vicious characters. Upon *such* conscience easily fixes the charge; while the moral and more respectable classes think themselves far beyond the reach of the animadversion. They are not enough in the habit of tracing their motives, and do not sufficiently know their own hearts to perceive, that in a certain sense the charge was well founded, though the instructor erred in his mode of attempting to produce conviction in those who were conscious that, in the plain and strict meaning of his words, they were unassailable. Our Lord's exposition of the Commandments, in his Sermon on the Mount, is an inimitable specimen of the mode to be employed in teaching such persons to trace their principles and motives. And if, after such an example, I might appeal to any human composition, I should specify Mrs. H. More's dialogue on the same subject\*. It is in this way that the average classes in morals are best convinced. They do not habitually study their own hearts, and therefore recoil, with an impenetrable front, from the first unexplained allegation of evil motives. Some writers and preachers resemble scene-painters, who convey a striking impression of large and strongly marked objects, but fail in those minuter differences which distinguish one human countenance from another. The consequence is, that characters less forcibly marked escape in the crowd.

\* See her "Two Wealthy Farmers"—a tract which the writer of these remarks would feel inclined to place nearly at the head of her excellent and varied compositions.

The judge mentioned in the Gospel would, perhaps, have sat easy under a common-place philippic against injustice, because, though injustice was the effect, indolence and the love of ease were the inciting causes. It was not a predilection for injustice that made him at first refuse the suit of the widow, any more than a predilection for justice that made him at length grant it. A discourse, therefore, that was intended to come home to his case, must not have been a mere dissertation on abstract injustice; but must have undertaken to prove that indolence and the love of ease had, in his case, all the effect and all the guilt of this more startling crime, and that right principles and true religion are as much levelled against these apparently lesser sins as against others of more obnoxious hue. Or, to take a case of more likely occurrence; an instructor wishes to guard his younger friends against certain questionable amusements. He begins with exhorting them to look into their motives, which, upon examination, they find to be scarcely ascertainable; they are propelled, in fact, by a sort of giddy impulse, without any fixed principle whatever, and with as little intention of committing vice as of practising virtue by the performance. Not content with this, and in order to make out a strong case, he charges motives which they unequivocally disclaim, and which, in their literal application, belong only to the grossly vicious. It is easy to see that, in such a case, not only does the weapon fall blunted to the ground, but new confidence is added to the accused from the failure of the accuser's principal allegation. To this cause we may, perhaps, sometimes attribute the inefficacy of some of the arguments employed against certain worldly practices. The objector, educated in a stricter school, or under the influence of better principles, feels that he himself could not mix in them without an asso-

ciation of ideas which frequently may not arise in other minds to which the practice is familiar. Missionaries among converted heathens feel sensibly the truth of this remark. In all such cases, as there is difficulty in analysing the exact motive, so there is danger in imputing a wrong one.

From the preceding observations it is evident, that a variety of questions may arise in attempting to reduce the analysis of motives to actual practice. Another difficulty often occurs in ascertaining what motives are allowable, and what are otherwise. We have seen that the leading principle in the heart of the Christian, is love to God, and zeal for his glory; but this evidently does not exclude many others of a more or less excellent though subordinate nature. The Scriptures themselves frequently appeal to other motives, though to none which are not in some way connected with that first and best of incitements. But an entrance being once allowed, as of necessity there must be, to secondary motives, the question is where to stop. The contrite and well-informed Christian will perhaps readily ascertain this in his own case; but among the world at large, and even in books of moral and religious instruction, the standard is so often false or defective, that a code of universal application could not easily be contrived. So gross in many cases are the conceptions respecting legitimacy of motive, that much would have been done if the subjects of the experiment could only be taught to subtract from under the head of innocent, such undeniably un-Christian ones as pride, covetousness, and a long class of equally common, but equally injurious, principles of action. Greater difficulty, indeed, occurs in teaching men to exclude others which they had always been taught to consider positive virtues; such, for example, as emulation and the love of praise. Indeed, till all

the instructions of childhood and all the affairs of life shall be conducted on truly Christian principles, the great majority of persons will necessarily grow up with such incorrect ideas respecting the quality of actions and motives as are not easily effaced. A large class even of books of professed instruction tends to foster these erroneous sentiments. Self-love, love of the world, and an appetite for distinction, are among the leading incentives inculcated upon the youthful mind; and it is not, generally speaking, till practical religion has taken extensive possession of the heart, that the sinfulness of such principles of action is so much as suspected.

But it is time to proceed to a few practical remarks relative to the duty in question. And, in the first place, it may be right to repeat, that it is a duty; a duty which, however far removed from the ordinary habits of the large body of nominal Christians, is one which cannot be omitted with safety or impunity. "God searcheth the heart;" and he who would truly serve God must direct his first inquiries to the same point. Our Lord constantly insisted upon the importance of this duty, teaching that "a cup of cold water given to a disciple, *in the name of a disciple,*" that is, from a principle of Christian love, shall not lose its reward; while, as his Apostle teaches, the gift of all our goods to the poor, or of our body to be burned, *without* this internal charity, would be of no avail.

To examine into our motives is also very important for our comfort as Christians. Beset with innumerable snares and temptations, it is consolatory to find, upon calm deliberation, accompanied with earnest prayer to the Searcher of all hearts, that our affections are supremely, though, alas, how dividedly! fixed upon heavenly objects; and that, with all our manifold sins and imperfections, we can still say, with sincerity of heart,

“Lord, thou knowest all things; thou knowest that I love thee.” Without this frequent examination, we must necessarily live in a state of uncertainty; we can have no just evidence of our services being accepted, or enjoy any legitimate consolation, amidst the troubles of life. We may be deceiving ourselves; for many persons, for want of inquiry, take for granted that their motives are good, when, in point of fact, they are quite unscriptural and corrupt. The pharisees, for example, conscious of the exterior propriety of their conduct, and flattered by the applause of mankind, seem never to have suspected, till told so by our Lord, that their hearts were full of uncleanness and iniquity. It is not, till after deep self-examination and fervent prayer; that a person can feel that solid satisfaction enjoyed by the Apostle, when he said, “Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.”

The importance of the duty once fixed in the mind, and the practice of it matured into a habit, it is of great moment to our spiritual peace that we endeavour to possess an *enlightned* as well as tender conscience. This will prevent much of that morbid depression which we perceive in some sincere but ill-instructed Christians, who, by carrying the practice to an extreme which no human character can bear, deprive themselves of those comforts which their circumstances so imperatively require. A beneficial rule, in such cases, is to look at *habitual* rather than *individual* motives. A variety of actions may have been performed in the course of the day, without any immediate reference to the great master principle; while yet, upon a conscientious examination of the bent of the mind, it will perhaps be seen that the whole current of the affections and

conduct was strongly tinged with the sacred infusion. As the prevailing passions of the soul, by constantly affecting the muscles of the countenance, stamp, at length, a well-marked index of the character, so an habitual course of holy, active, humble, and self-denying conduct indicates the permanent influence of sacred motives, even when the motives themselves may not come immediately into prominent exercise. The dejected Christian may often derive consolation from this reflection. In giving the cup of cold water, he might not, perhaps, at the moment, particularly have called to his recollection the paramount principle of love to God and faith in Christ; yet, if upon conscientious self-examination, he perceive reason to conclude that that principle is deeply interwoven in his heart, it is not to be doubted but that the individual act was sanctified by the prevailing habit. God is not a hard master; “he knoweth whereof we are made;” he perceives and pities our weakness; and where the predominant motive is right—where the leading and constraining principles are faith and love, and a desire for the Divine glory—he condescends to regard the general tenour of the character, and to forgive the innumerable sins and imperfections which deface so many of its individual parts.

It may also conduce to the comfort of a dejected Christian, in examining into his motives, to recur to the idea already mentioned, that secondary motives are admissible, where they are duly subordinated to the supreme. Even self-love, thus purified and connected with the glory of God, is not an unchristian principle. Moses is expressly applauded for his conduct in quitting the worldly splendours of Egypt, though the motive assigned for it is, that “he had respect to the recompence of the reward.” Indeed, in a majority of cases, mixed and secondary motives will be found to be those which

influence the actions of even the most holy of men. They suit our organization, and are mercifully allowed to our imperfections. A religious labourer, who works diligently to support his family from those affectionate instincts which God has implanted in our nature, would evidence a scrupulous rather than a well-informed conscience, in concluding that his religion was necessarily vain, because, in his toilsome avocations, the highest principle of action was not ever present to his mind. It is true that this proneness to act from secondary motives, rather than from the immediate impulse of love to God, ought to inspire that habitual humility and self-abasement which are inseparable from the Christian character; but it ought not to be construed into a necessary proof of the total absence of higher principles and affections. The full and undivided prevalence of those motives which influence angelic beings, would, probably, unfit us for this scene of probation. Their full development would constitute that perfection which would qualify their possessor for a better world. The natural air we breathe has the larger part of a deleterious quality, in order to adapt it for the use of our frail bodies, which could not long support the stimulus of undiluted oxygen. Perhaps something similar, if we may so speak, is wisely permitted in the moral world. The holiest Christian is still a human being surrounded with infirmities; and while he continues in the body must remain exposed to a mixture of evil in his best resolutions and most sacred actions. Like St. Paul, he will discover two adverse principles constantly operating in his bosom, and will have reason to exclaim, to the last hour of his mortal existence, "Oh! wretched man that I am, who shall deliver me from this body of death?" Yet this very circumstance, while it keeps him penitent and humble, ought not to be construed into an

evidence of his motives and principles being unrenewed. It is, in fact, a proof of the contrary; and it may furnish consolation to the Christian, when justly dejected by the mixed nature of his best motives, to remember, that the natural mind is never influenced by true faith and love towards God and Christ, so that where the better motive truly reigns, though too often with divided power, there is proof of a radical change of character, and a pledge of the final perfection that awaits him in the world to come.

Neither ought he, in examining into his motives, to try himself by extremo tests; or to place himself, in imagination, under difficulties which God has not seen fit to lay upon him in reality. "What a self-deceiver am I!" said a penitent cottager: "for surely if I had the love of God in my heart, I could gladly wrestle with the martyr for his stake." The piety of the feeling was enviable; but the inference was unscriptural; for had God seen fit to send the trial, he could have given motives and principles adequate to sustain it.

Among the inferences which the Christian will derive from the preceding considerations, a principal one will be the necessity of habitual prayer for the rectification of his motives. As the index on the dial-plate cannot point correctly if the interior mechanism be deranged, so the conduct can be consistent only while the heart is under the influence of holy principles. To keep this moral mechanism in just order, requires the daily assistance of an unseen Hand. Happily we have a complete standard of motives in the sacred volume. At the foot of the Cross every devout affection and right principle loves to strike deep its sacred roots. In that hallowed soil the virtues of the Christian character flourish in their fullest vigour and shed around their most fragrant influences. Thither should we constantly re-

pair, that our faith and love, our hope and joy, our zeal and disinterestedness may advance towards higher degrees of maturity. At the altar of our Redeemer's sacrifice we should light the torch which is to cast a divine radiance around our path, and to guide us in peace and security to our eternal abode.

Another lesson which the Christian should learn from these reflections is the duty of being cautious in arraigning the motives of others. "Who art thou that judgest another man's servant? to his own master he standeth or falleth." Actively employed in correcting himself, the faithful disciple of Christ will have little inclination or leisure to scrutinize the faults or failings of others; and, from a consciousness of the anomalies of his own heart, will learn to bear with a more gentle hand on many exceptionable points in the conduct of his fellow-Christians; who like him, perhaps, are secretly struggling with their sinful propensities, and are like him lamenting that they remain so long unsubdued.

Habitual humility has been already mentioned as resulting from this conscious feeling of the imperfection of our best motives. The Christian will turn the very element on which pride and self-sufficiency delight to feed into a salutary medicine to correct their influence. As a consciousness of the fundamental spirituality of his renovated motives, will support him amidst frowns and misrepresentations; so a constant sense of their remaining imperfection will abase him in the midst of flattery and smiles. He is ready to exclaim, "Oh, if men knew all, how little would they apply this inflated language to so wayward and inconsistent a being! If, while all is fair on the surface, and the vessel seems steadily to glide over the sea of life towards the tranquil shores of eternity, they could see that under current which so strongly sets the contrary way, and imperceptibly keeps her back

in her destined course towards those realms of purity, how little would they feel disposed to lavish their eulogies upon a few acts of virtue or kindness contaminated by such innumerable imperfections!" Nothing, in fact, so much humbles the Christian, when under the influence of right feelings, as human applause; because the very extravagance of the commendation leads him silently to contrast it with the estimate which an Omniscient Being, who could analyze all his motives, must form of his actions. Whatever men may think of us, in the sight of God "every mouth must be stopped." The penitent can find no refuge when he thinks of the imperfection of his motives, except where he finds it when oppressed with the conscious demerit of his actions—in the bosom of a merciful Redeemer, "who can be touched with the feeling of our infirmities, having been tempted in all points like as we are, though without sin."

S. W.

*To the Editor of the Christian Observer.*

OUR Lord says, Matt. vi. 7, "But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking."

The following extract, translated from the Chinese, shows in a striking manner the justness of the charge here brought against the Gentile nations.

"*A Canon delivered by Fuh.*— [A prayer or charm to be repeated] for the exterminating of all misfortunes, and for the attaining of life in the pure land, To-lo-ne;" (to be repeated three times.)

"Nau mo-o me to-po-yay, to-ta-lëa to yay, to-te yay-ta, o-me-le-too po-k'wan, o-me-le-to, seeh-tan-po-kwan. O-me-le-to, kwan-kean-lan-të, o-me-le-ta, kwan-kea-lan-te, këa-me-ne, këa këa-ua, chëh-to-këa-le, po-po-ho."

This prayer, or whatever it may be called, remarks the Indo-Chi-

nese Gleaner from whom I have copied it, is perfectly unintelligible to every Chinese; not one out of a hundred even of the priests of Fùh, who daily use it in the temples, understanding the meaning. It contains the bare sounds of Indian words, expressed in Chinese characters. These, however, are supposed to possess a mystical and most wonderful efficacy, for the removal of all evil. The editor of the book from which it is taken, adds—

“This prayer is for the use of those who are travelling to life. The god O-me-to [a name of Fùh], rests on the top of the heads of those who repeat this, in order to save them from all their enemies; to render them safe and comfortable in life; and to confer upon them any mode of future existence, which they may, at the hour of death, desire. When a person has repeated it twenty times ten thousand times, then the intelligence of Poo-te begins to bud within: when he has repeated it thirty times ten thousand times over, he is at no distance from a personal vision of the face of the god O-me-to. In the dynasty of Tsin, while Yuen, the celebrated teacher of Loo-shan, was in the act of repeating this prayer, there came to him a divine person from the west, holding in his hand a bright silver throne. He addressed Yuen thus: ‘Celebrated teacher, thy days are ended: ascend this seat, and be carried to yonder region of exquisite delights.’ The people round about all heard the sound of harmonious music in the firmament; and a marvellous fragrance, which ceased not for several days, was diffused all round.”

In the passage which this quotation is intended to illustrate, our Lord, remarks the Indian-Chinese Gleaner, condemns the repetitions of the heathen, not merely from their utter fruitlessness in producing any salutary impressions on the heart, or reform of

life; but also from the motive and view of the individuals in using them—namely, “that they think they shall be heard,” or derive vast benefit, “for their much speaking.” It is evident from what is above-mentioned, that they expect not only present good, but also future happiness, for the sole merit which is supposed to be attached to their repetitions. This will be still farther evident from the subjoined extract, taken out of the same work. The book contains a number of plates, representing various forms of Fùh, sitting on a lotus flower. Each form is surrounded by six dotted lines, springing from the lotus at the bottom, which after the shape of a pear, terminates in a point at the top. To the last plate the following note is appended.

“On the right are nine plates, representing the lotus. The 5048 dots which their circling lines contain, are intended for the purpose of being marked with a red pencil,—one dot for every thousand or hundred repetitions of the name of Fùh. After a long time, when the whole is filled up, they are to be again gone over with some other kind of ink. At the time of death, the plates, thus filled up, are to be burned to ashes, that they may pass into the other world, as a testimony in favour of him who used them. Depending on the merit of this virtue, he goes to live in the pure land.”

The same work happily illustrates Prov. xxv. 3, “The heaven for height, the earth for depth, and the heart of kings is unsearchable,” by the following extract from the Mingsin - paou - k'een, said to be taken from the Shoo-king.

“The fish dwell in the bottom of the waters, and the eagles in the sides of heaven. The one though high, may be reached by the arrow; and the other though deep, may be angled: but the heart of man, at only a cubit's distance, cannot be known: heaven can be spanned,

earth can be fathomed; but the heart of man cannot be measured."

E.

*To the Editor of the Christian Observer.*

IN reading your Review of Mr. Horne's "Introduction," the following remarks of Bishop Horsley, on the literary pursuits of a clergyman, forcibly occurred to my mind. They are to be found in one of his parliamentary speeches, delivered before the House of Lords on a bill respecting the clergy.

"It is a matter of the very first importance, to abstract the clergyman from those occupations which would degrade his character in the eyes of the laity. It is certainly the spirit of all the ancient institutions, that a clergyman should be a clergyman, and nothing else. My lords, far be it from me to join my voice to the despicable cant of Puritanism\*; as if it were the duty of a clergyman to withdraw himself entirely from the commerce and society of the world, and that every moment of his time is sinfully employed, which is not given up to meditation and prayer, and studies strictly theological. My lords, there is no branch of learning that misbecomes a clergyman: he that would understand the Bible in such a manner as he ought to understand it who is to expound it, should be deeply skilled as the writer of a great part of it was, in 'all the learning of the Egyptians.' I have not scrupled to tell the clergy, *ex*

\* This expression may appear to many persons objectionable; but doubtless the bishop, both here and in a following sentence, intends by it to allude only to *real* Puritanism, such as prevailed in the days of Cromwell, and not to all serious religion as sometimes unjustly designated by this title, amongst those who do not take the trouble to make a distinction between true piety and hypocritical pretences. A variety of excellent passages in his lordship's charge would seem to lead to this conclusion.

*cathedra*, that a clergyman's time is not *always* mispent when he is studying the proportions of architecture, and the divisions of the monochord. For I assert, in contempt, and defiance of all the whining cant of Puritanism, that there is no branch of abstruse science or polite literature, which may not be useful, which may not be even necessary, for the illustration of some part or another of the book which it is our duty to expound. And as to the intercourse with the world, I hold that none can be qualified to instruct the world without it: he who is to teach men their duty practically, must know human nature generally, and the peculiar manners of his country and his times."

Should these remarks elicit from some pious and judicious correspondent, a temperate discussion of a subject of great practical importance, both to the clergy and their flocks, their insertion will not have been useless. Bishop Horsley's own splendid attainments in biblical literature, prove how highly he valued such studies; and we cannot suppose that he wished to see the clergy devoting their minds to ordinary literature to the injury, but only as far as conducive to the benefit, of their professional character. The question is, to what extent can a Christian, and especially a minister, have intercourse with the world, and with secular studies for the purpose of being more useful, without compromising that spirituality of mind which it is our duty as disciples of Christ to maintain?

CYMRO.

*To the Editor of the Christian Observer.*

MUCH has been written at different times, in your miscellany, on the beneficial effects which might arise from our venerable prelates devoting as much time as they can gain from their other numerous



and important engagements, to preaching in the churches and chapels of their dioceses. Their *official sermons*, if I may so speak, are usually conversant with professional topics: it is in their occasional and parochial sermons, that we best perceive the bent and habit of their mind. I am happy to introduce to your notice, if you have not yet seen, a discourse delivered, Oct. 31st, 1819, at the Collegiate Church of Manchester, by the Right Reverend the Bishop of Chester, on "the necessity and advantages of habitual intercourse with the Deity." There is not a word of controversy or politics in the sermon. The benevolent Bishop justly observes, in his prefatory notice, that "it was his wish, and he thinks it to be the duty of the ministers of the Gospel, not so much to advert to the passing events of the day, as to illustrate and enforce those general doctrines of Christianity which tend to make men better Christians, and by consequence better subjects and citizens." I think your readers will be gratified with the following extracts. After speaking of the miseries and calamities to which we are all subject in this scene of probation, his lordship remarks:

"If such be the true and proper light in which life, its events and circumstances, should be viewed, the just inference which flows from this doctrine, is, Draw nigh unto God, that God may draw nigh unto you. A precept more important, or more consolatory than this, is not to be found within the whole compass of the sacred writings. If this world be a transient chequered scene; if the present existence be merely a preparation for another, a journeying to our last home; but, if we still have it in our power to make God our friend,—with what abstractedness of mind, with what an entire zeal and devotion ought we to prepare ourselves to meet that Almighty Judge, who

will doom us to a state of happiness or misery, inconceivable and eternal?"

His lordship next proceeds to shew in what way the privilege of drawing nigh to God is to be enjoyed.

"That spiritual intercourse and communion with the Godhead, which it is the aim of the present discourse clearly to describe and recommend, though it be allied to, yet does it differ from, those more solemn acts of public and private adoration which are usually designated by the term 'Prayer.' *Public prayer* is the addressing ourselves to the Deity, at stated times, and in a set form of words; a duty, no doubt, the most imperative, and of the highest importance; and which ought by no one, and under no circumstances, to be negligently performed, much less dispensed with. And for the due discharge of this obligation, appropriate times, and peculiar places, have been appointed and set apart. We thus afford a public proof and example, that we endeavour to follow the precepts and practice of our Lord and his disciples. By the same means also we help to keep up that sense of God and religion, that propriety of manners, and that good order, which are sure to prevail most in those places where the Divine ordinances and worship are most regularly and solemnly observed.

"Another mode of intercourse with God is by *private prayer*, on each returning morn and eve, either when we assemble together with our families, or when we retire to our chamber and are alone;—a duty this also of the greatest necessity and use, and which, though the observance of it has become more frequent, both among the laity and clergy, yet still is it by no means so generally practised as were in all cases devoutly to be wished for.—But that drawing nigh unto God, which we are about to consider, is distinct from, and in-

dependent of, both these forms of supplication. It may be properly and effectually performed, at any time, in any place, whatever we be engaged in, whether in reading, writing, or meditation; whether we be pursuing the necessary occupations of life, or partaking of its more trifling recreations and delights. During any of these employments, we may still offer up a short address to, and commune with, our God. We may, though but for a moment, prostrate our souls before him; we may implore his influence—his fatherly hand—his protection. When, to all human appearance, we are engaged in the passing concerns and petty anxieties of the world, we may yet, in the midst of all these, send up an availing prayer unto the Throne of Grace; we may pour forth the warm feeling of gratitude and love, unseen by any human eye, unobserved but by that Being, unto whom all hearts are open, and from whom no secrets are hid.”

His lordship next shews, by a variety of cases, that there is no age or station in which this secret communion with God is not a duty and a privilege. The young, the old, the rich, the poor, the prosperous, the dejected, are all invited to “draw nigh to God,” with the encouraging hope that “he will draw nigh to them.” The bishop then adds:

“But it is not necessary, were it possible, to particularize all the occurrences and concerns which so continually and powerfully call upon us to keep God in all our thoughts. It is the *principle*, the *mode* of prayer which I have been endeavouring to illustrate and recommend by these examples. I know not, however, how I can more accurately, or more forcibly, describe this religious feeling, than by bringing back to your recollection those sensations, which many of you must have experienced, when the illness of a parent, of a child,

or the partner of your bosom, had excited the apprehension of danger and death. At that agonizing hour, who has not felt his own weakness, his own inability to protect and save? Who has not poured forth his soul in supplication to that stupendous Being, in whom alone are the issues of life? And this is the very time and the occasion, when we appear as it were to be drawn nearer to, and to have a more spiritual intercourse with, the Almighty. The heart is in the prayer, and we implore, as we ought, the Lord and Giver of all things. If our prayers be heard, how fervently and gratefully do we acknowledge the Divine blessing and interposition! We do not then wait for the recurrence of that stated period at which our devotions are usually offered up, but at the moment, and without preparation, thanks from the heart, and not the lips alone, are poured forth; and they may ascend, as we humbly hope and pray, a sacrifice not displeasing to the Majesty on high. Now this sense of protection, this dependent frame of mind, which the illness or danger of those most dear to us thus temporarily excites, should be the pervading and habitual feeling of every true Christian towards his Creator and Redeemer.”

While inculcating the duty in question, his lordship has not forgotten to remind the penitent of Him by whom alone we can have access to the Father; Him who is “the Mediator of the new covenant,” and the sole “way” through which guilty and offending man can approach a Being of infinite justice and purity. I could wish that his lordship had entered more fully into this part of his subject, particularly as it would have naturally introduced some of the most important features of the Gospel, and some of the holiest mysteries of the Christian life. Indeed, nothing is less intelligible to the mere man of the world, or to the formalist in

religion, than truly spiritual communion with God. But to return to the extract.—

“Let not any one be deterred from thus breathing out his soul before the great Creator of all things, by a consciousness of his numberless frailties and transgressions. God, indeed, is of purer eyes than to behold iniquity: nor can any of the sons of men, by their own merits alone, stand justified in his sight. Be it, however, always remembered, that unworthy as we are, we may still look up to a Divine Advocate and Redeemer. Jesus Christ himself, who partook of our nature, who died for our sins, and who knoweth whereof we are made, is now seated at the right hand of God, to make intercession for us. Humbled then as man must be, by a sense of his own omissions and demerits, yet is he still encouraged to draw nigh to the Throne of Mercy, and gratefully approach the Father through the Son.”

I will only entreat space for one extract more, in which his lordship states some of the advantages of “that vital but neglected mode of worship,” which it is the object of his discourse to inculcate. •

“I. In the first place, it has this superiority over public and domestic prayer, invaluable as they both are, that it cannot be performed at all, without a pre-disposing and devout affection of mind. We may join in repeating the words of our Liturgy, we may bend the knee with our family in prayer, without one suitable feeling being excited, without approving ourselves the more unto Him, whom outwardly we appear to adore. Set forms of words must, from their very nature, be adapted to the general infirmities and wants of all mankind: they are therefore to be referred, by each individual, to the peculiar circumstances and necessities of his own case. And on this account they require an abstraction of thought, an effort,

a personal application, which too many, it is to be apprehended, entirely fail in exerting. Whereas a supplication, a thanksgiving, the lifting up the eye or hand, an ejaculation, a thought elicited at the moment by passing occurrences, must be the effusion of the heart, and can never be poured forth in vain. Here our prayers are particularized. They arise from the occasion; the occasion prompts the prayer. No other ideas can intermix with this act of adoration. We must pray properly, if we pray at all.

“II. Another recommendation of this mode of worship is, the quickness and the facility with which it may be performed. It requires no seclusion, no preparation, no language, but the language of the heart. We have the temple of the Lord always within us; and can continually present to him that oblation and homage which we know are well pleasing in his sight. Genius and eloquence here are of no avail. The most illiterate are not less acceptable than the most learned. To will, is to do.

“III. Among the many beneficial effects arising from thus beholding the Deity in all things, one of the most important is, that the proper discharge of this duty, and the habitual commission of sin, are totally irreconcilable, and can never subsist together. Who can dare to hold converse with his God, and yet resolve to perpetrate the deeds of darkness?

“IV. No better test also than this can be adduced to prove, whether we are or are not in the number of those who belong unto God. In our performance or neglect of this duty, we can be subject to no delusion or mistake. Whereas we may observe the externals of religion, may maintain an outward propriety and decorum of manners, may even do many kind and charitable actions, and yet all this, without the true Christian motive, will profit us nothing. But no one can inwardly commune with his

Maker and Redeemer, no one can earnestly implore the Divine Spirit, without becoming a holier and a better man.

“Need I, or can I say more, to induce a Christian audience to draw nigh unto God, that so he may draw nigh unto them?”

The reader will be pleased, to find his lordship adverting in humble, but decisive, terms, to his own personal experience, that “throughout a life, as happy as life appears intended to have been,” this secret intercourse with God has been his constant habit and purest delight; that “under lesser calamities and disquietudes,” it has made him “more than conqueror;” while under “heart-rending domestic privations,” it has formed his “only consolation and stay.”

J. G.

*To the Editor of the Christian Observer.*

AMONG the objections which have been made to the truth of the divine mission of Moses, there is one which appears to some persons of peculiar force. It is briefly this: that it is quite irreconcilable with our natural apprehensions of the Divine Majesty, to suppose, that the circumstantial directions which Moses delivered respecting the entire ritual of the Levitical worship, even to the vestments of the priests, the furniture of the tabernacle, the very cords, and nails, and hangings of the sanctuary, the stones of the altar, and similar particulars, were prescribed, as he affirms, by the mouth of God himself. The inference is, that Moses, in asserting his immediate communication with the Almighty on all such trivial points as these, acted the part of an impostor; and consequently, that the religion which he promulgated has no claim to be admitted as a Divine revelation. Nor is this the whole of the consequence; for if the mission of Moses be an imposture, the mission of our blessed Lord must be so too;—not only because

the Mosaic dispensation is asserted<sup>d</sup> by St. Paul to have been, in the scheme of Providence, a necessary introduction to the Christian religion; but because our Lord himself, on many occasions, ratified and confirmed it by the strongest sanctions, and proved by his uniform obedience to it, that he acknowledged its Divine authority.

But if the state of religion be considered, as it existed throughout the world, in the age of Moses, the whole of this objection will fall to the ground; and that which has too lightly been regarded by certain rash or superficial minds, as an insuperable obstacle to admitting the truth of the Mosaic dispensation, will be found to confirm its heavenly origin, and to afford a striking proof of the Divine wisdom and goodness. For when the Almighty separated the posterity of Abraham from the other families of the earth, and by a new revelation of himself and of the worship which he required, made them the sole depositaries of the true religion, it is evident, that all the other nations had, either wholly or in part, apostatized from the worship of Jehovah, and had fallen into the practice of the grossest idolatries and most debasing superstitions.

It is a matter of some interest to trace the causes of this general defection. Jehovah “reconciling the world unto himself” through Christ, the promised Seed, and “not imputing their trespasses unto them,” was the sole object of primitive worship. For, immediately upon the fall of our first parents, God gave them the promise of a Redeemer; and together with this promise, he enjoined them the rite of animal sacrifices, as a type both of that death which is the wages of sin, and of that propitiation which he had appointed for its pardon. Accordingly, we find that the offering of vicarious animal sacrifices prevailed universally over all the ancient world; and with it, were preserved some ob-

scure traces of the ends for which that significant institution was appointed; men every where feeling that their offences against God deserved punishment, and that they stood in need of some atonement to render them capable of pardon. But as the nature of the Deity, and the promise of the Redeemer, were gradually obscured and forgotten, the Supreme Being was represented under characters the most discordant to his real attributes; and men, conscious of their guilt, looked about for other mediators to appease the wrath of their imaginary gods, and invented new methods of atonement, such as they hoped would avert the fury of their supposititious deities. Hence arose the horrible system of human sacrifices, and all the barbarous rites, the gaudy pomps, and impure ceremonies of heathen worship. In short, from the superstitious observance of the outward form of religion, when its spirit was gone, and from the unauthorized deviations from it and additions to it, which in the lapse of years were continually introduced by men, who “not retaining God in their knowledge,” made gods to themselves after their own image, and sought to please them by ways of their own discovering, were derived all the monstrous abominations of those false religions which every where prevailed throughout the antient world, and which, whilst they degraded humanity to the lowest point, equally dishonoured the Divine nature.

To preserve the Israelites from a similar apostacy, two points were to be secured. In the first place, as the alluring shews of pagan worship were admirably calculated to captivate the gross imaginations of the vulgar, Jehovah, in order to preserve his chosen people from being drawn aside into the idolatrous practices of the surrounding nations, was pleased to appoint them a religious ceremonial surpassing all others, perhaps, in the

imposing splendour of its outward forms, but with this fundamental difference, that whilst the ceremonies of the pagan worship universally tended to efface the knowledge of the Almighty, and its mistaken sacrifices led its votaries to put their trust in imaginary mediators; all the rites of the Mosaic religion directly conduced to preserve the acknowledgment of the one true God, and pointed to the only effectual Mediator between God and man. In the second place, as the unauthorized human superadditions to the divinely appointed ceremonies of the primitive worship, had, in the end, proved utterly subversive of all true religion, it was, surely, a point of the highest importance to guard the chosen race from such a fruitful source of fatal errors, and to convince them, that, in the worship of the Creator, not even the minutest circumstance is acceptable, except it be done in conformity to his will, and in obedience to his command. For this purpose, every circumstance in the Mosaic religion was made the subject of a Divine precept; and in the whole structure of the Jewish temple, and its service, nothing was done, but as “the Lord said unto Moses.”

To these brief remarks I will only add, that, as it is certain that “no man hath seen God at any time, nor heard his voice,” it was the concurrent sense of all primitive Christian antiquity, that the Jehovah who shewed himself to Moses, and the other saints and prophets of the Old Testament, was no other than the eternal and co-equal Word, by whom alone the counsels of the paternal mind have been personally revealed to man.

Y.

FAMILY SERMONS. No. CXXXIII.  
Luke xv. 24.—*This my son was dead, and is alive again: he was lost, and is found.*

OUR Lord probably intended the affecting parable of which these

words form the conclusion, more immediately to represent the state of the publicans and pharisees, or of the Jews and the Gentiles. But it applies so forcibly to the case of us all, that we should lose the benefit of much important instruction, if we failed to consider it as relating to ourselves. We, like the prodigal son, have sinned against a gracious Parent; we, like him, need forgiveness; and if like him we return to the Parent whom we have forsaken, we shall find, as he did, a merciful reception, and shall be restored to all the privileges which we had forfeited by our disobedience. Of each of us it will then be said, as it was of the returning prodigal, *He was dead, and is alive again; he was lost, and is found.* Let us, then, with reference to our own case, proceed to consider *his departure; his distress; his repentance; and his return and reception.*

1. His departure. This prodigal was the younger son of a tender parent; he was surrounded with the comforts of life; he had doubtless been treated with peculiar kindness and affection; so that it was both his duty and his privilege to continue under the care, and to enjoy the society and instruction, of his indulgent parent.

Thus has God acted towards us; thus have we been nurtured from our infancy by his bounty; thus has he made our cup to run over with blessings, affording us care and protection, and all necessary mercies for this life, with the bright hopes and prospects of an eternal one in the world to come. And all he demanded in return, was our obedience and affection; that we should faithfully serve him upon earth, in order to enjoy his presence and favour for ever in the kingdom of heaven.

But the prodigal became discontented with his father's house. "Give me," said he, "the portion of goods that falleth to me." His father complied with his request;

and it is immediately added, that "he gathered all together, and took a journey into a far country, and wasted his substance with riotous living." Unhappy youth! to quit so bountiful a friend! Ungrateful child, thus to repay so kind a parent! Yet while we censure the prodigal, let us ask ourselves if there be nothing in our own conduct towards God that resembles that which we blame. While enriched with his bounties, how often have we forsaken him, and despised his commandments! By means of sin, we have lost the original dignity in which our first father was created: we have acted unwisely and ungratefully: "we have forsaken the fountain of living waters, and have hewn out to ourselves cisterns, broken cisterns, which can hold no water." Our pleasures, our vanities, our corrupt inclinations, have occupied the place in our affections which was due to God; we have loved and served the creature more than the Creator; and, instead of listening to his voice and obeying his precepts, have, like the prodigal, wandered as far as possible from his control. We may not have been grossly vicious in our lives; neither, perhaps, was the subject of the parable in the early stages of his career; but his first and great crime, and that which led to all the rest, was deserting his father's roof; in order, no doubt, to throw off the restraint of paternal authority. And thus it is with the sinner: having once wandered from Him who had the first claim to his affections, and sought for satisfaction elsewhere than in the paths of religion and obedience to God, he resembles this unhappy prodigal, and knows not how soon he may, like him, wanton in all the excesses of riotous living.

2. Such was his *departure*: let us now behold his consequent *distress*. "And when he had spent all, there arose a mighty famine in the land, and he began to be in want." True satisfaction can be

found only in the ways of God; worldly pleasure is compared by Solomon to the crackling of thorns in the fire: they blaze and sparkle for a moment, but are soon extinguished. It is the invariable tendency of sin to produce misery: "There is no peace, saith God, to the wicked."

And what was the plan which the prodigal proposed to himself, to remedy his distresses? Was it to return to his father, and to confess and forsake his evil way, that he might find mercy? No: he was still too proud, or thoughtless, or impenitent for this. He therefore "went and joined himself to a citizen of that country, who sent him into his fields to feed swine." Thus any expedient is resorted to by the sinner for comfort, rather than the only one that can really meet his case—a return to the service of God. He needs something to sustain his heart; but it is often long before he can be persuaded to place his happiness where alone true joys are to be found. The prodigal would gladly have satisfied his hunger with the husks which the swine did eat, because no man gave to him any better sustenance. But such food was unfit for the purpose of sustaining human life; and he must shortly have perished, had he not determined upon the only plan which could restore him to his long-lost tranquillity. This plan was to return, as a penitent, to the bosom of his father, and to implore his forgiveness and reconciliation.

3. Thus we are led to consider the prodigal's *repentance*. He had deeply experienced the folly of his conduct; degraded from ease and affluence to a menial station in a foreign land, and overtaken by abject poverty and famine, he began to estimate his crime by his punishment. Thus it is that God often overrules affliction for our good, and employs the troubles of life to bring us nearer to Himself. In youth, and health, and

prosperity, we often think we can live happily without the hopes and supports of Religion, because we do not love its restraints. But when the season of distress arrives, we find how vain every other comfort, if we have not a reconciled God, a compassionate Saviour, to whom we can resort in our extremity. When nothing else can support us, we begin to discover the value of him whose mercy is everlasting, whose long-suffering extends even to the most ungrateful of his creatures, and "who willeth not the death of a sinner, but rather that he should be converted and live."

But to proceed with the narrative—It is added: "And when he came to himself, he said, How many hired servants of my father's house have bread enough and to spare, and I perish with hunger!" *He came to himself*; he had been hitherto, as it were, in a state of delirium: giddy pleasures and riotous living had unfitted him for serious reflection; and it was not till he had lost all, and was driven to the extremity of famine, that he recovered his reason, and began to discern objects in their right aspect. What a picture is this of a sinner while in an unrenewed state! He is, as it were, beside himself: he sees every thing in a wrong light: he is unacquainted with the only true happiness: his pleasures are but a short-lived delusion: and were he to open his eyes to his real condition, he would find that amidst his supposed peace and prosperity, he is, in a religious point of view, "poor, and wretched, and miserable, and blind, and naked."

And what was the resolution of the prodigal when he had thus returned to his right mind? It was, "I will arise and go to my father, and I will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son!" Here was genuine repentance. We do not find him dissembling his crime,

or striving to cloke it by false excuses. He pleads no worthiness; he does not lay the fault on others; but taking all the guilt to himself, with deep contrition of soul, he acknowledges his transgression. Such is the conduct of every true penitent. He dares not dissemble his sins before the face of Almighty God, his heavenly Father, but confesses them with an humble, lowly, penitent, and obedient heart. Like the repentant prodigal, he grounds all his hope upon the unmerited goodness and mercy of his gracious Parent. He feels that he is no longer worthy to be called his son: he has debased the sacred image in which he was created: he has rendered himself an outcast, and has no claim to the forfeited privileges of his paternal abode. Yet still he comes: this is his only resource; and though, like the publican, he dares not so much as lift up his eyes towards heaven, yet trusting to the unfailing compassion which he has so often slighted, he smites upon his breast and exclaims, "Lord be merciful to me a sinner."

This deep self-abasement is one of the most hopeful signs of that repentance which needeth not to be repented of. In proportion as we feel like the prodigal, we have reason to trust that God will be merciful to us, and will hear our supplication. It is true, we do not deserve that he should relieve us; for our sins have been so great and multiplied, that he might justly condemn us without extending one single offer of pardon. But such is not the character of our heavenly Parent: he is always more ready to hear than we to pray: he waiteth to be gracious; and having given his own Son to die for us, will he not with him freely give us all things? He has provided pardon for our sins, and a supply for all our wants. He is willing to restore us to our forfeited privileges: his encouraging language is, "Turn ye, turn ye: why will ye die?" His Holy Spirit is promised both to

give us the will to do so, and to work with us when we have the will. What, then, hath he not done to reconcile the world unto himself? And whose will be the guilt if we still continue impenitent and unmoved?

The returning prodigal acknowledges the blessings he had enjoyed in his father's house. He had no pretext for wandering; he could not charge his parent with unkindness, and he consequently felt that his transgression was unmitigated: it extended to the heavens, and was an offence against God himself. And may we not apply the parallel? For are not the ways of wisdom ways of pleasantness, and all her paths peace? Is not the yoke of our Redeemer easy, and his burden light? It is true that religion has its restraints; but like those which doubtless the prodigal found in his father's house, and which he wished to escape, they are entirely for our benefit; they are intended to check those evil propensities which would ruin our souls, and draw down upon us the just displeasure of our Creator. No: if we forsake God, we cannot allege that it is because he is an unjust or unkind master. To serve him is our greatest honour, our highest happiness. "The wages of sin is death; but the gift of God"—a gift purchased by our Redeemer, and freely bestowed on all his faithful servants—"is eternal life." Our ignorance, therefore, of our real happiness and interest, is equal to our sin and ingratitude, if we deliberately prefer the service of the world and Satan to that of God.

4. But let us, lastly, view the *return* of the prodigal, and the *reception* which he met with from his Father. No sooner is it said, "I will arise," than it is added, "and he arose." He instantly put his resolution into practice; thus setting us an example not to rest in a few penitential acknowledgments, unaccompanied with sincerity of heart and a corresponding



change of life. We also must arise from our natural state of sin and indifference to God: we must shake off our spiritual sloth, and begin with active step the journey towards eternal life.

We are not informed what were the feelings and reflections of the returning prodigal during his journey homewards. Doubtless, hope and fear by turns prevailed in his bosom. He had offended deeply: he was returning in disgrace and indignity, and had no claim whatever to urge to an indulgent reception. Yet he whom he had offended was still his parent: it was to a father that he said he would arise and return; by that tender name he determined to address him, even while he acknowledged that he was no more worthy to be called his son. And such is our encouragement; for our justly offended Creator has seen fit to represent himself under the same endearing relation to every sincere penitent. Thus of Ephraim it is said by Jehovah, "I have heard him bemoaning himself: thou hast chastized me, and I was chastized as a bullock unaccustomed to the yoke: turn thou to me, and I shall be turned; for thou art the Lord my God. Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore I am troubled for him: I will surely have mercy upon him, saith the Lord."

But, however favourable might have been the hopes of the returning prodigal, they were more than fulfilled by the kind reception of his father, who, "while he was yet a great way off, saw him, and had compassion, and ran, and fell on his neck, and kissed him." Not one word of reproach fell from the lips of the parent; not one word of excuse from those of the son. The former was all mercy, the latter all self-abasement. While the son is uttering his humble confession, "Father! I have sinned

against heaven, and in thy sight, and am no more worthy to be called thy son," the father is commanding the servants to bring forth the best robe, and to put it on him, and to put a ring on his hand, and shoes on his feet, and to prepare an entertainment as a token of his joy at the return of his now penitent and obedient child. "This, my son, was dead and is alive again; he was lost and is found."

And is not this a forcible comment on the conduct of the Almighty towards his fallen creatures? "He looketh upon men; and if any say I have sinned and perverted that which was right, and it profited me not, he will deliver his soul from going down to the pit, and his life shall see the light." Or as it is said of Manasseh, "who did evil in the sight of the Lord;" "when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him; and he was entreated of him, and heard his supplication." Indeed, so far does the Almighty extend his compassion, that while we are yet "a great way off," he beholds with complacency our intended return, and gives effect to the holy resolutions which he enabled us to form. His promise is, "Before they call I will hearken; yea, while they are yet speaking I will hear." And upon our return we are received according to the full meaning of that compassionate assertion of our Lord, that "whoso cometh unto me I will in no wise cast out."

Thus every thing, when rightly viewed, ought to draw us to God; our own guilt and misery, and his offers of pardon and reconciliation, are both strong reasons for imitating the conduct of the returning prodigal. We surely shall not plead that we do not need this while we constantly, in public worship, adopt his humble confession as our own. "If we say that we have no sin, we deceive

ourselves and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." These two effects always follow together: we are both pardoned and cleansed, justified and sanctified. How anxious would the prodigal son be, after this bountiful reception, to love and obey his indulgent parent! Having been forgiven much, he would love much. And shall we

be less grateful to our Father which is in heaven; to him who has borne with our wanderings so long, and is willing to receive us on our return? No: let it be our constant study and our earnest prayer, to perform his commands, to live to his glory, and to give ourselves wholly, both in body and soul, to that Saviour who so loved us that he gave himself for us, to purify us unto himself, as a peculiar people zealous of good works. Amen.

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## MISCELLANEOUS.

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### REMARKS ON SCOTTISH SCENERY AND MANNERS IN 1819.

(Continued from p. 784.)

THIS chapel (St. Andrew's, Glasgow,) was built partly by the contribution of weekly pennies from the Irish Catholics, so thickly lived in that town. Its erection became the cause of unexpected good. A merchant in the place, offended by its rising splendor, expressed his sensations in one of the newspapers. Answers and rejoinders followed; and hence originated "*The Protestant*;" a cheap journal, published weekly by this lay-divine, which has been so extensively patronized, that the printer found it most economical to meet the public demand by stereotyping the early Numbers. It has received the written sanction of the Bishop of St. David's; and though too local in its allusions, probably, for general circulation, continues to dilapidate the glories of St. Andrew's chapel.—Glasgow contains other sources of disquiet to the powers of darkness;—an Auxiliary Bible Society in full action; and many exemplary ministers, who, though not indeed all gifted with the splendid talents of *one* among their number, are influenced by the same spirit, and co-operate to the same results. I am happy to inform you,

that the new church of St. John's (not yet finished), to which Dr. Chalmers is appointed, will contain nearly two thousand persons.

Glasgow is the grand northern arsenal of steam-boats\*. Four-and-twenty of these popular vessels muster at the Broomielaw. Many of them are distinguished, with the true nationality of the country, by the names, for example, of the Fingal, Argyle, Rothsay Castle, Wal-

\* In July, I went on board, at Liverpool, the American steam vessel *Savannah*, the first which has crossed the Atlantic. She carries about 340 tons, 200 of them being occupied by the machinery. Her paddles are placed in the midway between stem and stern, and are so constructed that they may be unshipped in twenty minutes. Her accommodations are of the first order; and the whole vessel, which is completely rigged as a three-masted ship, and only uses the engine when the wind is in a wrong quarter, is generally admired as a pattern of naval architecture, in respect both to beauty and mechanical skill. As she steered up the Mersey, on her arrival, she passed by all the sailing vessels then working up the river; but on her departure for Russia, in August, she was decidedly beaten by the *Waterloo* (British) steam-vessel, which has two engines, each of thirty-horse power, and is, besides, rigged. The *Savannah's* engine is between seventy and eighty horse power, and on this occasion, applied its whole strength.

lace, Burns, and Rob Roy; and then come the stage-coach and more English appellations of the Defiance, Wellington, and Waterloo. During the eight years already elapsed of their reign on the Clyde, no accident has occurred. They are governed by police regulations; and are forbidden to use high pressure engines. One of them, plying between Glasgow and Belfast, fearlessly and safely pursued her course in a storm of last winter, when the packet on the old establishment steered for shelter into an intermediate harbour. Their accommodations of all kinds are excellent. They are, also, furnished with collections of books, selected with due relation to the various tastes of mankind. On the same shelf the list will be something like the following:—Waverley, the Bible, the Man of Feeling, Mason on Self-knowledge, Guy Mannering, Pinkerton's Account of the Greek Church, Marmion, Taylor's Holy Living, Philidor on Chess, &c. &c.

• June 12.—This morning I went on board the Fingal, for Greenock and Rothsay. A mile below the Broomielaw she grounded, it being low-water. A heavy shower drove all the cabin passengers below; where the approaches to suffocation proved the inconvenience even of steam-boats. Like other crowded vessels, (we had about an hundred persons in the cabin and steerage, and sometimes this number is doubled,) they are only pleasant in fair weather.—The voyage down the Clyde is insipid, till the stream expands into the lake appearance, as we approach the twin-rocks of Dunbarton Castle. At *this* point I do not venture to murmur against their shape; because, when almost along side them, their alleged deformity is absorbed in their magnitude; and in their combination with the surrounding and diversified grandeur of the scene. The Clyde, henceforward, revives the impressions of

the Forth; but they are of a more imposing character, in correspondence to the augmented majesty of the coasts of Dunbartonshire, along which the eye is particularly gratified by the retiring and varying aspects of Ben Lomond, and its rich circumfusion of mountains. During the passage from Greenock to Rothsay, and especially as we sailed by the peninsula of Roseneath and the opening of Loch Long, who could refuse to yield to a Briton's lofty consciousness of the powers of British scenery? One portion of the ever-changing vision, were it possible, I would detain, and paint; and transfer to the walls of your cottage. It was the appearance, in the grey horizon, of the ridges of Arran, darkening, at a long distance, over the southern extremity of the Isle of Bute. They were seen across an expanse of water, widened into the dimensions of an inland sea, and inclosed by shores of every character; from acclivities of pastoral verdure, to masses of precipitous rock. The whole was partially coloured by the beams of an evening sun, pouring through a calm and transparent atmosphere, under the concave of summer heavens; which—to complete the magic of the picture—were sprinkled with clouds of harmonious hues and figures. And are these, thought I, the regions unseen, unvisited by our countrymen, crowded and gasping among the unenjoyed delights of France and Italy?—We reached Rothsay in the evening; it is a small town, situated in a bay on the north-east coast of the island, opposite to the mouth of Loch Strevin, on the main-land. Bute is the Devonshire of Scotland; being the retreat of persons disposed to consumption; and Rothsay is the Margate of Glasgow.—I remained here during the Sunday, and heard a sermon at the chapel of ease, on the subject of regeneration; which took, what I judged to be, the scriptural side of the question. This small place

contains, besides the chapel of ease, a church and an Anti-burghers' place of worship.—Let me here incidentally mention, that, among the thousand collateral blessings attendant on the progress of the Bible Society, may be reckoned, in part, the approaching union between the Burgher and Anti-burgher communions of Scotland. By coalescing in the furtherance of an object, equally sought by both parties, they found themselves unconsciously tending to perfect unity in other points. In reference to the same Society, I will avail myself of this opportunity of stating, that at a meeting of the *radicals* in Glasgow, it was proscribed, together with the Savings' Banks, by some of their party, as among the slavish institutions of the times.

June 14. — This morning, the Wallace steam-packet calling at Rothsay, in her voyage to Inverary, I left the place. Our course lay through the kyles of Bute, which form a sinuous strait between the island and Argyleshire for several miles. Each shore is irregularly swelled into rocky elevations, diversified by copse-wood, heather, short grass, and shiver. The only habitations shewed themselves in the form of the genuine Highland cottage, just heaved above the turf; contiguous to a patch of verdure scooped out and cleared of shiver, at the base of the impending hill. Narrow as these seas are, they invariably present the usual lake appearance. In no part of my adventures did I survey such seeming "regions of calm delight," and of retirement incapable of being molested by the intrusion of human passion—such sheltered and secure recesses from the duplicity and strifes of the world—as disclosed themselves while we glided along these tranquil coasts. "The leading impressions here, are those of romantic seclusion and primeval simplicity; of blissful solitudes 'from towns and toils remote;' and rustic poets

and philosophers communing with nature; at a distance from the low pursuits and selfish malignity of ordinary mortals\*." Such is the philosophy of the imagination, with those who suppose that man is liberated from the slavery of passion and appetite, by the felicities of his geographical situation! Let those fly hither from the world, who are quite certain of leaving behind them the world's principles; and farther, of never wishing to return. Is not our duty, in relation to the world, connected less with images of retirement than of conquest?

As we approached the broad extent of sea, bounded by the opposite peninsula of Cantire, the ridges of Arran displayed their magnificence under a new aspect. Their summits were seen more obliquely; and such points of them as were not shrowded by dense, light-coloured clouds, assumed a serrated appearance; and the swell on the sea being considerable, the whole scene was altogether more than a repetition of what I had witnessed from the estuary of the Clyde. The vision gradually vanished as we steered up Loch Tyne, the beauties of which were almost totally concealed by hazy and wet weather, during the remainder of the voyage to Inverary. Conscious of your strong partiality to this place, I must draw upon your generosity to a very serious amount, while I presume to disallow Inverary's high pretensions. Gilpin, indeed, is quite of your sentiments. He visited it in 1776; and surely "time must have written strange defeatures" on the face of things here, in the long interval. The plantations, for example, may have grown be-

\* This is a corruscation from one of the northern lights, in his Review of Alison on Taste. My friend never could intend to quarrel with the general principles developed in that eloquent and admired critique; but he is jealous of the idle opinion, that men cease to be men by the mere influence of locality.—Q.

yond their picturesque maturity. Mrs. Grant surveyed and described it in the vernal bloom of her life\*; and, as it happened, in the same year (1773) in which it was seen by Dr. Johnson. Her report may be adduced in illustration of a maxim in her own lively and correct philosophy; that, in this frail and feverish state of being, to be easily pleased is one of the most secure arts of happiness. As an assemblage of the features of Highland scenery, Inverary is, in my judgment, a star of only the second or third magnitude. What principally arrest the attention are the purely English characteristics of the Duke of Argyll's demesne,—limes and sycamores of extraordinary luxuriance; and beeches at least equal to the finest in Oxfordshire and Berkshire. One of the last mentioned trees, growing in a line with the wall of the cemetery attached to the park, may be particularized for its unusual dimensions. Against the castle itself, compared by one of its many eulogists to “some oriental vision rising in the wilderness,” I have to lodge the most heavy complaints. It is an immense square box, with circular compartments, adjusted to its four corners; furnished at the top of the walls with battlements, and, in their sides, with doors and sash windows with pointed arches. The colour of the whole is what painters usually call a pale lead. And this is the feudal castle of the Highland chieftain; of the potent Prince of the Campbells! But, in sooth, it has nothing of the chivalrous character about it; none of the architecture of the imagination; no imposing irregularity of form. And then its colour; not even that of incipient or imitated antiquity; no lichens, no weather-stains; and finally, not even a spray of Irish ivy! It was built by Mylne, the architect of Blackfriar's Bridge, who certainly could not, in the days of Duke Ar-

chibald, have constructed an *old* castle; but might he not have copied one, or, at any rate, have saved his credit by contriving something *like* one\*? Duniquaich, so warmly patronized by Gilpin, wears now somewhat of an artificial aspect; partly, I suppose, from the present state of the plantations. The sides are no longer shaggy and broken; and the watch-tower on its summit is compelled to partake of the fallen character of the subjacent scenery. You will, I fear, resent my attack on one of your favourite situations. Perhaps I viewed the place in connection with musings on the altered condition of the noble family who still possess it. The castle is already almost a deserted mansion!

By the kindness of a gentleman whom I met at Inverary, I was conveyed to his residence among the far more impressive scenes of Linnhe Loch. The first ten miles of our route were up a glen, enlivened by the busy waters of the burn or river Aray, and on either side closed in by mountains of considerable altitude; but their surface was generally uniform and dreary. Near a groupe of huts called Cladich, opened upon us the beauty of Loch Awe; esteemed by many to be one of the finest lakes in Scotland. It extends thirty miles, with a medial breadth of two; containing several islands, one of them ornamented with the ruins of Kilchurn Castle. From Cladich we took the road to Port Sonachan, skirting the lake all the way. The retrospective appearances were the most striking. Here, for the first time, I observed an immense deposit of snow on the side of a distant mountain; while in the fore ground were seen the precipitous extremities of the range connected with Ben Cruachan, washed by the boundary waters of the lake. Near the ferry at Port Sonachan, where we re-

\* Gilpin himself calls the appendages to the middle tower “disgusting;” an epithet of sufficient strength to support the complaints of a traveller in 1819.

\* Letters from the Mountains, Vol. I. i. and iii.

mained for some time, I examined a Highland cottage. Nothing needs be added to the accuracy of Dr. Johnson's description of such a habitation: and it may be well, in this place, to observe, once for all, that, as far as I could judge, and with some necessary allowance for the influence of the six-and-forty years elapsed since his Journey to the Hebrides, his remarks are characterised by the purest veracity.—Loch Awe, from its narrowness and rather straight figure, has more of the look of a river than any other loch within the limits of my ramble. On its banks I observed a profusion of the globe flower; and though I am no botanist, I perceived that the country now presented several plants not to be found in the South. We crossed the ferry in the afternoon, and from the landing-place on the opposite side to the inn at Taynuilt, every mile of the road was affluent in Nature's boundless stores—the stores, at least, of Caledonian nature; and I became so far a native of these romantic wilds, as to adopt, for the passing hour, a native's sentiments.

“ Their groves of sweet myrtle let foreign lands reckon,  
Where bright beaming summers exalt the perfume;  
Far dearer to me is yon glen of green brechan,  
With the burn stealing under the long yellow broom.  
Though rich is the breeze in their gay sunny valleys,  
And cold Caledonia's blast on the wave,” &c.

Before we reached Taynuilt, we encountered the rather steep descent of a road formed along the side of a rocky hill, entirely clothed with natural wood; a similar elevation being on the left; and beneath us, at a considerable depth, for the greater part of the declivity, a burn loudly struggling against the ruggedness of its channel;—a scene altogether of surpassing beauty! What, then, will be your grief, on hearing that these groves of hazel,

ash, and birch, are leased out to an English company, for the purpose of supplying charcoal to an iron foundery at Bunawe? But be comforted. I saw no marks of devastation; for although these are periodically inflicted, Nature recovers her insulted rights, and this *happy valley* wants only its Rasselas and Imlac. I visited the smelting houses at Bunawe, which is not far from the inn where we slept. It is situated on the south side of Lock Etive, near the stream which discharges into it the superfluous waters of Loch Awe. Here is a salmon fishery; and at this point appear the majestic heights of Ben Cruachan. They were coloured this evening by a transparent purpling mist, just as the sun declined; but I lingered in vain, to witness some resemblance to a sun-set on the Apennines, as painted by what has been termed, by competent judges, the faithful pencil of Ann Radcliffe.

Thursday, June 17.—The first object of interest, in this morning's drive, was Cannel Ferry. It may be termed the entrance to the scenery of the Lord of the Isles. The luxuriance of the sea-weed streamers attached to its rocks, and waving with the current of the ebbing tide, exceeded any thing of the kind I ever observed. At a certain time, between high and low water, a formidable cataract is formed immediately above the ferry, which is then impassable. From the small inn on the opposite side, where we breakfasted, is an extensive prospect, embracing, among a thousand objects, the ruins of Dunstaffnage Castle, and the mountainous ridges of the Isle of Mull; the whole being terminated by the waves of the Atlantic. From thence along the shores, or rather with occasional glimpses of the bay of Ardmurkenish, we passed by what must be infinitely grateful to the palates of geological gourmands; I mean the masses of plumb-pudding rock at Cragenook. The name is delight-

fully appropriate. They were evidently prepared in Nature's mighty kitchen; but whether afterwards steeped, boiled, or baked, the Neptunists and Vulcanists must still continue to debate. We passed also the ruins of Beregonium, one of the loadstars of antiquarianism. A good road, constructed in many places over mosses, brought us to Loch Creran; there the ferry is so wide and circuitous, that our passage had the character of a pleasureable excursion on the lake.— On approaching Appin Kirk, every thing unexpectedly wore the costume of a Scotch Sabbath. It was the fast-day previous to the annual sacrament on the approaching Sunday. On the mode of celebrating the eucharist in this country, I shall offer some observations in the sequel. \* \* \* \* &c.

Appin House is situated among scenes of diffusive magnificence. Its site is close upon the shore of Linnhe Loch\*; an arm of the sea, extending from Fort William to the Sound of Mull, and washing, on either coast, continuous ranges of lofty mountains, consisting generally of naked rock, but diversified by sylvan and pastoral varieties of surface. It contains numerous islands: of these Lismore is the principal. The name signifies a large garden. It is rich and fertile, and about ten miles long: it was once the seat of the Bishop of Argyll, and, at present, is the residence of a Roman Catholic prelate. Within a short distance of the house is the Isle of Shuna; comprising about three hundred acres of excellent pasture. From the higher grounds of this spot the eye commands, in one direction, a lengthened view of the loch, terminated by the summit of Ben Nevis, the highest mountain in the British Islands; and from the contrary point, a far stretching prospect, bounded by the Western

\* Does this mean the lake of the fall, in reference to the cataract at Connel Ferry?

Ocean, and embracing the distant islands of Jura, Ha, and Colonsay. Ben Nevis appeared streaked and dappled with snow. The demesne of Appin House was seen to high advantage; bordered on one side by an immense amphitheatre of natural woods. The building itself, like many other gentlemen's residences in the Highlands, is coated over with white plaster; a circumstance exceedingly hostile to what ought to be the feudal characteristics of a chieftain's mansion. The hostility is, however, necessary, as the unconquerable hardness of the stone underneath this veil, forbids the workmen to chip its fragments into a shape sufficiently regular for the construction of an even wall, and, in consequence; the inequalities are concealed by an unseemly cement. A worse consequence is, that the houses do not look like the produce of the soil: they might quite as well be bought in one of the insipid districts of England, and transported, like our Lady's shrine of Loretto, to these romantic regions. How different are the buildings, particularly the cottages, and farm-houses, in some parts of North Wales! where they appear to be, what they actually are, portions of some neighbouring rock, exhibiting themselves as the natural growth of the country; and in their rich and warm colouring, perfectly harmonizing with the surrounding objects.—Linnhe Loch was last season resorted to by such astonishing shoals of herrings that, in one instance, where a rude stone-wall, or breakwater, at the mouth of a small harbour, impeded their retreat with the retiring tide, they were left in heaps among the sand and shingles, and were then shovelled up and carted away like loads of gravel\*. This redundant popu-

\* Similar stories may probably be told on all coasts visited by herrings. They, in fact, form a living tide, of which, for instance, the Scottish lochs receive only some superfluous billows. In his Scandinavian Travels, Dr. Clarke,

lation of the lake allured into its waters a party of whales; seven of which were observed from the windows or walks of Appin House, sporting in the waves below. "I would I had been there to see;" but the fishermen who did see them, by no means admire the treatment which their nets are likely to receive, whenever these giants of the deep pursue their resistless course towards them with all their magnitude and force: they are, nevertheless, easily alarmed, and the fishermen only employ the defensive, and generally efficient warfare of shouting and uproar. The present enterprising owner of this estate has executed various improvements. Among these ought to be mentioned the erection of many comfortable cottages and houses, distinguished by *chimnies*. Such is the rapid march of luxury, even among his cotters, that huts have been already thrown out about grates, as the inevitable consequence of chimnies. There are many families in the neighbourhood so tenacious of ancient usages, as to have resisted any innovation upon the central fire-places and smoke apertures of their ancestors. A conquest over the anti-chimney faction will certainly be slow and uncertain. Second stories to cottages cannot be attempted, till the domestic habits of the inhabitants are considerably improved; and the period of such improvements, as yet, has scarcely dawned. The united parishes of Appin and Lismore cover a district measuring sixty-three miles in length, by ten to sixteen in breadth. The population is only 3407. There is one church on the main land, with two episcopal chapels. A supernumerary minister resides in one division of the parish, under

referring to the natural history of the herring, states, that in one fishery their numbers, when inclosed by the nets, are laded out of them with large scoops, the nets being contracted for that purpose.

the name of a Missionary. In Lismore there is a Catholic establishment in the form of an academy, or college, lately superintended by the bishop (Chisholm), who died not long since, and his obsequies were celebrated by crowds, Latin prayers, and whiskey: the latter, it was said, being administered so liberally, as to produce much sensuality and disorder.

(To be continued.)

To the Editor of the *Christian Observer*.

I HAVE been much grieved to observe the perversity of intellect with which several of the periodical works of the day have misrepresented the grounds of Carlile's trials, and have laboured to beat down a principal barrier which we possess to keep off the inundation of blasphemy which threatened to overwhelm us. That the *Monthly Magazine* and *Monthly Repository* would be sincere advocates in this cause, was of course to be expected: it was only labouring in their vocation\*: but that the *Eclectic*

\* As a proof that I do not speak too harshly of these works, I might bring forward almost numberless passages. The *Monthly Magazine*, for instance, at the time in which subscriptions were making for the Society for propagating the Gospel, in compliance with the King's Letter, suffered its pages to be disgraced with such passages as the following.

"How melancholy it is to turn from such a spectacle of philosophic illumination to the ridiculous state of religiosity at home! Our British missionaries are carrying out every where the cast-off rags of Romanism, and teaching doctrines which learning has overthrown and reason has condemned. Some efforts ought to be made to circulate in this country a sounder and more liberal sort of instruction. Juries must exert themselves to terminate the intolerance of our prosecutors of opinions; and parliament ought to declare that those silly doctrines which the law understands by Christianity, are not part and parcel of the law of the land."—*Monthly Magazine*, for April 1819.



Review, professing its high tone of piety and its zeal for the extension of scriptural truth, should have put forth such an article on the subject as appears in its last Number, was more than I had anticipated. I certainly thought, that every good man, of every name, was rejoiced to find that our laws had the power of restraining such abuses of the press, as those which had called forth such general indignation against the high priest of the pseudo "Temple of Reason." But it seems, either that I was mistaken, or that Eclectic Reviewers are not all good men; an alternative, however, which I by no means wish to follow from the remarks which I have felt it my duty to make upon this subject. I can concede much where I cannot prove a criminal intention. The very temperate and truly Christian speech of the Honourable Justice Bailey, in passing sentence on Carlile, appears to me well-calculated to meet most of the false ideas which are taken up by those who object to the interference of the magistrate in affairs of blasphemy. This speech was very imperfectly reported in many of the daily journals; and, I believe, scarcely a shred of it is embodied in the monthly literature of the country. I think, therefore, Mr. Editor, you will do your readers a service by preserving the greater part of it, as being well calculated to vindicate the proceedings against which so much has been unjustly fulminated. I need not, however, add what I believe is quite undeniable, that both the prosecution and the verdict gave very general satisfaction throughout the country at large

FIDEI DEFENSOR.

This is, literally, only an average specimen: its later Numbers have been more highly seasoned than usual; besides the constant blunder of mistaking pepper for salt. The Monthly Repository, the organ of the Unitarian party, I have not by me, and therefore cannot give a specimen.

*Court of King's Bench, Nov. 18, 1819.* — Mr. Justice Bailey addressed the prisoner in the following manner:—"Richard Carlile, it is now my duty—my painful duty, I say—to pass upon you the sentence of this Court, for two most heinous offences, of which juries of your country have found you guilty. Those offences are what are known to the laws of this country by the name of *Blasphemy*. That is to say, you are convicted of attacking the purity of that which we believe to be true, and of attempting to undermine that faith upon which all our hopes of happiness here and hereafter are founded. I hope, as you say, that the judgment of this Court will be administered upon you, with that pure temper of Christianity which our religion enjoins. You do not now stand upon the floor of this Court, to receive its judgment for your offence against God; but you stand here to receive judgment for that part of your offence which operates against man. The laws of this country give every man the enjoyment of his own free opinion. They impose upon no man articles of faith. Each is left to himself, to worship or not to worship, or to worship in such way as he may think fit; and so long as each man's opinion is confined within his own breast, the laws have no right to make him answerable for that opinion.

"But the offence for which you are to answer here, is an offence of a different description: it is not that you have disbelieved, but that you have attempted to introduce disbelief into the minds of others; and to introduce disbelief to such an extent, as to destroy the foundation of our future hopes. If, unfortunately for yourself, you have so unsettled the faith of others, as to induce men to commit crimes, which, had they not read your doctrines, they might have been deterred from committing—if, I say, you have subverted those principles of rectitude which are in-

stilled into the consciences of men by the Deity, by the dissemination of your doctrines—before that tribunal which we believe can see the heart and mind of man, you have much to answer for. Your punishment there, is for the administration of your offended Deity; but on earth, it becomes the law of this country to protect the public at large against the mischief which must result from the dissemination of infidelity.

“It is of importance, perhaps, to you, that these works are not works of your own. One of them is a work published some considerable time ago; and the other, I think I may say, for the honour and glory of our own country, is the offspring of another land: it is a work of foreign importation. One of them had undergone discussion before a public tribunal, and the result was, what might be naturally expected—the condemnation and punishment of the individual by whom that publication was disseminated. But you, with a knowledge of that fact, took upon yourself, in defiance of that tribunal, and in opposition to that which you must have known was wrong and contrary to the laws of this country, to republish that blasphemous work. This book does not contain a calm discussion upon this solemn subject—it does not fairly argue upon those evidences of truth on which Christians stand—but ‘it casts them behind the back,’ and it abuses that which we call the great foundation on which our faith is fixed. You traduce that which possibly you may not believe, and you defame that which possibly you may not have calmness to consider. In courts of justice, all communications between man and man there, are on certain principles which we look upon as principles of morality. Then let any man, in justice, look at the purity of those holy principles which you have presumed to attack. Let any man look at the purity of the con-

tents of that book upon which your assault has been made. Let any man examine the holy rectitude of the precepts which it inculcates, and his nature will not permit him to dispute the sanctity of what he examines. ‘Thou shalt love thy neighbour as thyself,’ is one of the admirable precepts of this holy religion. ‘Thou shalt do to others, as you would wish they should do unto you,’ is another noble precept of the same religion; and if you ask forgiveness of Heaven for sins upon earth, no man can expect it in his conscience, unless he forgive others to the extent to which he asks to be forgiven. No man, as far as I can contemplate, can look upon a page of the holy Bible in any part of it, without finding therein rules of conduct, which will benefit himself and benefit mankind. Another precept in the same holy book, is to wish ‘peace upon earth and good-will towards man:’ and can the imagination of human beings contemplate anything more charitable, or any thing more magnanimous? The same book inculcates the doctrine of future rewards as we shall deserve them, and future punishments as we shall draw them on our heads; and, thank Heaven, that principle is the solemn tie which is made the sanction and foundation of all our moral establishments within this realm. The king upon his throne is bound by the solemn obligation of an oath; and he swears that he hopes the Almighty may so help him in the life hereafter, according as he shall abide by the principles of rectitude and justice upon his throne. What is the sanction under which the proceedings of our courts of justice are carried on? The solemn obligation of an oath. You have had the benefit of that oath, at the time of your very patient trial. You have had, perhaps, patience exerted upon your trial beyond that which has ever been exerted for the benefit of any other man, and perhaps be-

yond what was ever exerted in any court of justice. You have been heard, to an extent which some, perhaps, may blame; but you have been heard to the utmost extent you have wished, before every branch of the tribunal to which you have been brought, and you have been only checked when the rules of decency and decorum were outraged. Going to the tribunals of our country, let me ask, under what sanction is property protected; or by what means, by what human means, are crimes to be prevented, or are crimes to be punished? Why, the constitution of the realm has established, that these objects are alone to be accomplished by juries being put on their oaths, to declare that, according to their hopes of reward or punishment hereafter, they will give their verdicts founded in truth and justice, according to their consciences. Through the medium of oaths administered to witnesses, the truth is to be elicited from them. This is the case now: it has been the case for centuries; and I trust it will continue to be the case as long as this world shall last. If then an attack is to be made upon those bonds and rules which embrace together all our moral and social institutions in life, what can be expected as the consequences here and hereafter? When an attack is made upon these institutions, and upon the religion on which they are founded, you tell us, that you do not believe in the truth of that foundation upon which we are acting, and that, according to the laws of this country, you are warranted in disseminating your opinions, and in propagating your infidelity. The laws sanction no such conduct. The laws warrant no such course; but you are endeavouring to remove those obligations of truth and justice on which our law is founded.

“You have stated, that it is for intentions that man ought alone to be punished. It is part of the religion which we profess to believe, ‘That

God trieth the heart of man;’ but to appearances and actions can we alone look when we try him by our moral institutions upon earth.— Courts of justice are to act here according as they can judge from the acts and conduct of men. They are to consider things as criminal or not, according as they produce mischievous effects in others. Our religion teaches us forgiveness of injuries, and teaches us also to hope for forgiveness hereafter. If any sense of the immorality and enormity of your crime pervades your mind, I trust forgiveness may be granted, and pardon may be extended where we can alone expect to receive it. But still, if you have the power of reflection left, think, in the moment that you ask forgiveness from your Maker, to what extent you may have ‘injured others—to what extent you may have injured society. You have stated that this is not the place for the discussion of the truths of Christianity; and in that respect I shall follow your example, and I shall forbear entering into any discussion of that kind. I entertain, from the examination of the holy Scriptures, a lively hope of a salvation hereafter; and I am, I trust, well grounded in that belief. I have examined the doctrines promulgated in the holy Bible, and by my Redeemer; and I hope and trust from my soul, that the result of my examination will be beneficial to myself here and hereafter. I will take care it shall not be prejudicial at least to others; but I must state, that the result of my examination has been, that I am confirmed in my faith of the Redeemer, and that I am a firm believer of that holy and charitable religion which this country professes\*.

“You have stated that no man

\* Here a silent awe of sacred reverence seemed to pervade the whole Court, and the slightest noise might have echoed through the solemn silence which existed, during this part of his lordship’s address to the prisoner.

can tell what your intention is, in this publication; to which I accede; but the object of punishment is, not only to reform the individual criminal, if that can be accomplished, but to prevent the commission of the same crime in others, and to deter other persons from pursuing the same illegal course. From the affidavits that have been filed in this case we have reason to believe, that considerable profit has been the result of your traffic in these publications. There has been an insinuation to-day, that the profit has not been so extensive to yourself as was imagined by the Attorney-General. But let us look to your own acknowledgment of the sale of one of the works, no less than 3,000 copies of which have been sold within an inconsiderable period; some at the retail price of half-a-guinea, and others, probably, at the trade price, very considerably under that amount: but it is the bounden duty of this Court to take care, that traffic of this kind shall not be ultimately profitable to any individual; and if a man should act in this way, from sordid motives, or from hope of gain, the laws of the country will at least attempt to disappoint him in that respect. In considering the whole of your case, Richard Carli's, most anxiously, it is determined that the punishment which it is our duty to inflict should not fall heavier upon you than we think absolutely necessary for the purpose of preventing the people at large of this kingdom from being affected, or led to believe that your crime is a light one. We are bound conscientiously, in looking at the wickedness of this work, to contemplate the welfare of the people at large. Many persons into whose hands it may unhappily fall, have not time for examination or inves-

tigation into the question; and they lay hold of a dangerous work, the doctrines of which they have not an opportunity of comparing and examining with religious truths. I have one more observation to add, and I have then done. It is this—The work you have published is not a fair, reasonable, open, and temperate discussion of the religion of this country; but it is a tissue of doctrines submitted to the public mind without any qualification or examination whatever. If at the time the publication was committed to those who might become purchasers, you had recommended publications on the other side the question, your conduct might in some degree be palliated. If you had referred to the eloquent speech of Mr. Erskine in Williams's case; if you had referred to the learned publication of the Bishop of Llandaff; or if, indeed, you had referred to the works of laymen, Mr. Addison, Mr. Soame Jennings, or my Lord Lyttleton upon the Conversion of St. Paul; then indeed, with a selection of works contrary to the doctrines which you put forth, you might claim the merit of merely promulgating a fair discussion upon the subject, to the public; but you have pursued no such course. You have made an attack upon the faith of your country, and upon that holy religion upon which our consciousness of rectitude here, and upon which our expectations of rewards or punishments hereafter, are founded."

Mr. Justice Bailey then proceeded to pronounce the sentence of the Court; namely, a fine of 1000*l.* and two year's imprisonment, for the first offence; and for the second 500*l.* and one year's imprisonment, with security for good behaviour for life.

## REVIEW OF NEW PUBLICATIONS.

*Original Sin, Free Will, Grace, Regeneration, Justification, Faith, Good Works, and Universal Redemption, as maintained in certain Declarations of our Reformers, which are the Ground-work of the Articles of our Established Church upon these Subjects: with an important Account of the Subscription to the Articles in 1604; and an historical and critical Introduction to the Whole.* By the Rev. H. I. TODD, M. A. F. S. A. Chaplain in Ordinary to his Majesty, and Keeper of the Archbishop of Canterbury's Records. London: Rivingtons. 1818. pp. lxii. and 244.

*Authentic Documents relative to the Predestinarian Controversy, which took place among those who were imprisoned for their Adherence to the Doctrines of the Reformation by Queen Mary: containing A Treatise on Predestination, &c. by J. Bradford; Cause of Contention, by John Trewe, the unworthy marked Servant of the Lord. Published from a MS. in the Bodleian Library, with an Introduction.* By R. LAURENCE, LL. D. Canon of Christ Church, Regius Professor of Hebrew, &c. Oxford: Parker. 1819. pp. xliii. and 70.

OUR closing Number for last year contained a reference to what we were happy to designate as a long neglected controversy, by giving some account of the history of the Synod of Dort, translated from the Latin by the Rev. Thomas Scott, the well known and respected champion of the moderate Calvinistic hypothesis. We shall now perform an act of fairness, and, we trust, in the same spirit of candour and impartiality as before, by presenting to our readers the substance of the publications at the head of the present article, sent forth by

persons not less known, at least the latter, as advocating the anti-Calvinistic hypothesis. Perfectly aware of the proper use which may be made of either hypothesis, as well as the lamentable consequences that have attended on the abuse of both, we desire to be particularly understood as wishing to press neither on our readers as an abstract question in contradistinction from the other. Our own invaluable Church-formularies, Articles, Liturgy, and Homilies, are, of all human standards, that to which we most gladly refer both ourselves and others for every thing Scriptural, both in faith and practice. With these we are fully satisfied; and if we should, in the course of our present examination and details, be led to any pointed animadversion on the conduct of the works before us, we shall hope these animadversions will be found only to apply to such parts and points as would raise a question even amongst the most zealous orthodox defenders of their own side. Could we receive only those grand fundamentals of faith and practice, on which, as Christians and churchmen, we ought to be all agreed; were we not called upon from time to time to investigate the very articles of a standing or falling church, of which we most fully believe that of justification by faith only to be one;—did we not see controversies which slept, awake in all their pristine life and vigour, just at the moment we had hoped that the subject was exhausted, and the question settled to the mutual satisfaction of all parties;—did we not see, in short, that even Christians will often be controversialists; that is, men will be men;—we should be most happy to decline the most ungracious part of our public duties. We should rejoice to shrink from that of which we see little profit and no

end: and, at all events, we should on lesser points maintain a peaceful silence; and, least of all, at a time when the very ground under our feet is shaken, would we catechize words and syllables of uncertain construction, or dogmatize on particular passages in the sacred word; involving doctrines, which, viewed with humility on either side, and received as the declaration of God, have made men honest in life and happy in death. At the same time it behoves us not to be unmindful of what is passing around us on any side. Subjects which we once thought worthy of full and ample discussion, cannot change their nature with time or circumstances. If men think them still far from exhausted, we must listen, as careful observers, to *fresh* suggestions: and more especially *new* matter (a *real* novelty in these days) cannot pass without that respectful notice which it ever obtains from the sober and enlightened inquirer after invaluable truth. In fine, we would not shew ourselves backward to act upon the principle avowed by Mr. Todd himself, doubtless for the instruction of all vigilant friends to religion at the present moment.

“At a time when hostility against the natural faith is waged, not only by open enemies, but also by PRETENDED FRIENDS; and when attempts to impose FALSE SENSES upon the public declarations of that faith, in order to countenance and propagate error, continue to be made; any method, however humble, which may tend to weaken this hostility, and to expose these attempts, cannot, if conducted with truth, but be of use.” pp. lxi, lxii.

The object of Mr. Todd's publication may, in a few words, be stated to be that of ascertaining the sense in which Archbishop Cranmer, the great English Reformer, used the term, or its equivalent, justification by faith, when he penned, as it is asserted he did, the Homilies involving that doctrine; or more generally, how the said doctrine was accepted by our Reformers at large, previously to the drawing up of the Thirty-nine Articles. The object of Doctor Laurence may, with equal correctness, be stated to be that of ascertaining the views of some of our early Protestant Reformers, particularly during their celebrated controversies in prison, under the short but bloody reign of the Popish Queen Mary, on the subject of Predestination.

Upon subjects like these, losing nothing of their interest from the obscurity in which they are involved through intervening ages, the publication of original documents must always be a most acceptable service; though of course any reasoning founded upon such documents will demand the most rigid examination. The correspondence of both the publications before us, in point of reasoning and design, will appear with sufficient clearness from the circumstance of Mr. Todd having, in *his* preliminary introduction, drawn largely from the pages of Dr. Laurence himself, in his eminent Bampton Lectures for 1804. And, perhaps, we must also give Dr. Laurence's *documents* the palm in point of originality: his smaller publication embracing a full account of a very curious MS. in the Bodleian, discovered by himself, previous to his lectures above mentioned; in the appendix to which he gave a short account of it, with some extracts. This manuscript purports to contain “the principal documents upon the subject of the disputes in prison on predestination, as above stated on both sides;” and we shall, for the satisfaction of our readers, copy the detail given by Dr. Laurence of its contents, in pp. iii. iv. v. vi. vii. viii. in which it will be seen that the two documents which he has printed are of the most material importance, as a fair exhibition of the arguments on each side.

“A Treatise on Predestination,

with an Answer to certain Enormities, calumniously gathered to slander God's Truth. By John Bradford.' p. 40. This treatise, which is dated A. D. 1551, evidently contains two distinct parts; the first part treating generally of predestination from p. 49 to p. 55, the second answering some specific objections to that doctrine, circulated under the title of 'Enormities proceeding of the Opinion, that Predestination, Calling, and Election is absolute in us, as it is in God.' As this was evidently the most important tract upon the Predestinarian side of the recorded dispute, I have published the whole of it. I should nevertheless remark, that the first part of it has already been twice printed, but not under the same title; first by Miles Covordale, in 'The Letters of the Martyrs,' under the form of 'A letter written to a dear friend of his, wherein he entreatheth as briefly, so most perfectly, godly, soundly, and pithily of God's holy election, free grace, and mercy in Jesus Christ;' and secondly, in a small volume entitled 'Holy Meditations of John Bradford, Martyr,' printed in 1562, where it is thus described: 'A short and pithy defence of the doctrine of the holy Election, and Predestination of God, gathered out of first chapter of St. Paul's Epistle to the Ephesians.'

"The second part, however, is by far the most important, and has not in any shape been hitherto laid before the public."

"The eighth is thus inscribed; 'John Trewe, the unworthy marked servant of the Lord, being in bands for the testimony of Jesu, signifieth the cause of the Contention in the King's Bench, as concerning sects in Religion, the 30th of January, Anno Dom. 1555.' p. 116. This, which is the most complete document upon the Anti-Predestinarian side of the question, which was certainly never before printed, and which likewise contains a narrative of the whole proceeding, is the latter tract in the present publication."

"I thought it only necessary to publish Bradford's 'Treatise of Predestination,' and Trewe's narrative of 'the Cause of the Contention in the King's Bench.' These seem to comprehend a very sufficient detail of the arguments, proceedings, and complaints upon both sides." pp. iv.—viii.

Of those that are printed, Dr.

Laurence properly observes, the first is chiefly curious for its second part, which, he tells us, was never before in print. The first part is not unknown: and we can testify to its having been more than twice printed already; having before us at this moment a third publication of it, in the same holy meditations, we presume, mentioned by Dr. Laurence, 'lately corrected after an ancient copie' printed in London, 1611. In this we have also a second part, but not the same with the one given by Dr. Laurence, from the Bodleian MS., but\* entitled "Another Treatise of Election and Free-will, by John Bradford." Whether this existed in Dr. Laurence's printed editions, or in the MS. itself, we have not the means of ascertaining\*. The second part

\* As Dr. Laurence has not given us this other treatise, we shall mention a passage or two which may not be without interest, and may illustrate some points on which we may touch hereafter.

1. It holds "the Stoics' opinion to be condemned, as censuring fatal necessity; for that it tyeth and bindeth God to the second causes, and maketh Him, which is a most free agent, bound and tyed, so that he cannot work, but as the second cause moveth him." 2. That to say "all things are done by co-action or compulsion, is false, and out of God's providence and predestination cannot be gathered. Necessity is one thing; constraint is another. God is good of necessity; but who now will say that he is so by co-action? The devil is naught of necessity, but not by co-action. Good men do well of necessity, but not of compulsion. So of wicked men. A thing that is done willingly, is not done by constraint." Every thing, in short, is to be "construed according to the will of the doer:" and that "will to good" is said to be received of God only, "to declare that perfect wisdom, justice, and holiness, is not nor cannot be in any creature that is not God also." Hence, 3. "Afore we be justified and regenerated of God, we are altogether dead to God and to all goodness in his sight, and therefore we are altogether patients till God have wrought this his only work, justification and regeneration. By the Spirit of sanctifi-

given by Dr. Laurence affords a specimen of much of that heat and dogmatism of argument which we often find in those who fancy their neighbours will not see things as plainly as they think they see them with their own eyes; whilst it replies to certain enormities alleged against the doctrine of election and predestination, by a nameless but "calumnious calumniator." This being dated 1554, cannot be an express reply to the following tract entitled "Trew's Narrative," bearing date 1555; the contents of which, however, give us a number of these enormities, to the

caution, which we receive in regeneration as the seed of God, we are quickened to labour with the Lord, and to be more justified; that is, by faith and the fruit of faith, to ourselves and others to declare the same, and so to increase from virtue to virtue, having always need to have our feet washed, although we be clean notwithstanding." 4. "A man regenerate, which we ought to believe of ourselves; I mean, that we are so by our baptism, the sacrament thereof requiring no less faith; a man, I say, regenerate—that is, born of God—hath the Spirit of God; and can by the Spirit of God in him, stir up in himself the gifts and graces of God, to glorify God accordingly." (See *Treatise of Election and Free-will*, as above).

Our readers will doubtless agree with us, that the above extracts, containing the ordinary reasoning of moderate Calvinism, are very remarkably closed with an observation on baptism, which sufficiently proves the cordial acquiescence of Calvinists in those days in the expressions and doctrines of our church. Whence, therefore, the alleged quarrel between Calvinism and regeneration in baptism rightly received, in modern times, has arisen, we are at a loss to determine, except it be in the brains of a few precipitate and uninstructed controversialists. We consider the above extract, as a *conclusive demonstration* to those, who, like Dr. Laurence, appeal to antiquity, that Calvinists may be as good churchmen upon the subject of baptism, and have as few scruples upon the expressions of our Liturgy on that head, as any other members of the Established Church.

amount of twenty-three, recapitulated from some former declarations of that party, and concluded by calling the predestination of the opponent, so encumbered with enormities, "this foul error of the Manichee's sect, that containeth all these detestable enormities and odious things against God, and hurtful to man." The narrative further states the cause of the dissensions which took place between the two imprisoned parties; namely, the difficulty, nay impossibility, found by the Anti-predestinarians of conciliating the charitable regards of the Predestinarians. These last, the Predestinarians, the narrator, moreover, charges, amongst other delinquencies, with the practice of gaming and other plays and pastimes, such as bowls, dice, and cards, which were properly deemed unfit for such evil days, and a loss of time better spent in watching, mourning, and prayer: but which the Predestinarians held to be "clean to Christians," being "cleansed by the word, and not sin nor offence to all men." How far "Mr. John Bradford, holy Martyr," is intended to be implicated in this unholy charge of dissipation and gambling during the solemn interval of suspense between his apprehension and martyrdom, we know not; but that Dr. Laurence was not disposed to shew his character much favour, we may guess from an insinuation of a very ungracious nature, to say no more of it, contained in the following passage, on Bradford's sending a golden token, together with his book on Predestination, for Ridley's sanction.—"Bradford seems here to have sent him by Bernher a piece of gold. Did that zealous controversialist think, that a present was likely to render him, whom he was addressing, more disposed to favour his request?" (Introduction, p. xxix.)

Whatever may be intended here to insinuate with respect either to bribery or card-playing, on the part of the old Predestinarians,



particularly the more moderate, of whom Bradford is admitted to be one; it certainly cannot be alleged that modern Calvinists are particularly addicted to such practices. And were we to search for *bowls, cards, and dice*, we should certainly at present go to other houses than those of most of those gentlemen, either of the present or the past generation, who are found in their discourses and publications maintaining the side of the moderate Calvinistic hypothesis.

But we shall not enter further at present into the contents of Dr. Laurence's publication, with the introduction annexed, which will come better in chronological order, after the work of Mr. Todd, to which we shall now revert, and which treats of the subject, to us far more interesting, of justification. It commences its inquiries on this subject from the earliest period of our English Reformation, tracing it downwards to the final settlement of our Articles in 1562. The several authorized documents previous to this event, are successively brought forward by Mr. Todd; and their suffrages are considered with respect to the generally received view of the doctrine of justification by faith. The whole is concluded by a particular and very important account of the memorable subscription (to the Articles) which was made in 1604, when James the First ascended the throne.

In commencing our more particular consideration of Mr. Todd's documents, in chronological order, we must take the liberty of referring our readers to some former volumes of our own work; the fourth and fifth especially; in which, in certain Sketches of the Reformation, a pretty full account was given of the principal part of Mr. Todd's information. The first subject we there commenced with (see Vol. IV., p. 261.) was the primary instrument of the national reformation, the Ten Articles of

Religion of King Henry the Eighth, in 1536. From these we extracted, as given in Fuller's History, the decisions made, amongst other things, in favour of the sacrament of penance, and of the altar, (which embraces the "very substantial, real, self-same body of Christ which hung upon the cross"); and directions for the use of images, honouring of saints, praying to them, using rites and ceremonies, "exorcisms and benedictions;" and, finally, praying for souls in purgatory. These same Articles appeared again with slight variations, the next year, 1537, in *The Institution of a Christian Man*. (See our fourth volume, pp. 197—263). These two instruments Mr. Todd "collates:" he speaks of the latter as "the bishop's book," and considers it as "a fatal blow to the enemies of the Reformation." This it unquestionably was, as renouncing the popish authority, and laying down a new ground for church union; and it may doubtless be considered as an initial step towards further light. From this "Institution" Mr. Todd extracts the views on baptism and justification. On baptism he states a material improvement to have been made in subsequent days, when in making use of the following passage in "the Institution," the portentous words in italics were omitted. "Inasmuch as infants and children dying in their infancy shall undoubtedly be saved thereby, *and else not.*" But on justification he does not state any further improvement made in our present formularies, from the following statement in the Institution.

"Item, that sinners attain this justification," (i. e. remission of sins, and our acceptance and reconciliation into the grace and favour of God, our perfect renovation in Christ), "by *contrition, and faith joined with charity*, after such sort and manner as we before mentioned and declared. Not as though our contrition or faith, or any works proceeding thereof, can worthily merit or deserve

to attain the said justification. For the only mercy and grace of the Father, promised freely unto us for his Son's sake, Jesu Christ, and the merits of his blood and passion, be the only sufficient and worthy causes thereof. And yet that notwithstanding, to the attaining of the same justification, God requireth to be in us not only inward contrition, perfect faith and charity, certain hope and confidence, with all other spiritual graces and motions, which, as we said before, must necessarily *concur*\* in remission of our sins; that is to say, our justification; but *also* he requireth and commandeth us, that, *after we be justified*, we must also have good works of charity and obedience towards God, in the observing and fulfilling outwardly of his laws and commandments." Todd, p. 8.

In 1540, as we stated, on the authority of Burnet (Vol. IV. p. 325), the partial publication of the *Necessary Erudition of any Christian Man* took place, attributed by Strype mainly to Cranmer, but, according to history, in conjunction with other persons of very different sentiments. Indeed, it will evidently be seen to contain many things at variance with the subsequent opinions of that great Reformer. We now find from Mr. Todd, what there was much reason to suspect, that Burnet was not correct in giving this work so early a date; and that it is no more or less, than the work bearing the same title, which confessedly appeared, and was printed and publicly adopted in 1543. This Mr. Todd argues with much ingenuity, and shews its distinction likewise from the original "Institution" of 1537, with which

\* This *concurrence* of charity with faith in justification, does not, as far as we observe, occur in the preceding articles of 1536; but only a concurrence of *confession*, with a *following* of works of penance and obedience. Indeed, though both a similar confession and penance are enjoined in the ten articles, we should, in a statement of justification, prefer theirs to this in the Institution; which is not the only instance in which, as Collier says, we shall have to note our worthy divines of that age "reforming backwards."

it has been also confounded, particularly by the able Dr. Nichols. A real publication, however, took place in 1540, in Latin, entitled, "*Quidam Doctrinæ Christianæ Articuli pro Ecclesia Anglicanâ*," with notes of the King in the margin. From this, Mr. Todd makes a short extract, containing much more correct and sound doctrine, according to our own Homilies, as the reader will guess from the following passage.

"*Est enim vera et Christiana Fides de quâ hic loquimur, non sola notitia articulorum fidei, et credulitas doctrinæ Christianæ, dumtaxat historica, sed una cum illa notitiâ, et credulitate, firma fiducia misericordiæ Dei promissæ propter Christum, quâ videlicet certò persuademus ac statuimus eum etiam nobis misericordem et propitium. Et hæc Fides verè justificat, verè est salutaris, non ficta, mortua, et hypocritica; sed necessariò habet spem et charitatem sibi individuè conjunctas; ac etiam studium bonè vivendi; et bene operatur pro loco et occasione.*

"*Nam bona opera ad salutem sunt necessaria: non quòd de impio justum faciunt, nec quòd sunt pretium pro peccatis, aut causa Justificationis; sed quia necessum est, ut qui jam fide Justificatus est, et reconciliatus Deo per Christum, voluntatem Dei facere studeat.*" p. 12.

Why Mr. Todd has not mentioned a third document which appeared at this time, one of the greatest notoriety and most fatal operation on the then interests of Protestantism, and entitled by Fuller, "*the Six Bloody Articles*," we know not. Certain it is, that these were carried with a very high hand through Parliament, *in spite of the most strenuous opposition by good Archbishop Cranmer*; and asserted the doctrine of transubstantiation in its highest pitch; took away the cup from the laity, wives from the clergy, &c. &c. About this time also, the Archbishop's great friend and coadjutor in reformation, Lord Cromwell, fell a victim to court intrigue. Nor had it been long since the Arch-

bishop himself had been drawn in, doubtless sorely against his will, and principally by the popish Garduer, to take an active part in the infamous burning of Lambert, upon an alleged sacramentary heresy. All these things prove that Cranmer's authority was so low at this time, as not to have been able to carry things *his own way*, or as far as he wished. Consequently we are prepared for some diversity between his public acts and his private sentiments, even supposing the latter to have been fully matured at this time, which does not wholly appear.

Under these circumstances, we arrive at 1543, when the true, real, full, and authentic "Necessary Erudition of any Christian Man," made its appearance.

"We are thus brought," says Mr. Todd, "to the third article of the present work, the 'Necessary Erudition;' from which the entire declarations of faith, free-will, justification, and good works, are copied. This book, it has been already observed, is the Institution enlarged; having passed a revision of the commissioners, appointed in 1540 to examine religious matters; having been corrected by the king's own hand; having been again transmitted to the review of Cranmer, and by him referred to the convocation of 1543, where it was received with approbation." pp. vii, viii.

Further on, he states, that this work, by "the simplicity and elegance of the language, as well as the doctrine, discovers in many parts the hand and heart of Cranmer." And though, on the authority of Strype, its production is represented as a triumph over the Archbishop's enemies, being principally of his own composing; yet Mr. Todd briefly but significantly hints, that in the previous discussions of the commissioners, "contrariety of opinion there was, as might be expected; and some opposition to the firmness of Cranmer." Contrariety of opinion and opposition to Cranmer indeed there

was, when Collier, the historian, himself, from whose authority on these opinions Mr. Todd, we believe, will not appeal, compares this very book, the Necessary Erudition in 1543, with "the Institution" before-mentioned in 1537, for the very purpose of shewing *how far back it had receded in every point where they at all differed*; and uses the following very strong expressions in reference to the share borne in it by Cranmer himself. "Under the sacrament of the altar, the Erudition speaks plainly for transubstantiation, which the Institution doth not. But now we are to observe, the *Six Articles* were enacted: and farther, that Cranmer and his party, who opposed the Six Articles, were overruled in the composition of this Necessary Erudition. The Erudition insists on the sufficiency of receiving under one kind, of which there is not a word in the Institution. Under the head of Orders, the Erudition makes orders one of the *seven sacraments, &c. &c.*" (Vol. II, p. 190.) How far Cranmer was pleased with this re-appointment of the seven sacraments, to which, however, he felt compelled to assent, in giving his sanction to the Necessary Erudition, will appear from the document referred to by Mr. Todd, in Burnet; in which, in answer to the question, "How many sacraments there be by the Scriptures," he replies, "The Scripture sheweth not how many sacraments there be; but 'Incarnatio Christi et Matrimonium,' are in Scripture called 'Mysteria,' and therefore we may call them by the Scripture, 'Sacramenta.' But one Sacramentum the Scripture maketh mention of, which is hard to be revealed fully, AS WOULD TO GOD IT WERE, and that is *Mysterium Iniquitatis, or Mysterium Meretricis magnæ et bestia.*" In further Answers, the Archbishop wholly renounces the seven sacraments as against all Scripture and antiquity; and on penance, more

particularly, his words are remarkable: "it is not spoken of as three parts, contrition, confession, satisfaction; but a pure conversion of a sinner in heart and mind to God, making no mention of private confession\* of all deadly sins to a priest, nor of ecclesiastical satisfaction to be enjoined by him."

From the "Necessary Erudition of a Christian Man," however, (ed. 1543,) whoever may be considered as having had the principal hand in it, Mr. Todd transcribes the entire Articles on Faith, Free-will, Justification, and Good Works; from which we shall give some consecutive extracts, to enable our readers to form their own judgments on the subject.

#### 1. On Faith.

"Although faith be diversly taken in Scripture, it shall be sufficient to entreat here of two kinds or acceptions of the same. Faith, in the first acception, is considered as it is a several gift of God by itself distinct from hope and charity; and, so taken, it signifieth a persuasion and belief wrought by God in man's heart, whereby he assenteth, granteth, and taketh for true, not only that God is, (which knowledge is taught and declared by the marvellous works of the creation of the world, as saith St. Paul

\* Confession was strongly insisted on (as we have seen in part) in the Ten Articles collated by Mr. Todd, with "the Institution," as a part of penance: from which it must be concluded, either that Cranmer had no decided influence in framing them, and therefore that they form no criterion of his opinions; or that his opinions altered most materially before he gave the above Answers to Queries. In either case, the dilemma is most unfavourable to Mr. Todd's hypothesis. In the Necessary Erudition, it is true, as given by Collier, the sacrament of Penance is not made to consist in confession; but then it is a sacrament, and talks much of "a course of discipline and mortification, in order to make some advances towards justification." In short, the passage seems to us a mixed medley, full of sound, but signifying little; very unlike Cranmer's manly and Gospel simplicity above quoted.

in the Epistle to the Romans), but also that all the words and sayings of God, which be revealed and opened in the Scripture, be of most certain truth and infallible verity. And further, also, that all those things, which were taught by the Apostles, and have been by a whole universal consent of the church of Christ, ever since that time, taught continually and taken always for true, ought to be received, accepted, and kept, as a perfect doctrine apostolic. And this is the first acception of faith, which man hath of God; wherein man leaneth not to his own natural knowledge, which is by reason, but leaneth to the knowledge attained by faith; without the which faith, we be ignorant and blind, and cannot understand; according as the prophet Isaiah saith, 'Nisi credideritis, non intelligetis: Unless ye believe, ye shall not understand.' And this faith is the beginning, entry, and introduction, unto all Christian religion and godliness. For, as St. Paul saith, 'He that cometh to God must believe that He is, and that He is a rewarder unto them which seek to please him.' And this faith, although it be the necessary beginning of all righteousness, yet, if it proceed not further to hope and charity, it is called in Scripture a dead faith; because it is void and destitute of the life and efficacy of charity.

"Faith, in the second acception, is considered as it hath hope and charity annexed and joined unto it. And faith, so taken, signifieth not only the belief and persuasion before-mentioned in the first acception, but also a sure confidence and hope to attain whatsoever God hath promised for Christ's sake, and an hearty love to God, and obedience to his commandments. And this faith is a lively faith, and worketh in man a ready submission of his will to God's will. And this is the effectual faith that worketh by charity, which St. Paul unto the Galatians affirmeth to be of value and strength in Christ Jesu\*." pp. 13—15.

\* Our readers here will take notice, that the first kind of faith is described as wrought by God in man's heart, and to be the beginning, entry, and introduction unto all Christian religion and godliness. Yet possibly a dead faith (though the beginning of all godliness!) is void of the life of charity. How consonant

Again:

“Men may not think that we be justified by faith as it is a several virtue separated from hope and charity, fear of God and repentance; but by it is meant faith neither only he alone, but with the foresaid virtues coupled together, containing, as it is aforesaid, the obedience to the whole doctrine and religion of Christ.” p. 17.

## 2. On Free-will.

“The commandments and threatenings of Almighty God in Scripture, whereby man is called upon, and put in remembrance, what God would have him to do, most evidently do express and declare, that man hath free-will also now after the fall of our first father Adam; as plainly appeareth in these places following. ‘Be not overcome of evil. Neglect not the grace that is in thee. Love not the world, &c. If thou wilt enter into life, keep the commandments.’ Which, undoubtedly, should be said in vain, unless there were some faculty or power left in man, whereby he may, by the help and grace of God, (if he will receive it when it is offered unto him,) understand his commandments, and freely consent and obey unto them. Which thing, of the Catholic fathers, is called free-will; which, if we will describe, we may call it conveniently in all men, ‘A certain power of the will joined with reason, whereby a reasonable creature, without constraint in things of reason, discerneth and willeth good and evil; but it willeth not that good which is acceptable to God, except it be holpen with grace; but that which is ill, it willeth of itself.’ And therefore other men defined free-will in this wise: ‘Free-will is a power of reason and will, by which good is chosen by the assistance of grace, or evil is chosen without the assistance of the same.’” pp. 20, 21.

Afterwards we are told, that the freedom of the will has been so wounded and corrupted by the fall, and men so blinded and weakened, that “they cannot eschew evil except they be illumined and *made free* by a supernatural help and working of the Holy Ghost; which, though the goodness of God offereth to all men, yet *they* only enjoy it, which, this with our own Homilies, will be seen hereafter.

by their *free-will*, do *accept* and *embrace* the same.” p. 22.

But, on the contrary, in p. 25, we find, “It is surely of the grace of God *only* that *first* we be inspired and moved to any good thing; but, to resist temptations, and to *persist* in goodness and go forward, it is both of the grace of God and of our free-will and endeavour\*.”

## 3. On justification.

“For a further declaration how, and by what means, we be made partakers of this benefit of justification, it is to be noted, that this word justification, as it is taken in Scripture, signifieth the making of us righteous *afore* God, where before we were unrighteous; as when by his grace we convert unto him, and be reconciled into his favour; and of the children of ire and damnation we be made the children of God, and inheritors of everlasting life; that by his grace we may walk so in his ways, that finally we may be reputed and taken as just and

\* The manifest contradictions in the above statement need not be pointed out. We have free-will, yet need be *made free*. *Free-will is blinded*, &c. Of grace are we *first* inspired to every good thing; yet free-will must *first* accept and embrace the same; grace must begin all; free-will must *continue* when *not free*, and in a freedom *not* its own originally, to do good. The subject is confessedly most abstruse: but why should we be puzzled by these confused and obsolete definitions of it; when we have our own noble and invaluable disclaimer altogether of free-will in the Tenth Article? “The condition of man, after the fall, is such that he *cannot* turn and prepare himself, &c.” Yet Mr. Todd calls the above “Necessary Erudition” “a fine description of free-will.”

† The ambiguous use of the words *making* and *taken*, in the above paragraph, clearly prove to our minds an obscurity in the notion of the writer, whoever he might have been, as to the true nature of justification; which, according to the Papists, is a *making* righteous, holy, &c.; but, according to the genuine Protestant doctrine, is a *taking for* righteous. “We are *accounted* righteous.” The latter is simply the judicial act of God performed at *once*, acquitting the sinner; the former, a gradual infu-

righteous in the day of judgment, and so receive the everlasting possession of the kingdom of heaven. And albeit God is the principal cause, and chief worker, of this justification in us, without whose grace man can do no good thing, but following his free-will in the state of a sinner, increaseth his own injustice and multiplieth his sin; yet so it pleaseth the high wisdom of God, that man prevented by his grace (which, being offered, man may, if he will, refuse or receive,) shall be also a worker by his free consent, and obedience to the same, in the attaining of his own justification; and, by God's grace and help, shall walk in such works, as be requisite to his justification; and, so continuing, come to the perfect end thereof by such means and ways as God hath ordained." pp. 29, 30.

Again, after speaking of baptism as our first justification, and admission to the conflict against the world, the flesh, and the devil, it continues:

"Of the which enemies, if it chance us, after our baptism, to be overthrown and cast into mortal sin, then is there no remedy but, for the recovery of our former estate of justification which we have lost, to arise by penance; wherein proceeding in sorrow and much lamentation for our sins, with fasting, alms, prayer, and doing all such things, at the least, in true purpose and will, as God requireth of us, we must have a sure trust and confidence in the mercy of God, that for his Son our Saviour Christ's sake he will yet forgive us our sins, and receive us into his favour again." p. 32.

Again:

"Wherefore it is necessary for the keeping and holding of this justification, once conferred and given in baptism, or recovered again by penance, through the mercy of our Saviour Christ; and also for increasing of the same justification, and final consummation thereof, to take good heed, and to watch, that we be not deceived by the false sugges-

sion of personal qualities, capable of every possible increase or diminution. Hence the *increase*, the *waxing* in justification, &c. spoken of in the popish "Necessary Erudition." The whole is satisfactorily cleared, and the popish view confuted, in the most masterly manner, by Barrow, on Justification by Faith.

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tion and temptation of our ghostly enemy, the devil; 'who,' as St. Peter saith, 'goeth about like a roaring lion, seeking whom he may devour.'" p. 32.

Again, we are described (p. 34.) as proceeding, going forward, waxing, and increasing in our justification, as St. John saith, "He that is just let him be *more* justified."

"Therefore it is plain, that not only faith, as it is a distinct virtue or gift by itself, is requisite to our justification; but also the other gifts of the grace of God, with a desire to do good works, proceeding of the same grace\*." p. 31.

4. Of good works. These are described as

"Not only of outward corporal acts and deeds, but also and rather of all inward spiritual works, motions, and desires: as the love and fear of God, joy in God, godly meditations and thoughts, patience, humility, and such like. And also it is to be understood, that by good works we mean not the superstitious works of men's own inventions, which be not commanded of God, nor approved by his word."

"Nor yet we mean not of such moral acts, as be done by the power of reason, and natural will of man, without faith in Christ; which albeit of their own kind they be good, and by the law and light of nature man is taught to do them, and God also many times doth temporarily reward men for doing the same; yet they be not *meritorious*, nor available to the attaining of everlasting life, when they be not done in the faith of Christ; and therefore be not accounted among the good works, whereof we do here entreat. But we speak of such outward and inward works, as God hath prepared for us to walk in, and be done in the faith of Christ for love and respect to God; and cannot be brought forth only by man's power, but he must be prevented and holpen thereto by a special grace.

"And these works be of two sorts: For some be such as men, truly justified and so continuing, do work in charity of a pure heart, and a good conscience,

\* We do not notice, at present, the incongruity of all this with the plain and direct statements of our own Homilies, as that will more conveniently appear when we come, by Mr. Todd's assistance, to these Homilies themselves.

and an unfeigned faith. Which works, although they be of themselves unworthy, imperfect, and insufficient; yet forasmuch as they be done in the faith of Christ, and by the virtue and merits of his passion, their imperfectness is supplied: the merciful goodness of God accepteth them, as an observation and fulfilling of his law; and they be the very service of God, and be *meritorious towards the attaining of everlasting life.* And these be called the works and fruits of righteousness.

"Other works there be, which be not so perfect as these, and yet they be done by the grace of God in faith and good affection of heart towards God; as those be, which men, that have been in deadly sin, and by grace turn to God, do work, and bring forth, upon respect and remorse that they have for their offences done against God. And these may be called properly the works of penance. As for example: When a sinner, hearing or remembering the law of God, is moved by grace to be contrite and sorry for his offences; and beginneth to lament his estate, and to fall to prayer and other good deeds, seeking to avoid the indignation of God, and to be reconciled to his favour: these works come of grace; but yet this man is not to be accounted a justified man, but he is yet in seeking remission of his sins and his justification, which the anguish of his own conscience telleth him that he yet wanteth: but he is in a good way; and by these means doth enter into justification; and if he do proceed, and with hearty devotion seek for further grace, he shall be assured of remission of his sins, and attain his justification, and so be made able and meet to walk in the very pure service of God with a clean conscience, and to bring forth the fore-said works of righteousness in Christ, which he cannot do afore he be justified." pp. 38—40.

Further confirmation is offered of these *works of penance*; and proof is given from the case of Simon Magus, "that they which be once christened, and afterward fall from the grace of God by *mortal sin*, cannot recover their justification without *penance*," by which they are "made more apt to receive further grace of remission of sins and justification:" and, for further assurance, we are told, that "after

justification received in baptism, or after baptism, being recovered by penance—

"Although man daily do offend and fall into divers venial sins by reason of his infirmity and weakness, and therefore hath need of continual and daily repentance, yet as long as he consenteth not to deadly sin, he loseth not the state of his justification, but remaineth still the child of God; and, being in that state, hath power by God's grace dwelling in him to do such works, as by acceptance of God, through Christ, be counted works of righteousness, and do serve for the preservation and increase of his further justification, and be appointed by God's most gracious promise to have everlasting reward in heaven." p. 42.

These are a few of those sentiments which, on the authority of Dr. Martin, late Dean of Ely, Mr. Todd, in his Introduction, calls "the true *medullæ patrum* in these points:" and "it were to be wished," he adds, "that all Homilies that have been since set forth" [meaning, we suppose, our own authorized ones] "had been but so *divine and catholic* without any *tincture or taint* of affected composition." We know not under what influence Dr. Martin may have given so decided a preference to the elder "Erudition," above our own "Homilies;" but we certainly agree with some of Mr. Todd's subsequent quotations from Dean Tucker's Letters to Kippis, that *these* our reformers [if Garduer were amongst the number] "supposed not only the possibility of the existence of good works, prior to our justification, which a Calvinist can never do consistently with his genuine principles,\* but that also they required the actual *preexistence* of them, as necessary conditions, though they exclude them as *meritorious causes*†." (Introduction l.)

\* And which our Articles and Homilies both flatly deny.

† Our readers will of course see the incorrectness of asserting their exclusion as *meritorious* causes; an epithet twice used in the foregoing extracts on good works.

But before we proceed, with Mr. Todd, to confront further the present extraordinary extracts with our own Homilies, as following in his next head of documental reference: it will be necessary to recal the attention of our readers again to dates and some historical circumstances. The present Necessary Erudition was, as we have seen, published in 1543, under Archbishop Cranmer's entire sanction and approval at least, if not his entire composition, (according to *Mr. Todd*), but (as we have seen from *Collier*) under the same archbishop, overruled and thwarted by many papistical spirits. Now whoever will take the trouble, once more, of turning to our fourth volume, pp. 198—290, will find quotations from certain papers, preserved by Strype, and purporting to have been written at this very time, 1543, by Archbishop Cranmer, upon a review of the said Necessary Erudition; a book, indeed, sent to him for his revisal and comments, but on which it does not appear that his comments and observations were ever attended to or adopted. Two of these private papers are expressly given at length in our pages above referred to; and we presume a very cursory perusal of them will shew a most decided difference between the private sentiments and public expressions (to use our former words) of the Archbishop; though he may have been content with what he *could* do in such unfavourable times, since it was not in his power to do what he *would* have done. The following quotation from these papers, which is all we can find space for, will set the matter in a very strong light:—"And these works *only* which follow justification do please God; forasmuch as they proceed from a heart endued with pure faith and love to God. But the works which we do *before our justification*, be not allowed and acceptable before God, although they appear never so great and glorious

in the sight of men. For *after* our justification *only* begin we to work as the law of God requireth: *then* we shall do all good works willingly, although not so exactly as the law requireth, &c. Now they that think they may come to justification by performance of the law, by their own deeds and *merits*, or by any other means than is above rehearsed\*, they go from Christ, they renounce his grace." (*Christ. Observ. Vol. IV. p. 200.*)

It would afford matter for painful investigation were we to go into all the circumstances of Cranmer's difficult administration of church affairs, under King Henry the Eighth; and enumerate the many emergencies on which the well-meaning Archbishop was forced, either into measures against his better judgment, or at least into a silence wholly uncongenial to his enlightened and candid mind. The single well-known concession in King Charles's works, that in Henry the Eighth's we are to look rather for the ground and occasion than the perfection or the doctrines of the Reformation, might give us some insight into the difficulties of our great Reformer. His own assertion, upon King Henry the Eighth's death, which happened three years after the publication of the Necessary Erudition, that the monarch was seduced into the adoption of it, might speak the same language. The detestable practice of asserting the corporal

\* That is, by "true repentance and fully returning to God," which necessarily lead through justification to good works. The *first* faith mentioned in these papers of Cranmer greatly resembles the dead faith mentioned in the Homilies, or the faith of devils, and is far from being "the beginning, entry, and introduction to all religion." He makes it, indeed, common to all who are *christened*; but, we presume, devils and unbaptized persons might *equally* possess it. Here may appear some little inconsistency; and accordingly we do not find that in the more matured and now authorized Homilies, this *first* faith is made the *christening* grace.



presence and other popish doctrines, by tortures and the stake, which was continued to the latest period of this king's reign, speaks on the same side; not to mention the continuance in force and effect, of the *Six Bloody Popish Articles*; on the ground of which Bishop Stanton submitted to church authority, and re-obtained his bishopric by subscribing to transubstantiation, auricular confession, and the liberty of man freely to use the power of his own will or choice, the *Divine Prescience in predestination notwithstanding*.

But the clearest of all proofs of the diversity between our great Reformer, when under the shackles of an horrible tyranny both of law and conscience, and the same man, when free to act according to the power of his own will and choice, will best appear by the proceedings immediately succeeding the death of King Henry the Eighth in 1546, and accompanying the publication of the really Protestant, and justly authorized Homilies of our own Church, from which Mr. Todd makes his fourth head of selections. No sooner was the late king buried, than in the course of the year 1547, Collier informs us, "The privy council projected a <sup>book</sup> *surrounding* *formation*, and resolved upon his justifying commissioners (in division) to all parts of the kingdom, by way of visitation. Every division had a preacher, whose business was to bring off the people from the remains of superstition, and to dispose them for the intended alterations. And, to make the impression of their doctrine more lasting, they were to lodge some Homilies, lately composed, with the parish priest. The argument of these discourses" was according to our present *first book of Homilies*, which, Collier adds, "were drawn up mostly by Cranmer." (pp. 221, 222. Vol. II).

How then were these homilies, and initial preparations for further changes received? Gardner, Bishop

of Winchester, and too well known to need further designation, dissuades all alterations in religion: and, in a letter to the Protector, expresses a high degree of wonder that those "eminent prelates, who were made standing members of the Privy Council, and put in so high a place of trust by the late king, should so soon forget their old knowledge of Scripture, as set forth in the *Necessary Erudition*, and advise a change\*." What follows upon this, as detailed in many successive pages by Collier, is surely far too obvious to have escaped the investigating eye of Mr. Todd: but for our readers' information, we must give a farther abstract. Gardner, observes Collier, continued on his stand against any further innovation; and, in a letter to Cranmer, expostulated most warmly against the imposition of new Homilies, wondering at Cranmer's affirming the late king was seduced, and that he knew who managed his Highness in setting forth the King's Majesty's book, i.e. the *Necessary Erudition*. "If the book contains truth, how seduced? asks Gardner: if heresies, how passed by your grace through the kingdom?" (See p. 225. vol. II.) Further on we find Gardner's reasonings at full length against Cranmer's positions, particularly those in the *Homily of Salvation, penned by Cranmer*. He mentions one of Cranmer's arguments, used to prove that *only faith justifies*—Then we are justified by faith without all works of the law. Charity is a work of the law. Therefore we are justified without charity. This argument Gardner undertakes to answer at his peril, provided Cranmer would send it

\* Though he thus patronizes the *Necessary Erudition* against the projected changes, yet in the same letter, as Collier notes, he denies having had any share in the composition of that book, having been (as we think Burnet, in his odd way, remarks) "out of town at the time;" but surely for no better reason.

under his own hand. Further, he takes notice, that whether faith justifies exclusively of charity or not, signifies nothing as to practice; because all men are justified in the sacrament of Baptism. And since we have all received the advantage of justification in our infancy, when we were in no condition to dispute about the means, why start the question, and lay so much stress upon it?

Mr. Collier, who is much of Mr. Todd's opinion in the controversy itself of faith and works, proceeds in a subsequent passage very remarkably. "Had the bishop (Gardner) appeared in the house, it is probable he might have given the court party some trouble, and, it may be, *overset Cranmer in the dispute on justification*. The Archbishop, and those of his persuasion, founded themselves on the fourth of Romans and third of Galatians: but it is plain by the tenor of these Epistles, that by faith we are to understand the new covenant in the terms required in the Gospel, in contradistinction to the observances of the Mosaic Law, which, in the language of the Scripture, are called works. However, *Cranmer*

• It is lamentable to reflect that the self-same argument, nearly *totidem verbis*, is to be found in a Protestant writer, and one of no less note than the able Waterland, in his discourse on Justification. The reply is most obvious; the same process *supposed* in baptism, in behalf of the infant, must be *effected* in after life by its own rational faith. Collier notes that, upon this occasion, Fox calls Winchester *an insensible ass*, and that he had no feeling of God's Spirit in the matter of justification. We beg leave to assure our readers, that we think no such title applicable to Waterland.

† If it were a time to discuss a long and worn-out question, it would be sufficient to say, that this exclusive confinement of the term "works" to the *Mosaic Law*, never has been, nor could be carried through the whole of St. Paul's Epistles, by any commentator who ever wrote. Locke, to mention no other, decidedly makes them to mean the works of the *moral law*.

and the Lutherans had a pious meaning at the bottom of their notion." (p. 233.)

With the circumstances of this history, which we presume are sufficiently notorious, upon our minds, we come fully prepared to admit Mr. Todd's able and novel reasoning, drawn from a novel source, in proof of Cranmer's real authorship, as regards those important Homilies of our church, on Salvation, Faith, and Good Works. The following quotation, from Mr. Todd's Introduction, will afford a very satisfactory confirmation of all that Collier and Strype have hinted on this subject before.

the  
" John Woolton, the nephew of the celebrated Alexander Nowell, works in author of several theological He was a the reign of Elizabeth. church of canon residentiary of the shop of that Exeter, and afterwards his as a person see. Wood describes him as, and an ear of great piety and reason against the nest asseter of comfort which he was opposer thereof, for a commended by blamed by many, but. In 1576, not more, after his death, advanced to the long before he was: 'The Christian prelaey, he published and Manners of Manuell, or the Life. Herein he says, True Christians, 12mo. e, 'What wee with mauly eloquent Good Workes, teache and thinke as in our English those Homelies wriyears e, and Workes, tounge of SalvatioNecess: a of Christes by that lyght, arch w. by shoppe of churche, Cr. archb. and isye and Canterburie, 300 playne test. and sure declare; which are buylt upon sc. and a foundation, that no scyophant can face them, nor sophyster confute them, whyle the worlde shall endure: unto whom I remytte the reader desyrous of an absolute dyscourse in this matter.' Living so very near the time when Cranmer flourished, of such distinguished character in the church, and to this day not contradicted in his plain assertion, Bishop Woolton therefore appears to me an evidence, in this case, of indisputable authority.

" It is to the first of these Homilies that the framers of our Articles of Religion, both in the time of Edward the Sixth and of Elizabeth, refer; though under the name of the 'Homily of Justification: our reformers, it has been

observed, understanding the terms justification and salvation as equivalent.

"The First Book of Homilies was published in 1547. The earliest copy, however, which I have met with, bears the date of 1548. This I have followed in the present publication; not without noticing the several variations from it (in the Homilies cited), which first appeared in the reign of Elizabeth, when it was re-published with the 'Second Book of Homilies.' It is due to the memory of the prelate, as well as to the cause of sound criticism, that his own words be not overpassed. They have been often altered, it will be seen, with little judgment." pp. xiii, xiv, xv.

Mr. Todd thus assists us in ascertaining the date of the first publication of Cranmer's Homilies, in 1547, First Book, to be as early as on the 48; that is, immediately after the death of King Henry the 8th. But it would be surely a misapplication of our readers' time and attention, to follow Mr. Todd or rather his extracts from his works, extending a reprint of these Homilies, edit. 1547, from p. 47, to p. 48; as the nature of them will be sufficiently anticipated from all we have now said; and our extracts can only afford an account by the most evident contradictions, that the *Necessary Erudition* unvarnishedly contain Cranmer's real, matured sentiments on Justification, Works, Faith, or Good

Mr. Todd seems to dwell with much point upon an identity in the use made by our ancient fathers of the terms justification and salvation. They used them as synonymous, as appears from the title of the Homily on Salvation, being given by our Article as one on Justification; and this he considers the Calvinist cannot consistently admit\*. It seems to us

\* "It has been observed 'that our first reformers must have understood the terms 'justification' and 'salvation' as equivalent. For whereas they refer to the 'Homily on Justification' in their 11th Article, there is, in fact, no such

that the Calvinist is just the person who can do it, since he most strongly holds, that in the Divine purpose, whom God "justifies, them he also glorifies," or finally saves. Those who are once in a state of actual justification by true faith, will be also essentially considered as in a state of sure salvation. Mr. Todd has not particularly mentioned the light under which he offers his own remark; but we are led to notice it, because it appears to us, on the contrary, essential to his views, and for those entertained in the *Necessary Erudition* respecting faith and justification, to hold that justification and salvation are essentially different; though, perhaps, he might maintain that works in order to justification cannot be conceived to merit justification, yet he would probably assert, that those done with a view to increase that justification, and cause it to "wax," may be meritoriously available towards the attainment of everlasting salvation. For our own part, we most certainly hold that neither for our present acceptance into God's favour, nor our final entrance into his heavenly kingdom, are works, either before or after the act of justifying faith, meritoriously available. And if we ever felt more confirmed in this position at one time than at another, as the doctrine of our invaluable church, sanctioned by the wisdom of ages, it is at the moment of rising from a diligent and careful perusal of the admirable Homilies presented to us in the present volume, as they are seen in immediate contrast with the crude, undigested, and, we are bold to say, indigestible materials of the preceding *Necessary Homily* precisely with that title. The Homily they meant, is that of Salvation. And, therefore, it is obvious to the meanest capacity, that they made no such idle distinctions between the conditions of justification, and those of salvation, as a Calvinist must necessarily make. They thought, that that which justified, did also save; and that that which saved, did also justify.' Dean Tucker, Letter to Dr. Kippis, p. 110." Todd, p. 47.

*Erudition.* Whilst in this most unnecessary book we found in every page something that perplexed, and staggered, and darkened, and shocked us; we found in the succeeding pages all that enlightened, consoled, and confirmed us in the faith. It may be through the force of prejudice, but we trust it is not in a spirit of controversy, and we are sure not without much deliberation, that we say, we see not a material expression in the whole course of these authorized Homilies that we could wish to have altered: not one that does not speak our own full and matured conviction; one that does not lead us plainly and strongly, and fully to Christ alone for justification through faith, rejecting alike all merit both of faith and works; and that does not send us away from his Divine Presence with our hearts warmed with love towards him, animated with zeal, and spurred to every noble and generous resolution of obedience in his cause. Here we discover neither penance with its contrition, auricular confession, and satisfaction, nor the obscure notions of initial works and prefatory credence, before justification. Here we find every thing excluded, and even *faith* itself, as the *meritorious* cause either of justification or salvation; and the plain and direct assurance, that if we *have* faith, we shall *necessarily* walk in good works, and all holy obedience. We have here the utmost pains taken to separate faith from all other works in the *act* of justification, and from charity amongst them; and the case of the thief on the cross, expressly alleged to prove justification without works. We find, in short, every thing put upon its right basis; and we tread on sure and firm ground, and rejoice as we tread it, *because* we there see the only strong and irrefragable argument for an holy life and godly conversation. We rejoice, in a word, because we are clearly off the ground of Popery,

and stand on the sure basis of Protestant principles: we lose sight of the affected, conditional, and cruel *charities* of the Romish Church, and expatiate in the wide and boundless plains of a scriptural faith which worketh by love\*.

We trust we have sufficiently redeemed our pledge given at the beginning, of confronting our present Homilies with the unnecessary book of *Erudition*, so mistakenly, as we think, commended by Mr. Todd. Our confined limits have induced us to give no more extracts; and we doubt not our readers have, or ought to have, the means of comparing particular passages in our authorized formularies, with those which we have given from the *Erudition*. We, at present, add only further, in recapitulation, that we believe, in full contrariety to Mr. Todd's opinion, that neither the Articles of 1536, nor the Institution of 1537, nor the Six Articles of 1540, nor the Necessary *Erudition* of 1543, nor its Latin translation in 1544, formed any criterion whatever of Cranmer's distinct and matured views on the subjects above-mentioned; nor do they afford in general more than the most imperfect, rude, and defective lineaments of the doctrines of the Reformation. We have no hesitation in saying, from history, that Cranmer regretted many things which are now brought forward as a guide to his true opinions; and so clear is our conviction, from the authorities we have quoted, that

\* It is a curious and characteristic coincidence, that when Ridley and Latimer were brought to the stake, the text chosen by Vice-Chancellor Smith, to greet them to the flames, was the following: "Though I give my body to be burned, and have not charity, it profiteth me nothing." This was surely a notable sneer at those venerable reformers, in the very moment of martyrdom, for their notions of justification by faith only, and a happy illustration of the popish preacher's notion of adding *charity* to faith in the business of justification!

his views were not according to the above documents, even at the time of their publication, that we do not need the supposition of his subsequent improvement in opinion, to substantiate our present disclaimer on his behalf. That his views did in some measure clear up on such intricate subjects as those of justification, free-will, faith, and good works, is not at all improbable. We know St. Austin published his noble book of Retractions, as his last and most remarkable testimony to posterity, of his gradual improvement and noble ingenuousness of mind. And but for the very remarkable coincidence between the death of King Henry the Eighth, and the immediate publication of the new Homilies, we should think it possible that Cranmer might have reformed in some of his own views of justification and faith, which he took so much pains to explain to others. As the case now stands, we only wish to reiterate and enforce our opinion that the Necessary Erudition and our present Homilies are as wide, on the points they treat of, as Popery and Protestantism; and we most fully believe that no *Papist* who knew what he was about, would dissent from the abstract positions of the former work on those points; so no *Protestant* who thoroughly understood the grounds of his own Protestantism, but would see that the positions of the latter were offered in distinct and express contradiction of the former. We vacate much of our ground of proof and illustration on this subject, by passing over the subsequent references of Mr. Todd, to the "Reformatio Legum Ecclesiasticarum," the "Catechismus Brevis" of King Edward VI., and Jewel's "Apologia Ecclesie Anglicane;" together with his appendix of extracts from the "Confessio Augustana," the "Confessio Saxonica," and our *Liturgy*; all of which, severally and together, exhibit the true Protestant doctrine, and af-

ford the fullest confutation of the dark perplexities and unsound positions of the "Necessary Erudition." But to these we shall have occasion to refer in our next Number, to which we are now obliged to postpone further remarks, in reference to Dr. Laurence's publication, as well as to those parts of Mr. Todd's work, which bear on the same dark and mysterious subject of predestination.

(To be continued.)

1. *Reflections concerning the Expediency of a Council of the Church of England and the Church of Rome, being holden with a View to accommodate Religious Differences, and to promote the Unity of Religion in the Bond of Peace, &c.* By SAMUEL WIX, A. M. F. R. and A. S. London: Rivington. 1819. pp. 108.
2. *English Reformation and Papal Schism; a Letter to the Right Hon. Lord Kenyon, on Mr. Wix's Plan of Union.* By the BISHOP of ST. DAVID'S. London: Rivington, and Hatchard. 1819. pp. 63.
3. *Strictures on a Pamphlet, entitled "Reflections, &c."* By the Rev. H. C. O'DONNOGHUE, A. M. London: Rivington. 1819. pp. 44.
4. *A Letter to the Bishop of St. David's, occasioned by his Lordship's Misconceptions and Misrepresentations of a Pamphlet entitled, "Reflections, &c."* By SAMUEL WIX, A. M., F. R. and A. S. London: Rivington. 1819. pp. 108.

In a recent Number of this Work, we expressed the reluctance with which we enter upon the review of controversial publications. We are desirous, on many accounts, to walk in any field rather than that of controversy. Whenever we seem to act inconsistently with this avowal, we must be understood to do it contrary to our inclina-

tions, and purely from a regard to the importance of the case, or the attention which it may have, publicly excited. It will be obvious to every reader, that the *duty* of the Christian observer may frequently, in this respect, be at variance with his *wishes*. On such occasions, he has but one course to pursue: and it will be his endeavour to pursue it in a Christian spirit, and with impartiality to all men.

In an address to the Roman Catholics, prefixed to the second edition of the "Reflections," Mr. Wix informs us, that since the publication of the first edition, he has received "both from the clergy and laity of their church, kindnesses which will be ever gratefully remembered." They seem to have been much gratified by the spirit and manner of the work, and to feel a veneration for Mr. Wix which they cannot be expected generally to entertain for the zealous ministers of a Protestant church.

To the Bishop of St. David's and Mr. O'Donoghue, the publication appears in a very different light: they controvert many of its positions, and disapprove altogether of the plan proposed in it. The inference which most Protestants would at first sight, and without examination, deduce from these facts, is undoubtedly this: that however laudable the intention of Mr. Wix, and however warm his attachment to the Church of England, there is something in his argument better suited to please a Roman Catholic than a Protestant churchman. We have no reason to think that the spirit of Christian charity is more clearly understood, or its injunctions more faithfully obeyed by the adherents of the pope, than by the members of our own communion; and although we would by no means affirm that a measure, which is thus in some sense applauded by the Roman Catholics, and thus condemned by dignitaries and ministers of our Protestant church, is necessarily hostile to the interests

of piety and peace; yet, when we consider the vast importance of the question, we cannot entirely lay aside the fear, that Mr. Wix has advanced a proposition improper in itself, or that he has supported it by arguments, which, as churchmen, we may not approve. We speak here merely of the impression which would be made upon our minds in the first instance, by a knowledge of the facts above stated: and although we are persuaded that the author had no wish to elevate the Church of Rome, and to injure the Church of England, yet we must candidly state, that the perusal of his work, does not remove our apprehensions. We consider the difference between the Church of Rome and the Church of England to be far wider than he has represented it; and are very much afraid that the mere attempt to unite them would be productive of serious evil.

Mr. Wix's proposition is expressed by himself, after some general observations, in the following terms.

"It appears, therefore, to be most desirable that a general council or assembly of Christians of the visible church, should be called together, in which assembly all the leading articles of difference might be candidly considered, dispassionately compared with early opinion and uncorrupted tradition, and mutual concessions made.

"With this view, it is thought that the Church of England, she being the great reformed church in Apostolic succession, should propose to the Church of Rome, a meeting, to consider, with all possible affection and forbearance, whether some plan might not be devised to accommodate their religious differences. The Church of Rome might, perhaps, relax in what the Church of England considers her fundamental errors, and the Church of England might incline a little more than she does to some of the favourite opinions or practices of the Romish Church, which are not unscriptural." pp. 11—13.

The council, then, is to be convened upon the principle of *mutual*

concession, "to consider whether any justifiable compromise can be made between the parties who are unhappily at variance." (Reflec. p. xvij). "You," namely Roman Catholics, "(take not alarm at the word)—you must make concessions as, in matters of indifference, Protestants ought, and as those of the Church of England certainly *would* make to you." (p. xxxiii). The utility of the proposal, therefore, must turn very much upon this point, whether there exists in reality, and in the opinion of both parties, such an approximation of doctrines and usages, that each is likely to concede what the other may be expected to demand. Mr. Wix thinks that the experiment is at least worth the trial; and endeavours to prove, by a reference to various authorities, that the Church of Rome is not chargeable with many of the tenets which Protestants usually ascribe to it: that, in a word, the members of that church have been "greatly misrepresented and cruelly calumniated."

Among the errors commonly objected against the Church of Rome are, the supremacy of the pope, the infallibility of the church, the refusal of the cup to the laity, transubstantiation, the adoration of the host, the worship of images, the doctrine of purgatory and of masses, prayers in an unknown tongue, the constrained celibacy of the clergy, and the exorcism of baptism\*. According to the common belief of Protestants, these notions and practices are so directly opposed to the holy Scriptures, and are of such importance in themselves, that no compromise can ever be effected.

Upon some of these points, Mr. Wix enlarges at considerable length, to shew that they admit of interpretations which take away greatly from their malignity; and that they interpose no insurmountable obstacle to the proposed convocation.

\* Bishop of St. David's Letter, p. 27.

On the doctrine of transubstantiation, for instance, he speaks of the ambiguity of our Saviour's words, "This is my body;" of the mysterious way in which the real presence of Christ is associated with the elements; and of the opinions entertained by some learned men among ourselves, that in the administration of the Eucharist a solemn sacrifice is offered. And "Who shall say," he demands, "the precise point at which our faith should stop, in our humble adorations at the altar? Here each individual, according to the spirit of our tolerant church, must be left to judge for himself; and the Roman Catholic seems, in some degree, warranted in the language with which he adverts to the consecrated elements, by the words of our Saviour, &c." Refl. pp. 15—19.

"Language very nearly, if not equally strong, in favour of the real presence, is used by the Church of England, and by her most learned and pious members, as is used by the Church of Rome; and, as has been observed, individuals of equal ability and piety come to very different conclusions respecting the meaning of that language.....From the spirit of those instructions which are given on authority, may we not indulge a reasonable hope, that a dispassionate conference with Romap Catholics might, even on this fundamental error of transubstantiation, lead to mutual concession and unity of sentiment, so far, at least, as is necessary to the purpose desired, between them and other members of the visible church?" Refl. p. 20.

On the invocation of saints and angels, we are reminded, that these prayers are understood by the Romish Church, to be addressed to them merely as intercessors for good on our behalf, to God and our Saviour: and it is suggested as a point for consideration,

"Whether some compromise, satisfactory to both parties, and consistent with the spirit of the holy Scriptures, could not be made, on the principle of the prayers which occur in many old rituals, addressed to God, that the prayers of the Virgin Mary and the saints be available to us." Refl. p. 27.

"There are other practices," he

adds, "of the Church of Rome, which, however erroneous they are supposed to be, have been greatly misrepresented, and referred to principles which the Roman Catholic himself does not acknowledge. Thus, the praying *before* a crucifix has been uncanonically represented as idolatrously praying *to* a crucifix. The frequent signing with the sign of the cross, the use of consecrated water, the bowing at the altar, all these have been denominated superstitious, and sometimes worse; whereas, they are, in reality, ceremonies harmless in themselves, or which may be either beneficial, or otherwise, as they are used properly, or as they are abused." Refl. pp. 27, 28.

Another point to which Mr. Wix adverts, is that of the church service being in a language not understood by the common people. This, he observes, does not necessarily imply a wish to keep the people in ignorance: a more kind explanation might be found in the affection of the Roman Catholics for the Latin language, as being in a certain degree a *Catholic* language.

"It should, moreover, be known that there are, for the accommodation of the humbler classes in society, in addition to the mass service and vespers in Latin, prayers in the Roman chapels in England, in the vulgar language of the country, and it should be considered that the language in which the service is performed, is a matter, not of faith, but of discipline, which might be adapted to public feeling and edification." Refl. p. 33.

It cannot be doubted, that some most respectable and learned Protestants might be mentioned, who have on these points expressed sentiments very similar to those of the author of the "Reflections." But in arguments, which involve the views and character of a church, the most conclusive appeal is, to the authorized records of that church itself.

"The character of the Church of Rome is to be estimated, not by the habits and temper and professions of the English Roman Catholics of the present day; but by the decrees and canons of

the Council of Trent, and by the profession of faith, on oath, which is contained in the twelve *unpostolical* articles of Pope Pius's Creed. For the same reason, the judgment of the Church of England, on the doctrines and usages of the Roman Church, must be collected, not from popular feelings, or the charitable sentiments and wishes of individual members of our church, but from the Articles, Homilies, and Canons of the Church of England; from the preambles to our constitutional statutes; and from that learned, venerated, and authorized organ of our church, Bishop Jewell, in his 'Apologia Ecclesie Anglicanae,' and his celebrated 'Challenge,' and his defences of each." Bp. of St. David's, pp. 9, 10.

This, then, is the ultimate test to which the subject must be brought: and however strongly Mr. Wix may lament the bitterness with which he conceives certain Roman Catholic practices to have been "invighed against during the heat of the Reformation, when the members of the Church of Rome and the Protestants were mutually irritated against each other," (Refl. p. 28), we must still contend for the rule laid down above\*.

What then are the statements of the Church of England?

"Transubstantiation," says the Article, "cannot be proved by holy writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many supersti-

\* We have seen a tract entitled, "The Sentiments of the Church of England, as prefixed to the New Testament of Queen Elizabeth's Bible, 1581, &c." These are undoubtedly the sentiments of the distinguished person who wrote them: but whether they are the sentiments of the Church of England, must depend upon their agreement with the records of the Church. Of that preface the Church of England knows nothing. Our Reformers, whatever might be the private opinions of some of them, on certain disputed points, framed the Articles with a view to include all pious Christians, without exacting a full and precise conformity to their own particular tenets.



tions." A more serious charge can scarcely be brought against any doctrine than this; that it *overthroweth the nature of a sacrament*; and all apologetic explanations of the doctrine are distinctly in opposition to the Article.

And what says the Communion Service?

"Who made there by himself *once* offered a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual *memory* of that, his precious death, until his coming again."

The Homilies are still more explicit.—

"But, before all other things, this we must be sure of, especially, that this supper be in such wise done and ministered, as our Lord and Saviour did, and commanded to be done; as his holy Apostles used it, and the good fathers in the primitive church frequented it. For, as that worthy man, St. Ambrose, saith, 'he is unworthy of the Lord, that, otherwise doth celebrate that mystery, than it was delivered by him,' neither can he be devout, that otherwise doth presume, than it was given by the author. *We must then take heed, lest, of the memory, it be made a sacrifice, &c.*"

"Ought not we then, by the monition of the Wise Man, by the wisdom of God, by the fearful example of the Corinthians, to take advised heed that we thrust not ourselves to this fable with rude and unreverent ignorance, the smart whereof Christ's church hath rued and lamented these many days and years? For what hath been the cause of the ruin of God's religion, but the ignorance hereof? What hath been the cause of *this gross idolatry*, but the ignorance hereof? What hath been the cause of *this mummer's massing*, but the ignorance hereof? Yea, what hath been, and what is at this day the cause of

this want of love and charity, but the ignorance hereof! Let us therefore so travail to understand the Lord's Supper, that we be no cause of the decay of God's worship, of *no idolatry*, of 'no dumb massing, of no hate and malice; so may we the boldier have access thither to our comfort.

"Neither need we to think that such exact knowledge is required of every man, that he be able to discuss all high points in the doctrine thereof: but thus much we must be sure to hold, that in the supper of the Lord, there is no vain ceremony, no bare sign, no untrue figure of a thing absent. But, as the Scripture saith, the table of the Lord; the bread and cup of the Lord; the memory of Christ." &c. &c.

"This is to stick fast to Christ's promise, made in his institution; to make Christ thine own; and to apply his merits unto thyself.—Herein thou needest no other man's help, no other sacrifice or oblation, no sacrificing priest, no mass, no means established by man's invention." (Homily concerning the Sacrament. Part i.)

Again, Art. XXII. "The Romish doctrine concerning purgatory, pardons, worshipping, and adoration, as well of images as of reliques, and also invocation of saints is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God."

It is true that the words of this Article do not distinctly pronounce the worshipping of images, and the invocation of saints, to be anti-christian or idolatrous; and the statements of Mr. Wix, who maintains that the Church of Rome is by no means anti-christian or idolatrous, may therefore seem not to be utterly at variance with the opinion of our church. But, if we turn to the Homilies, we shall see that the opposition is no less marked in this than in the former instance. The sort of argument by which the

Roman Catholics defend themselves from the charge of idolatry\* is here directly met, and fully confuted. "It is evident," says the Homily, "that our image-maintainers have the same opinion of saints which the Gentiles had of their false gods, and thereby are moved to make them images as the Gentiles did. If answer be made, that they make saints but intercessors to God, and means for such things as they would obtain of God; that is even after the Gentiles' idolatrous usage: to make them of saints, Gods called *Dii Medioximi*, to be mean intercessors and helpers to God, as though he did not hear, or should be weary if he did all alone. .... And therefore in this also, it is most evident that our image-maintainers be all one in opinion with the Gentiles idolaters." (Homily on Peril of Idolatry. Part iii.)

The whole of the Homily is, in truth, of the same tendency. Mr. Wix, with great justice, commends the moderation of this sermon on the Peril of Idolatry: but the passage which he quotes to exemplify it, is one of those which we understand as making strongly against him. The words are:

"So that I conclude, as it *may* be possible in some *one* city, or *little* country, to have images set up in temples and churches, and yet idolatry by *earnest* and *continual* preaching of *God's true* word, and the *sincere* Gospel of our Saviour Jesus Christ, may be kept away for a *short* time; so is it impossible that (images once set up, and suffered in temples and churches) *any* great countries, *much* less the whole world, can *any* long time be kept from idolatry."

With respect to the third point noticed by Mr. Wix, the practice of repenting the service in an unknown tongue, both the Twenty-fourth Article and the Twenty-first Homily are loud in condemnation of it. Mr. Wix is of opinion, that he has

\* See Mr. Wix's note, p. 26.

never, in any place of public worship, seen more humble, more unaffected, and more sincere devotion, than among the congregations of Roman Catholic chapels. (Refl. p. 33.) And the anonymous-writer mentioned in his note was so completely overcome by the splendour of the high mass, as celebrated at Paris, by the illumination of the church, the majestic tones and exquisite modulation of the organ, the venerable air of the building, the numbers of the communicants, the gorgeous habiliments of the priests, &c. &c. that from the pure fervour of the moment, he knelt down and received the sacrament, though not a member of the Romish communion, and was rapt in high and holy musings. But, what says the Homily? "When the prayers spoken by the minister, and the words in the administration of the sacraments be not understood of them that be present, they *cannot* thereby be edified. For as when the trumpet that is blown in the field giveth an uncertain sound, no man is thereby stirred up to prepare himself to the fight; .... even so, when prayers, or administration of sacraments, shall be in a tongue unknown to the hearers, which of them shall be thereby stirred up to lift up his mind to God, and to beg with the minister, at God's hand, those things which, in the words of his prayers, the minister asketh? or who shall in the ministrations of the sacraments understand what invisible grace is to be craved of the hearer, to be wrought in the inward man? Truly, *no man at all.*" (Homily XXI. On Common Prayer and Sacraments.)

Nothing can be farther from our intention, than to represent Mr. Wix as friendly to the doctrines and practices of which he speaks in such mild and qualified terms; or as being desirous to unite with the Church of Rome, so long as they are generally maintained in it. He declares, and we believe him to be very sincere in the declaration,

that he will yield to no one in just abhorrence of the errors, of the delusions, and of the superstitions of the Romish Church: he admits that the doctrine of transubstantiation is *fundamentally* erroneous: that although the invocation of saints, according to his opinion, is *not* idolatrous, the abuses of that doctrine are idolatrous; and that so long as the pope's supremacy, and the offensive articles of the Roman Catholic creed; and the offensive ceremonies of their worship are retained, there can be no union between the two churches. Some of these admissions have been elicited by the Bishop of St. David's; but we have no doubt that Mr. Wix's sentiments on these points were the same when he published the "Reflections;" and we are persuaded that if he occasionally appears almost in the character of a Roman Catholic advocate, his design is simply to soothe irritation, and to prepare the way for the projected council.

We trust that we have now sufficiently guarded our readers against any misconception of Mr. Wix's object. We have appealed to the Articles and Homilies of our church, not to disprove the offensive doctrines of Rome, as if Mr. Wix were the advocate of them; but merely to shew that, however charitable and correct the sentiments concerning the nature of these doctrines and practices may be accounted by those who are favourable to the plan of a council, they certainly are not very similar to the recorded sentiments of the Church of England.

This difference, indeed, is not confined merely to the doctrines or practices of the Church of Rome; it involves the grand question, whether it is to be acknowledged as a *true* church at all. In the Address to the Roman Catholics, prefixed to the second edition of the "Reflections," we have the following assertion.

"I assure you, that by the reflecting members of the Church of England, who

consider themselves a sound branch of the Catholic Church of Christ, the Church of Rome has never been denied to be of the true church."

And again:

"The Church of Rome is acknowledged by the Church of England to be a true apostolical church. She denies no article of faith which the Church of England maintains to be requisite to salvation: though she entertains, in addition, opinions which the Church of England considers unnecessary or erroneous." pp. 29, 30.

Now what is the definition given in the xix.th Article? "The visible church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same."

Can this be said of the Church of Rome? Is it true that the pure word of God is preached in that church, and the sacraments duly ministered? Is it true of any church which notoriously withholds or corrupts the word of God, and which teaches a doctrine, that "is repugnant to the plain words of Scripture, and overthroweth the nature of a sacrament?" (Art. XXVIII.) If, according to the view of our reformers, the Church of Rome did preach the word of God purely, and rightly administer the sacraments, upon what principle can they be justified for choosing rather to give up their lives than to conform to it? But we purposely avoid much reasoning upon the subject, and, to ascertain the opinion of our own church, prefer an appeal to her acknowledged statements.

"That ye may perceive the weakness of this argument, it is needful to teach you, first, what the true church of Christ is, and then to confer the Church of Rome therewith, to discern how well they agree together \*."

\* Homily for Whitsunday, part ii. near the beginning.

“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 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. Now if you will compare this with the Church of Rome, not as it was in the beginning, but as it is at present; and hath been for the space of nine hundred years and odd; you shall well perceive the state thereof to be so far wide from the nature of the true church, that nothing can be more. For neither are they built upon the foundation of the Apostles and Prophets, retaining the sound and pure doctrine of Christ Jesus.” Sermon for Whitsunday, pp. 393, 394.

“To be short, look what our Saviour Christ pronounced of the Scribes and Pharisees in the Gospel: the same may be boldly and with safe conscience pronounced of the bishops of Rome; namely, that they have forsaken, and daily do forsake, the commandments of God, to erect and set up their own constitutions. Which thing being true, as all they which have any light of God’s word must needs confess, we may well conclude, according to the rule of Augustine, that the bishops of Rome and their adherents are not the true church of Christ, much less then to be taken as chief heads and rulers of the same. ‘Whosoever,’ saith he, ‘so dissent from the Scriptures concerning the head, although they be found in all places where the church is appointed, yet are they not in the church; a plain place, concluding directly against the Church of Rome.’ Ibid, pp. 394, 395.

The plan which Mr. Wix proposes to be adopted by the council, is to ascertain what were the opinions and practices of the primitive church. He contends, with Vincentius Lirinensis, that “we are thus Catholic, when we follow universality, antiquity, and unanimous consent: but we follow universality,

when we profess that only to be the true faith, which is professed by the church all the world over: in like manner, we are followers of antiquity, when we religiously adhere to that sense of Scripture, which manifestly obtained among the holy fathers, our predecessors; and, lastly, we follow consent, when we embrace the definitions and opinions of almost all, if not all, the bishops and teachers in the ancient Church.” Reflections, p. 10.

In order to satisfy those who might doubt of the propriety of looking to early times and to the consent of all Christian antiquity, for a correct view of scriptural doctrine and usages, he employs a great many pages in citing extracts from the writings of eminent and learned men. Our only objection to these pages is, that they appear to be superfluous. No reasonable man in the Church of England would make light of the early fathers; and Mr. Wix himself would not, we presume, wish us to follow them in their errors. We feel it, therefore, unnecessary to decide at large upon this point: if such a convocation could be assembled with dispositions suited to the work, they would probably consult the harmony of their respective communities by this mode rather than by any other; always taking care that nothing was admitted repugnant to Scripture.

But looking at the case as it stands; what, we would ask, is the probability of success? Suppose for one moment, that the almost inseparable difficulty of convening such a body of men for such a purpose, were happily surmounted, what reason have we to believe that the object would be attained?

Mr. Wix himself is not prepared to admit the supremacy of the pope, or to believe in transubstantiation, or even (notwithstanding his placing in juxtaposition the prayer of our Church for the commemoration of St. Michael and all angels, and the Romish Collect about the intercession of the Vir

gin \*), to solicit the intercession of saints and angels, or of the Virgin Mary. Are the Roman Catholics, then, willing to meet us on such terms as a conscientious churchman could be expected to admit?

Where is the disposition?

We have seen how much gratified they were by the manner in which Mr. Wix expressed himself in relation to them and their church. But what will they concede? A reviewer of their persuasion, in stating his own opinion, states, we believe, the opinion which generally prevails among them.

“ We assure Mr. Wix, that, though we can never make any concessions, that would alter the minutest article in our creed, yet we heartily concur with him, in the pious wish which he has cherished, of seeing all Christians united in the same paternal bond of religious concord; and we believe, that in expressing our own feelings, we express also the feelings of the Catholic Church. We believe, that no religion can vie with her in her apostolical labours, and in her zeal for the propagation of the faith, and gaining converts to her creed; but then she has never been known to compound with those who denied her authority. If she could be induced to make any concessions, they would be in matters of discipline. Here, indeed, she is at liberty to conform to the weakness of her children, and to dispense with some of her institutions. We shall not, however, take upon us to say how far she might be willing to relax even in her discipline, if her separate brethren should join in communion with her, and

\* *Church of England.*—“ O Everlasting God, who hast ordained and constituted the services of angels and men in a wonderful order; more fully grant that as thy holy angels do thee service in heaven, so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. Amen.”

*Church of Rome.*—“ Grant, we beseech thee, O Lord God, that thy servants may evermore rejoice in health both of body and mind; and by the glorious intercession of the blessed Mary, a perpetual virgin, may be freed from present sorrow, and partake of everlasting joy. Amen.” O’Donoghue, p. 20.

in the belief of those fundamental articles of faith which she holds necessary to salvation.” p. 75.” Wix, pp. xix, xx.

We shall now furnish a few extracts from the Bishop of St. David’s, as tending to throw additional light upon some of the subjects which have been noticed above.

“ The doctrine of transubstantiation is, upon the whole, the most unscriptural, the most heretical, and the most anti-Christian of all the novelties of papal Rome. It is that which, in itself and its consequences, chiefly distinguishes the Church of Rome from the Church of England. It was the test of *heresy* in Queen Mary’s days, when so many martyred Protestants died at the stake for the denial of it; and has been the chief test of *Popery* since the Reformation.” Bishop of St. David’s, p. 52.

“ The question is, upon what principle he can evade the charge of idolatry in taking that for God, which is not God; and in what respect the idolatry of him, who believes that what he makes and eats is a god, differs (except in extravagance of folly and impiety) from the idolatry of the poor heathen, who believes that the image which he carves is a God.” Ibid, pp. 57, 58.

“ Every act of idolatry, by the worship of any thing that is not God, is a denial of the true God, even by those who profess to believe in the true God. This is evident, not only from the general language of Scripture, which teaches us, that men may know God, but ‘ his works deny him;’ and may believe in God, and yet, by neglect of domestic duties, ‘ deny the faith, and be worse than an infidel;’ but, particularly, by that remarkable passage of Job xxxvi. 28. ‘ If I beheld the sun, when it shined, or the moon, walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand; this also were an iniquity to be punished by the Judge: for I should have denied the God that is above.’ We deny, therefore, the God, that is above, and, consequently, both the Father and the Son, not only by avowed Atheism and Deism, or Socinianism; but by acts of worship, such as *kissing the hand*, and *bowing the knee* in prayer to images, relics, saints, or angels, or any thing that is not God.” Ibid, pp. 17, 18.

"As a palliation for the use of the Latin language in her church service, Mr. Wix says, 'With respect to the church service in a language not understood by the common people, [which custom has been sometimes stated to be grounded on a wish to keep the people in ignorance] a more kind explanation might have been found in the affection of the Roman Catholics for the Latin language, as being, in a certain degree, a Catholic language.' (p. 32). The term 'Catholic' is as inapplicable to the Roman language, as to the Roman church. Even in the Augustan age, the Latin language was almost limited to Italy, and was never in so general use as the Greek. At present, what can be less Catholic than a language that is known, comparatively, only to a few? And what can be less rational, than to indulge a weak and superstitious affection for that which is contrary to the ends of public worship; and is 'repugnant to the word of God, and to the primitive church,' as our church expresses it? (Article XXIV.)

"But Mr. Wix says, that 'for the accommodation of the humbler classes in society, the Latin prayers are accompanied with a translation in the vulgar tongue of the country,' (p. 32.) If it be an accommodation to those who carry their prayer-books with them to church, to hear the service in one language, and read it in another, it can be no accommodation to such of the poor as have no prayer-book; and to the poorest, who cannot read. To them the Latin prayers are 'a sounding brass, and a tinkling cymbal.'" Bishop of St. David's, pp. 19, 20.

"If the Church of Rome be idolatrous, there can be neither calumny nor absurdity in calling her anti-Christian, or the anti-Christian power. Nothing can be more anti-Christian than idolatry. 'Thou shalt worship the Lord thy God; and him only shalt thou serve.' But Mr. Wix asks, 'How can that church be called anti-Christian, which recites the same creeds, and prayers, and Psalms, which the Church of England does?' By reciting also another creed, and other prayers, which are anti-Christian.—Again, Mr. Wix says, that 'the Church of Rome denies no article of faith, which the Church of England maintains to be requisite to salvation; though she entertains, in addition, opinions which the Church of England considers unnecessary and erroneous.'

(p. 30.) This is not the language of the Church of England, or of her Reformers. She considers pope Pius's additions to the Apostolic creed as idolatrous, blasphemous, and impious. Was it for the denial of opinions unnecessary, or simply erroneous, that Latimer, and Cramer, and Ridley, laid down their lives? Was it not for protesting against the idolatry, blasphemy; and impurity of the Church of Rome?" Ibid. pp. 15, 16.

The following paragraph is from "Strictures," by Mr. O'Donoghue, who writes with much earnestness, and with the characteristic warmth of the country to which his name evidently belongs. We should not have complained if his warmth had been less: many hard words in the pamphlet might be omitted without injury to his argument, and with satisfaction to his readers.

"In order to avoid, if possible, the sin of idolatry with which she is so justly charged, the Church of Rome divides adoration or worship into three parts. 'Dulia' belongs to the saints generally; 'Hyperdulia' to the Virgin Mary; and 'Latria' is due only to God. Now these are distinctions of which we know and read nothing in Scripture; beside that, however specious they are on paper, yet are they in reality distinctions without a difference. Papists cannot deny but that 'latria' is offered to the saints and Virgin Mary; or else what do such expressions as these mean:—'Hail, queen! mother of mercy! our life, delight, and hope, hail! We shelter ourselves under thy protec-

\* Mr. Wix (Letter, p. 40.) considers this statement as a *petitio principii*: for he does not allow that the Church of Rome is idolatrous. We do not look upon the objection as valid. If the Church of Rome be not idolatrous, it would be very difficult to prove that there exists such a thing as idolatry. And if we should consider that the ancient, authentic records of that church, did not countenance idolatry, we know that it has encouraged men to serve the creature more than the Creator, and has taken no care to recal its subjects to the right worship, when they were manifestly idolatrous. The Church sanctioned idolatry, whether its acknowledged records favoured such a system or not.

tion; despise not our supplications in the times of our necessity; but deliver us from all dangers, thou ever-glorious Virgin. Queen of angels, patriarchs, prophets, and apostles, source of the Fountain of Grace, refuge of sinners, comfort of the afflicted and advocate of all Christians! O my Lady, holy Mary! I recommend myself into thy blessed trust, and singular custody, and into the bosom of thy mercy this night, and for evermore, and in the hour of my death, as also my soul and body; that by thy most holy intercession, and by thy merits, all my works may be directed, according to thine, and thy Son's will. Amen! And again; 'Command thy Son, O happy Parent! who makest expiation for our wickedness; by thy authority, as a mother, command thy Son.'" O'Donnoghue, pp. 22, 23.

The author of the "Reflections," ever zealous for what he deems a laudable object, endeavours to soften these hard speeches. We cannot, however, say that he labours with much effect.

But it is urged that there is "a general disposition prevailing among the Roman Catholics to a reformation." As this alleged fact is of great importance in the inquiry, it will be necessary to consider it at greater length than our limits will allow us to devote to it in the present Number. We hope, therefore, to resume the subject in our next.

(To be continued.)

## LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

### GREAT BRITAIN.

PREPARING for publication:—General Gardanné's Embassy to Persia, in 1807;—Public Characters of 1820;—A Second Manuscript from St. Helena, by Surgeon O'Meira;—Historical and Topographical Account of Devonshire, by the Rev. D. Lysons and the late S. Lysons, Esq.;—A new English Dictionary, by D. Booth;—Hydro Agriculture and Mechanical Spade Cultivation, by Mr. Doncaster;—The Canadian Settler, by T. Carr;—A Translation of Kotzebue's Voyage round the World, in 1816, 17, 18;—An Expostulatory Epistle to Lord Byron, by Mr. Cottle.

In the Press:—The concluding Volume of Dr. Clarke's Northern Travels;—Travels in the East, Vol. II. by Sir William Onseley;—A Tour through the Himala Mountains, and to the Sources of the Ganges and Jumna, by J. B. Fraser;—Views of Paris, by Capt. Batty;—Bayley's History of the Tower of London, from Authentic Records;—A Treatise on the Adulterations of Food, by Mr. Accum;—Geraldine, or Modes of Faith and Practice, by a Lady;—Memoirs of Miss Cheesman, by Miss Jane Taylor;—Discourses on Genesis, by the Rev. H. J. Austin.

Oxford.—Early on the morning of the 9th of January, a fire broke out in Magdalen-Hall, which, in spite of the most zealous efforts for its suppression, consumed a considerable part of the building, with the furniture and several good collections of books. Sixteen sets of rooms are stated to have been completely destroyed. No lives were lost, most of the members being absent for the vacation. The circumstance is reported to have arisen from the indiscretion of an under-graduate, in retiring to rest without extinguishing his candle.

At a numerous meeting of gentlemen educated at Jesus College, Oxford, held at Dolgelly, on the 4th of August, 1819, it was resolved, "That the cultivation of the Welsh language among the young men of the principality, particularly those intended for the church, is an object of the highest importance; and that this meeting is anxious to further the regulations adopted of late years at Jesus College, in Oxford, for this purpose."—(The late Dr. Hughes introduced a regulation, which has since been continued, that a part of the daily service in the chapel should be read in the Welsh language, by the young men in rotation.)—It was accordingly resolved, that pre-

mians for the best compositions and translations in the Welsh should be instituted in the college. Subscriptions were proposed and a committee appointed to effect the object.

*Cambridge.*—The graduates of this university have formed a society, to be designated "The Cambridge Philosophical Society," for the purpose of promoting scientific inquiries, and of facilitating the communication of facts connected with the advancement of philosophy. It is to consist of a patron, a president, a vice-president, a treasurer, two secretaries, ordinary and honorary members. Immediately after the institution of the society, upwards of 100 graduates of the university were admitted as members; and the officers and council for the present year were elected.

List of honours, 1820. — *Moderators.* Henry Wilkinson, M. A. John's: William Whewell, M. A. Trinity. — *Wranglers.* Coddington, Trinity: Maddy, John's: Bird, Trinity: Law, John's: Lyon, Trinity: Wigram, Trinity: Goode, Trinity: Durham, Catharine: Spencer, John's: Le Grice, Clare: Bordakin, Clare: Tremlett, John's: Shelford, Emanuel: Clark, John's: Butts, Queen's: Vicars, Trinity: Barron, Trinity: Waddington, Trinity. — *Senior Optimes.* Fallowfield, Pembroke: Baines, Trinity: Worsley, Trinity: Paynter, Trinity: Pearse, Caius: Kelly, Caius: Burroughes, Clare: Gedge, Jesus: Platt, Trinity: Huntingdon, Trinity: Deane, Pembroke: Godfrey, John's: Thresher, John's: Plucknett, John's: Bray, John's: Loxdale, John's: Bain, Trinity: Green, Queen's: Wain, Trinity. — *Junior Optimes.* Winder, Bene't: Wharion, Emanuel: Poo-ley, Christ's: Barlow, Trinity: Agnew, Emanuel; Walker, Clare: Scholfield, Trinity: Crakelt, Trinity: Dixon, John's: Parham, John's: Crowther, Jesus: Blackburne, Christ's: Horsley, Christ's: Parkin-son, John's: Sevier, Christ's.

The following statement may serve as an answer to two or three correspondents who have lately requested information respecting church and fire briefs. Upon receipt of the letters-patent, which are issued by the Lord Chancellor upon certificates from the quarter sessions, the undertaker provides 10,800 printed copies of church briefs, and 11,500 fire briefs, from the King's Printer, which copies are delivered, at the Archdeacon's visitations, by the undertaker's agents, to the churchwardens of the se-

veral parishes, &c. in England and a part of Wales; and, at the ensuing visitations, they are returned to the persons by whom issued, with the sums collected. A general statement of each account is afterwards made up, and information of the sums collected is given to the trustees appointed in each brief to receive and account for the collection, which may be drawn for immediately. The fees, &c. payable upon each brief are generally as follows:—*Charges on a Church Brief.* Fiat, 10l. 5s. 6d.; patent, 22l. 11s. 6d.; paper and printing, 22l. 10s.; stamping 13l. 10s.; canvas, carriage portage, postage, and other small charges, 15l. 3s.; total, 84l. Undertaker's salary, agreed for at 5d. each brief returned, but charged only 4d. Within the city of London and weekly bills of mortality, double—*Charges on a Fire Brief.*—Fiat, 10l. 5s. 6d.; patent 22l. 11s. 6d.; paper and printing, 21l.; stamping, 11l. 7s. 6d.; canvas, &c. 14l. 15s. 6d.; total, 86l. Undertaker's salary, 8d. for each copy of brief returned; and within the city of London and the weekly bills of mortality, double.

Dr. Firminger, late assistant to Dr. Maskelyne, at Greenwich, has published some observations relative to a supposed lunar atmosphere. He says, "I have observed, in occultations of stars at the moon's bright limb, that their light diminishes as they approach towards the moon, and in a few seconds before the occultation they appear very small, and seem to vanish gradually; but I always considered this appearance to arise from the superior brightness of the moon, compared with that of the star, when very near its enlightened limb; the apparent magnitude of the star being rendered almost a point at the instant of its disappearance. On the other hand, when the star emerges at the moon's dark limb, it emerges with almost its full splendour. The appearance is also the same, when the star im-merges at the dark limb behind the moon. Whether the star has immersed or emerged at the moon's dark limb, the appearance has always been instantaneous. In all the eclipses of the sun yet recorded, the circular section of the sun formed by the moon's limb is always regular and well defined; which I think would not be the case, had the moon an atmosphere sufficiently dense to occasion a refraction."

The Cheltenham Mendicity Society, in the course of the first year of their



exertions, have registered 921 cases, which have undergone the most accurate investigation the Committee could effect. Of these 357 were married persons, and 196 widowed, having families of children amounting to 951, in general dependent on them for support. Though the attention of the Committee has been almost exclusively directed to mendicants, yet, in many instances, applications have been made to the society by persons not coming within its rules, yet evidently objects of charity, who have received private relief by individuals of the Committee, but in no case from the funds of the Society. Others have been received into the poor-house till the Committee could consider how best to dispose of them. Some, on account of incorrigible idleness, evident imposition, repeated drunkenness, or habits of profligacy, have been rejected. Some deeply distressed but deserving characters, have been enabled to redeem their pledged goods, tools, or clothing, and have returned to their labour. Some able and willing to work, but out of employment, have been relieved and recommended to employment. Some being notorious vagrants, have been committed to the house of correction, so that the town has been very generally relieved from that horde of beggars which have hitherto infested its streets and public walks. The whole expense of these operations amounts only to 101l.

The Royal Society of Paris for the amelioration of prisons, has offered a prize of a thousand francs to the author of some work, that shall be peculiarly calculated for the use of persons imprisoned. It must be perfectly intelligible, and alluring to perverted minds, that never look for instruction in reading; stories and examples are to be introduced to inspire an abhorrence of vice and a regard for virtue; some means are to be taken for insinuating, that religion is the best guide and the most strengthening consolation. Their present condition is to be compared with that which they may yet aspire to by reformation. Different ages and sexes are to be considered, and even the diversities of vices. The competition is open to all persons, French or foreigners. The prize is to be adjudged, in July, 1820.

A second prize is offered of a gold medal, for the best work on the means of improving the regimen in the interior of places of confinement; the distinction

that should be made between persons accused of a crime, and such as are suffering by legal penalties; the physical regimen and the different treatment of different classes, food, apparel, lodging, care in sickness, labour, and the different kinds of it, as the means of health and amelioration; the means of elementary instruction; as teaching to read, write, and calculate in arithmetic. The works are to be written in French. Other conditions the same as in the former proposal.

*Vienna.*—The Corporation of Arts and Trades has received an order from the government to collect the productions of nature and industry, for the purpose of exhibition, in order to diffuse knowledge and excite emulation. We suppose the idea is taken from the occasional exhibition of works of French industry at the Louvre, begun in 1799, and which is considered to have produced signal advantages to the manufactures of that country. The French lay great stress upon the progress of wool and cotton spinning within the last few years: Amongst the woollen stuffs, cloths and Cashmere shawls were exhibited. The most remarkable were made from Spanish wool; also a cloth, called *lapis-lazuli*, from its resemblance to that production. Cashmeres were in great variety, and of various textures. The French chiefly pride themselves in the superiority they profess to have obtained in this particular branch. The spectators at the Louvre were shewn, in détail, the advantages accruing to manufactures by the introduction of the Thibet goat. The skin being first laid out, the different articles produced from it followed in regular order. From the finest portion of the wool very beautiful shawls and stockings are made; a second quality was manufactured into hats which receive any dye with great facility, while the skin itself forms a very good imitation of Morocco leather; the remainder of the hair is appropriated to tooth, flesh, and shaving brushes; the horns are converted into knife and razor handles.

M. Humboldt was informed by credible witnesses, that subterraneous sounds, like those of an organ, are heard towards sunrise, by those who sleep upon the granite rocks on the banks of the Oroonoko. He supposes them to arise from the difference of temperature between the external air and the air in the narrow and deep crevices of the

shelves of rocks. During the day these crevices are heated to 48° or 50°. The temperature of their surface was often 89°, when that of the air was only 28°. As this difference of temperature will be a maximum about sunrise, the current of air issuing from the crevices, he imagines, will produce sounds which may be modified by their impulse against the elastic films of mica that may project into the crevices. The statement has been employed to account for the celebrated tones of the statue of Memnon.

Professor Rafinesque, of New York, in a paper on atmospheric dust, maintains, that an imperceptible dust falls at all times from the atmosphere, and that he has seen it on Mount Etna, on the Alps, on the Alleghany and Catskill Mountains in America, and also on the ocean. This is the dust which accumulates in our apartments, and renders itself peculiarly visible in the beams of the sun. He has found it to accumulate at the rate of from one-fourth of an inch to one inch in a year, but in such a fleecy state, that it could be compressed to one-third of its height. He takes the average of the yearly deposit at about one-sixth of an inch.

Mr. Ward remarks, of the Hindoo religion, that the doctrines of the Vedu are acknowledged all over India; the religion of Boodh, a Hindoo incarnation, prevails throughout the Burman empire, Siam, Ceylon, &c. Lamäiasm, spread

throughout Tartary, may also be traced to a Hindoo origin; and if, as is conjectured, the Fo of the Chinese be the Boodh of India, then "far more than half the population of the world remain under the influence of the superstition taught in the Vedu."

*India.*—It having been submitted to government, that many European soldiers, from early aversion to spirituous liquors, and praiseworthy habits of sobriety, seldom or never drink the daily quantity furnished to them by the regulations of the service, the Governor-general in council, anxious to give every encouragement to men of such marked temperance, has been pleased to authorize a compensation in money to be paid to European soldiers of good character who may prefer that commutation, in whole or in part, to the dram in kind now served out to them. We cannot but express the great pleasure we feel in recording so wise and excellent a regulation.

*New South Wales.*—A savings bank, for the reception of deposits from different districts of the settlement, has just been established at the seat of government, which it is expected will prove a great incitement to habits of industry and economy among the colonists. Books were opened at four different stations; Sydney, Paramatta, Liverpool, and Windsor.

## LIST OF NEW PUBLICATIONS.

### THEOLOGY.

Observations on the Scripture, suited to the present juncture, in a Sermon preached at St. Mary's Chapel, Penzance, Nov. 29, 1819; by Rev. W. E. Jyte.

A Letter addressed to a Diocesan Committee of the Society for promoting Christian Knowledge. 6d.

Passing Events correspondent with Ancient Prophecies; by the Rev. John Nance. 1s. 6d.

Lyra Davidis, or a new Translation and Exposition of the Psalms, on the Principles of the late Bishop Horsley; by the Rev. John Fry. 8vo. 18s.

Discourses on the Three Creeds, and on the Homage offered to our Saviour on certain Occasions during his Ministry, with an Appendix; by Dr. Nares. 8vo. 10s. 6d.

The Truth and Excellence of the Christian Religion; by the Rev. Richard Mant, D. D. 12mo. 9d.

Sermons preached in the Cathedral

Church of Worcester; by the late Rev. James Stillingfleet. 8vo. 14s.

The Chronology of Our Saviour's Life; by the Rev. C. Benson. 8vo. 6s.

Cheap Repository Tracts, suited to the present times. 12mo. 1s. 6d.

A Vindication of our authorized Translation and Translators of the Bible; by the Rev. H. J. Todd. 8vo. 6s.

Theological Tracts; by Bowdler. 5s. 6d.

Discourses on several Subjects; by Samuel Seabury, D. D. 2 vols. 8vo. 15s.

The Life, Deeds, and Opinions of Dr. Martin Luther: faithfully translated from the German; by John Kortz. 12mo. 6s.

Sermons on Practical Subjects, by W. Barlass; with a Biographical Sketch of the Author; by Peter Wilson, LL. D. 8vo. 14s.

Hymns and Poems, Doctrinal and Experimental, on a Variety of Subjects; by Daniel Herbert. 2 vols. 18mo. 7s.

## MISCELLANEOUS.

Picturesque Views of the Antiquities of Pola in Istria; by Thomas Allason. Royal folio, 3l. 15s.

The Life of James the Second, King of England, &c.; by the Rev. J. S. Clark. 2 vols. 4to. 6l. 6s.

Sketch of the Life, Character, and Writings of Madame de Staël; by Madame Necker, with a portrait. 8vo. 12s.

A Visit to the Manor-house, or the Twelve Days at Christmas; with Hints for Improvement; by Mrs. Taylor. 12mo. 4s.

Part II. of a General History of the County of York; by Thomas Dunham Whittaker. Demy, 2l. 2s. each; and the large paper, with proof impressions of the plates, 4l. 4s. each.

A compendious History of the Jews, particularly calculated for Young Persons; by John Bigland. 4s. 6d.

A History of the United States before the Revolution, with some Account of the Aborigines; by Ezekiel Sanford. 8vo. 11s.

An Abridgment of Blackstone's Commentaries: for the Use of Students; by John Gifford, 8vo. 15s.

Time's Telescope for 1820. 12mo. 9s.

Vindiciæ Hibernicæ, or Ireland Vindicated; by M. Carey. 8vo. 16s.

Poems; by Joshua Russell. 6s.

Lorenzo, or the Fall and Redemption. 8vo. 4s. 6d.

An Essay on the Employment of the Poor; by R. A. Stancy. 2s.

Walks through Bath, with 21 Engravings; by P. Egan. 12s. foolscap, 16s. demy.

The History and Antiquities of the Metropolitcal Church at York, with 85 Engravings of Views, &c.; by John Britton.

Excursions in Derbyshire; by E. Rhodes, with Engravings, by G. Cooke. 4to. 1l. 4s. royal 1l. 14s.

Description of the Western Islands of Scotland, including the Isle of Man; by J. Macenloch. 2 vols. 8vo. and a vol. 4to. 3l. 3s.

Notes on Africa; by G. A. Robertson. 15s.

The Western Gazetteer, or Emigrant's Directory; by Sam. R. Brown. 8vo. 10s.

An Abridgment of the most Popular Modern Voyages and Travels in Europe; with maps, &c.; by the Rev. T. Clark. 12mo. 8s.

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## RELIGIOUS INTELLIGENCE.

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### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE Society have lately issued an address to the public, stating that, at a time when the enemies of Christianity are employed in disseminating the poison of blasphemy and infidelity to an unparalleled extent, they consider it their peculiar duty to call into action all the means within their power to arrest the progress of the evil. Upon the magnitude of that evil they deem it unnecessary to dwell. The signs of the times they consider in themselves sufficiently alarming. But the success which, under the blessing of God's providence, has for more than a century attended the labours of the Society, gives them the assurance that, now in the hour of peril, their appeal to the attention of the public will not be made in vain.

Directing their attention, in the first instance, to the religious works already on their list, they have published in the most popular form, and at very reduced prices, such as appeared to them best calculated to check the growth of irre-

ligion. But as the forms which infidelity has now assumed are novel, the Society have thought it necessary to vary in some degree, their ordinary modes of operation. A Committee has, therefore, been appointed for the special purpose of searching for other tracts, not at present on the Society's list; of opening new channels for distribution, and of circulating, at the lowest prices, such other tracts and papers, as may be called for by the occasion, and may appear to them best suited to the exigency of the moment. Every facility will be afforded by the Committee in London, and by the Diocesan and District Committees in the country, to all pious and well-disposed persons, whether members of the Society or not, who may be desirous of giving to these tracts that effective circulation, which it is the especial object of the Society to obtain.—In order to carry into effect these extended operations, the Society have already appropriated the sum of 1000*l.* from their general fund to this specific object;

and they look confidently to the friends of Christianity for such cordial and zealous aid, as may enable them to give the fullest effect to their endeavours. They trust that, from the pious and the wealthy, they shall find that liberal assistance which such extensive measures will require; and that, while they are engaged in the anxious defence of all that is sacred and dear to Christians, their exertions will not be allowed to languish, for want of due co-operation and support.

The undermentioned tracts, already on the Society's catalogue, have been reduced in price, as follows:—

Leslie's short Method with the Deists, 3d.

Leslie's Truth of Christianity, 3d.

Bishop Porteus's Evidences, bound, 6d.

Ditto, half-bound, 4d.

Bishop Horne's Letter to Adam Smith, 1d.

Bishop Watson's Apology for the Bible, 6½d.

Bishop Gibson's Pastoral Letters on Infidelity, 3d. each, or together, 6d.

Lord Lyttleton's Observations on the Conversion of St. Paul, 4d.

Bishop Sherlock's Trial of the Witnesses, 6d.

The Society have also opened a shop, No. 21, Fleet-street, for the sale of their publications; and in addition to the tracts above specified, have already prepared and printed a number of new ones, particularly adapted to the present crisis. The titles of these are as follow:

Hear both Sides. Witnesses *for* and *against* the Bible.

Scripture, the Guide of Life.

Reasons for Retaining Christianity.

The Blind Guide: Thomas Paine ignorant of the Bible.

The Unbeliever Convinced.

Two Dialogues between an Unbeliever and a Believer, in two tracts.

The Abandoned and the Penitent Blasphemer; or, the Death-beds of Voltaire and Lord Rochester.

The Society have also entered into correspondence with their Diocesan and District Committees, soliciting the co-operation of all; and of those, more especially, in districts which have been most infected with the poison of infidelity. Many District Committees have already held public meetings, and called the attention of their respective neighbourhoods to the claims of the present crisis upon their exertions and liberality; and a very general attention has been

awakened to the importance of the undertaking.

#### ORDINATION FOR THE COLONIES.

[A very useful and long wanted act was passed last session (July 2, 1819), to admit persons into holy orders specially for the colonies. The Archbishop of Canterbury, the Archbishop of York, or the Bishop of London, for the time being, or any bishop specially authorised and empowered by them, may admit to holy orders, any person whom he shall, upon examination, deem duly qualified, specially for the purpose of taking upon himself the cure of souls, or officiating in any spiritual capacity in his Majesty's colonies, or foreign possessions, and residing therein. A declaration of such purpose, and a written engagement to perform it, being deposited in the hands of the archbishop, or bishop, shall be held to be a sufficient title. It shall be distinctly stated in the letters of ordination, of every person so admitted to holy orders, that he has been ordained for the cure of souls in his Majesty's foreign possessions. No person so admitted into holy orders, for the purpose of officiating in his Majesty's foreign possessions, shall be capable of being admitted to any ecclesiastical promotion or dignity, in Great Britain or Ireland, or of acting as curate therein, without the previous consent in writing of the bishop of the diocese; nor without the further consent of the Archbishop, or Bishop of London, by whom, or by whose authority, such person shall have been originally ordained, or of his successor. No such consent shall be given, unless the party shall first produce a testimony of his good behaviour during the time of his residence abroad, from the bishop in whose diocese he may have officiated, or in case there be no bishop, from the governor of the colony, or from his Majesty's Secretary of State for the Colonial Department.

In future, no person who shall have been admitted into holy orders by the Bishops of Quebec, Nova Scotia, or Calcutta, or by any other bishop or archbishop than those of England or Ireland, shall be capable of officiating in any church or chapel of England or Ireland, without special permission from the archbishop of the province in which

he proposes to officiate, or of holding any ecclesiastical preferment in England or Ireland, or of acting as curate therein, without the consent and approbation of the archbishop of the province, and the bishop of the diocese.

#### SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The amount of the collections and contributions, received in consequence of the King's Letter, was, on the 4th of November, 41,722 l. 15s. 6d. A benefaction of 500 l. has been since received from the University of Oxford. No returns had then been received from the diocese of St. David's. It is supposed that there are many parishes in the other dioceses, which have not yet made their collections. The sums already received from the dioceses of England and Wales, are as follows:—

Litchfield and Coventry, 2310 l.; Norwich, 2890 l.; Exeter, 1220 l.; London, 6673 l.; Lincoln, 3940 l.; Bristol, 1305 l.; Winchester, 2466 l.; St. Asaph, 236 l.; Worcester, 1038 l.; Chichester, 778 l.; Ely, 560 l.; Rochester, 974 l.; Bath and Wells, 1083 l.; Salisbury, 1647 l.; Oxford (including 500 l. from the University), 1100 l.; Hereford, 492 l.; York 3471 l.; Gloucester, 1280 l.; Canterbury, 1796 l.; Carlisle, 277 l.; Peterborough, 1587 l.; Bangor, 245 l.; Chester, 2415 l.; Durham, 819 l.; Llandaff, 181. To which may be added, annual subscriptions, 317 l.; donations, 992 l.

#### CONNECTICUT ASYLUM FOR THE DEAF AND DUMB\*.

Within two weeks after the opening of this Asylum, about two years since, the number of its pupils amounted to twelve. During the last year it has increased to fifty, from eleven different States in the Union.—“This affords,” observe the Directors, “incontestable evidence, (especially when it is considered that it has been impossible to furnish any pupils with charitable aid, excepting a few, for whose support the Legislature of Connecticut had made provision); how highly their friends

\* The name stands thus in the last Report, but has been recently changed by the General Assembly of Connecticut, to that of “The American Asylum at Hartford, for the Education of the Deaf and Dumb.”

appreciate the advantages afforded to them by instruction, how great sacrifices they are willing to make to obtain this object, and how strong is the obligation upon all who feel interested in promoting the salvation of their fellow-men, to unfold to the astonished view of the poor deaf and dumb, a knowledge of the wonderful way of salvation through Jesus Christ.”

During the past year the pupils have been distributed into five classes, under their respective teachers. The instructors, by a constant familiar intercourse with them, and, still more, by means of the daily lectures on the language of signs, which have been given by their ingenious and experienced associate, Mr. Clerc, have made such attainments in the acquisition of the principles of this science, that they hope very soon to become masters of their profession, and thus to secure its advantages, beyond the danger of loss.

Their efforts have still been, and will continue to be, directed to the improvement of the pupils in written language. Four different modes of communication are employed in conducting the business of instruction! The first, on which all the rest are founded, and without which every attempt to teach the deaf and dumb would be utterly vain and fruitless, is the natural language of signs, originally employed by the deaf and dumb, in all their intercourse with their friends and each other, singularly adapted to their necessities, and so significant and copious in its various expressions, that it furnishes them with a medium of conversation on all common topics the very moment that they meet, although before entire strangers to each other; and it is even used by themselves, in a vast variety of instances, to denote the invisible operations of their minds, and emotions of their hearts.

The second mode of communication is the same natural language of signs, divested of certain peculiarities of dialect, which have grown out of the various circumstances of life under which different individuals have been placed; reduced to one general standard, and methodized and enlarged by the admirable genius of the Abbé de l'Épée and the still more ingenious improvements of his venerable successor, the Abbe Sicard, so as to accommodate the structure and idioms of written language to render it in it

self a perspicuous, complete, and copious medium of thought, bearing a close affinity to the Chinese language of hieroglyphical symbols. It differs from the Chinese language, only, or principally, in this respect, that the latter forms its symbols, with the pencil, while the other portrays them by gesture, the attitudes of the body, and the variations of the countenance.

The third mode of communication, is by means of the manual alphabet, by which the different letters of the English language are distinctly formed by one hand. This enables the deaf and dumb, after they have been taught the meaning and use of words, to converse with their friends, with all the precision and accuracy of written language, and with four times the rapidity with which ideas can be expressed by writing. A person of common understanding can very soon learn this alphabet; and it affords to all who will bestow the trifling pains which are necessary to acquire it, a ready, easy, sure, and expeditious mode of conversing on all subjects with the deaf and dumb.

The fourth mode of communication, is by means of writing. This is habitually employed in the school-rooms; and by it the pupils are taught the correct orthography of our language, to correspond by letters with their friends, and to derive from books the vast treasures of knowledge which they contain.

Articulation is not taught. "It would require," observe the Directors, "more time than the present occasion furnishes, to state the reasons which have induced the Principal of the Asylum, and his associates, not to waste their labour and that of their pupils upon this comparatively useless branch of the education of the deaf and dumb. In no case is it the source of any original knowledge to the mind of the pupil. In few cases does it succeed so as to answer any valuable end. But its real value may well be estimated from the opinions of one of the most distinguished philosophers of the age, who, for many years, resided in Edinburgh, where Mr. Braidwood, perhaps the most accomplished teacher of articulation to the deaf and dumb which the world ever saw, lived and kept his school. The mere mention of the name of Dugald Stewart, is sufficient to give force to any sentiments which so profound an observer of the human mind may have expressed on this interesting subject.

In his account of James Mitchell, a boy born blind and deaf, published in the Transactions of the Royal Society of Edinburgh, Part First of Vol. VII. page 39, he says,—'But Sicard's aim was of a different, and of a higher nature; not to astonish the vulgar by the sudden conversion of a dumb child into a speaking automaton; but by affording scope to those means which Nature herself has provided for the gradual evolution of our intellectual powers, to convert his pupil into a rational and moral being.'—And again, page 46. 'I have been led to insist, at some length, on the philosophical merits of Sicard's plan of instruction for the dumb, not only because his fundamental principles admit of an obvious application (*mutatis mutandis*) to the case of Mitchell; but because his book does not seem to have attracted so much notice in this country as might have been expected, among those who have devoted themselves to the same profession. Of this no stronger proof can be produced, than the stress which has been laid, by most of our teachers, on the power of articulation, which can rarely, if ever, repay, to a person born deaf, the time and pains necessary for the acquisition. This error was, no doubt, owing, in the first instance, to a very natural, though very gross mistake, which confounds the gift of speech with the gift of reason; but I believe it has been prolonged and confirmed in England, not a little, by the common union of this branch of trade with the more lucrative one, of professing to cure organical impediments. To teach the dumb to speak, besides, (although, in fact, entitled to rank only a little higher than the art of training starlings and parrots), will always appear to the multitude a far more wonderful feat of ingenuity, than to unfold silently the latent capacities of the understanding; an effect which is not, like the other, palpable to sense, and of which but a few are able either to ascertain the existence, or to appreciate the value. It is not surprising, therefore, that even those teachers who are perfectly aware of the truth of what I have now stated, should persevere in the difficult, but comparatively useless attempt, of imparting to their pupils that species of accomplishment which is to furnish the only scale upon which the success of their labours is ever likely to be measured by the public.

Abandoning, then, the comparatively useless attempt to teach their pupils articulation, the instructors in the Asylum have laboured, and with great success, to convey important intellectual and religious knowledge to their minds by means of the four modes of communication which have been already mentioned.

Interesting, however, as are these particulars, they would not have intitled the present article to a place under the head of *Religious Intelligence*: But, observe the Directors, "The original design of this institution is to make it the 'the gate to heaven' for those poor lambs of the flock who have hitherto been wandering in the paths of ignorance, like sheep without a shepherd." Accordingly, as fast as their opening understandings have been capable of receiving the simple doctrines of the Gospel, they have been unfolded to their view. Most of the important facts recorded in the Sacred Oracles have been communicated to them, and the interesting truths of Revelation addressed to their consciences and urged upon their acceptance. During the past year, both in the school and in the family, those who have had the care of their government and instruction, have witnessed occasional seasons of seriousness among them. "What shall I do to be saved?" is a question which, it is stated, has, in hundreds of instances, been proposed by many of them in their own expressive language, with a look of entreaty more earnest than words could describe. "And it is a fact," continues the Report, "which should be very encouraging to all the friends of evangelical truth, that the humbling doctrines of salvation alone through the blood of Jesus Christ, and of sanctification alone through the influences of that Spirit which He died to purchase, have been the very doctrines which have afforded these children of misfortune consolation, encouragement, and support. The phraseology of their divinity continually alludes to Jesus Christ. He seems to be the palpable object of faith upon which their minds most easily fasten." Under the direction of the heads of the family, they attend to morning and evening devotion. Their supplications to their Father who is in heaven are expressed by their teachers in their own native language of signs. "No one," it is added, "who witnesses the almost breathless attention with which they encircle the organ of their com-

munication to Heaven, and the intense-ness with which they observe the petitions which he offers up, can doubt for a moment, that all of them think the duty in which they are engaged a very serious one, that most of them understand its true import, and that many of them actually worship the Father of their spirits in spirit and in truth."

A large proportion of the whole number of pupils, not excepting the very youngest, have been observed, secretly offering up by signs and gestures, their broken and imperfect, though sincere, requests to their Father who is in heaven. "Does God understand signs?" is a question which they have more than once put to their guardians; and an answer in the affirmative has brightened their faces with the liveliest expressions of gratitude and hope and joy.

One of their number, after a year of patient waiting and deliberation, during which she often solicited the privilege of complying with the injunction of her Saviour, to commemorate his sacrifice and death, has publicly professed herself to be his disciple, and, in the estimation of her Christian acquaintance, has continued to walk worthy of so high a privilege.

It is the earnest prayer of the Directors and all engaged in the government and instruction of the pupils, that the Asylum, while it is made the instrument of rendering the objects of its care more happy and useful in this life, may also subserve the still more noble and exalted purpose, of disclosing to their minds the simple and affecting truths of the Gospel, the humbling doctrine that we are all ruined and lost by sin, and the consoling one, that both to ourselves and to these children of suffering, there is a way opened, through the sacrifice of our great High Priest, ample as the merits of his death, and sure as the pledge of his promises, to that brighter world, where there is an eternal deliverance from sorrow and suffering and sin.

#### BRITISH AND FOREIGN SCHOOL SOCIETY.

The last Report takes a summary view of the progress of the British system of education throughout the world.

In France, the great work still proceeds with undiminished rapidity and success; and all the reports received from that country agree in the assurance, that its salutary effects are, in many places, already evinced. The

active zeal of the Society for Elementary Instruction in Paris, aided in its benevolent labours by men of power and influence, continues successfully to contend against the obstacles which prejudice and selfishness oppose to the instruction of the lower classes. Upwards of 1200 schools on the new system were already bestowing incalculable blessings upon the youth of France. The system had been introduced into a great number of schools connected with the army; and the minister of war had signified his intention of extending its benefits in the course of the present year, to all the corps without exception. There is reason to hope, that all the Protestant Churches in France will very soon have such schools attached to them. The Central Committee, established at Bourdeaux, is now engaged in printing a new set of scriptural lessons, and aiding, by various means, the formation of schools in the poorer and smaller congregations in different parts of France.

The Society of Paris for Elementary Instruction appointed a committee for foreign objects. Successful attempts have been made in France to apply the system to the higher branches of instruction. A new society has been formed for the purpose of further perfecting those attempts.

From Spain, the Committee had received intelligence, that the school, founded in the preceding year at Madrid, under the superintendance of Capt. Kearney, continues to flourish; and that measures had been taken to extend the system throughout the kingdom, under the sanction of the king.

In Russia, the Committee had reason to expect a rapid progress of the cause, and their expectations had not been disappointed. His Imperial Majesty had taken active measures for a wider diffusion of knowledge amongst the subjects of his extensive dominions. The excellent order of some regimental schools, on the British system, formed among the Russian contingent of the army of occupation in France, has been noticed on former occasions with due praise. The Committee had been informed, that the establishment of similar institutions was in progress in other divisions of the Russian army. Count Romanzoff had begun to introduce schools into his dominions, in which, besides reading, writing, and arithmetic; which will be taught entirely ac-

ording to the British system, and for the first of which, selections from the holy Scriptures will supply the lessons: the children will also receive instruction in the most useful handicrafts and agricultural occupations; near the principal building, workshops of various kinds are erected, and a large piece of ground has been allotted for a kitchen garden. It is the noble founder's intention to make such regulations, that, in a short time, every village may have at least one man of skill and experience in every trade, requisite for the improvement of rural and agricultural life.

A School Society had been established at Florence, under the sanction of the Grand Duke of Tuscany. When the important work is once successfully begun, it promises to spread its beneficial effects over a great part of Italy.

A school on the new plan had been established at Sartizano, in Piedmont, at Naples; and one for 200 scholars at Bastia, in the island of Corsica.

The Committee had prepared the way for introducing the system into Malta by receiving Mr. Joseph Naudi, a native of that island, into the training establishment. The Committee had received the assurance, that the highest authorities in the island were likely to second the zeal of several enlightened and active friends of humanity; and it was probable that a large school would soon be established there.

From New York, Mr. Pictou communicates the intelligence, that in New York and its immediate vicinity there were above 3600 children of both sexes taught upon the British system, and that there are schools on that system in every State, and in some a great number. He however laments, that, by injudicious alterations and supposed improvements, it had, in many instances, degenerated, and lost one of its great advantages—simplicity. To these spurious examples of the plan he ascribes much of the prejudice which still, in America as in other places, operates against its universal adoption. Mr. C. Pictou is employed by the New York Committee, in superintending the schools throughout the whole of that State. Mrs. Pictou had also taken the charge of a newly established school for 300 girls.

Want of space prevents our giving further extracts from this Report, or from the very interesting foreign letters appended to it.



## VIEW OF PUBLIC AFFAIRS.

## FOREIGN.

OF FRANCE, which from its proximity to our own shores, as well as from its weight and importance among the nations of Europe, naturally attracts our first attention in surveying the political occurrences of the continent. We have not at present much to communicate. The proceedings in the two chambers, which continue to be the most interesting topic of the French journals, are marked by a vacillating play of parties, which often renders it difficult on this side the channel to ascertain their real complexion. In France, there is wanting that broad and marked distinction of parties which is so observable in our own senate, and which renders our parliamentary debates so sure a criterion of the real state of political feeling among us. And we apprehend, that until time shall have given stability to their institutions, and until something of an aristocracy, composed of the rank, wealth, and talent of the country, shall have been formed, and obtain its due influence in society, the proceedings of the Chambers must continue to be characterized by apparent inconsistencies and anomalies, and it will scarcely be practicable to foretell what will be their decision on any given subject. From some late proceedings, it would appear, that the influence of the present ministry stands on a foundation by no means secure; but the decisions of to-morrow may wear a totally different aspect, so that the government itself can scarcely know with any certainty on what footing it stands. Indeed, some fears seem to be entertained by it of fresh agitations; for we find the king replying to the deputation from the chamber of deputies who came to congratulate him on the new year, "We are at peace with all Europe; but we have an enemy to combat;—that enemy is *anarchy*. Our situation can present no danger so long as I can place the same reliance on you that you may upon me." For ourselves, we ground our hope of permanent internal tranquillity for France, only on the successful efforts which may be made to eradicate the atheistical spirit, and the anti-social and demoralizing philosophism which marked the French Revolution. In this respect,

the extension of education among the rising population, an object now so extensively and so wisely patronized in that country, is one most important step; a step, however, which must, in the event, either lead to a reformation in the established religion, or confirm the people in their infidelity, by pointing out still more forcibly the absurdities and incredibilities of the Romish faith, which is the only modification of Christianity from which, as a body, they can possibly take their estimate of the nature and principles of the Gospel. This state of things calls loudly upon British Christians, instead of indulging in irritating asperities of language, and fostering national prejudices, to use their utmost endeavours to circulate the Scriptures throughout that country. And here we may just remark, by way of answer to some of our correspondents, whose "hard sayings" on this subject would only tend to increase the hostile feeling between the two nations, without benefiting either party; that the severe, unchristian, and supercilious remarks, which so frequently appear in the journals and other publications of Great Britain, when speaking of France, are currently mentioned by the friends of Bible Societies and similar institutions in that kingdom, as one of the greatest obstacles in the way of that conciliatory spirit which they are anxious to promote, and without which no institution or generous design emanating from this country can be popular in the neighbouring kingdom.

SPAIN appears to be on the very eve of some convulsion. Another insurrection, which appears far better organized than the first, has broken out among the troops collected at Cadiz, for embarkation to South America. The insurgents are said to be in possession of Seville, and to be marching on Madrid.

GERMANY, and the neighbouring states, are far from enjoying a state of internal repose and security. The old despotic governments, having prohibited the free expression of public opinion among their own subjects, are adopting measures to prevent the light penetrating from other quarters, not under their control. The king of

Prussia has forbidden, under heavy penalties, the introduction into his dominions of any newspaper in the German language printed in France or England, or any newspaper published in the kingdom of the Netherlands either in French or Dutch. The advocates for a free trade among the German states, for want of which all parties are more or less suffering, have not yet made the impression that is so desirable upon the public mind. The Prussian government, it is true, professes its willingness to procure for all Germany this great advantage, "upon the principles of justice;" but it expresses its conviction that the governments of the different states are by no means prepared for common measures on this point, and that till this is the case little can be effected.

We are happy, however, to be able to record two important measures which have been adopted on the continent, which are conceived in a very different spirit, and which, we trust, may prove the first of a series of plans for the social improvement and commercial prosperity of Europe at large.

The first, is an ordinance by the prince regent, in the name of our revered monarch, as king of Hanover, constituting two chambers resembling, *mutatis mutandis*, our own houses of parliament. The members may be of either of the three Christian Confessions (the Reformed, the Lutheran, and the Catholic), allowed and equalized in that country by the congress of Vienna. These chambers will, in future, be the Assembly of the States-General, and will make laws, vote taxes, &c. for the whole kingdom; thus superseding the disjointed system of independent provincial assemblies.

The second measure to which we allude, is the abolition of the war imposts, and the establishment of a new tariff of commercial duties on imports by the patriotic and enlightened Emperor of Russia. Many descriptions of goods hitherto prohibited, are to be admitted under the new regulations, and on some others the duty is reduced. This measure promises an extension to the exportation both of our home manufactures, and of some articles of our colonial produce. Among the hitherto prohibited, but now permitted articles, are printed cottons, chintz, muslins, linens of all kinds, silk and half-silk manufactures, and earthen-ware. The duty on cof-

fee is reduced one-third. The new duties may not be as low as this country might wish: nor is it likely they should be so, as doubtless the Russian government intended the regulation as much for financial as commercial purposes: but it is something to see the ancient restrictive system broken in upon; and we trust it will not be long before our own country will discover the necessity of revising the principles of its commercial code. We have hitherto been among the greatest abettors of the narrow and exclusive system; and we are certainly not among the least sufferers from it.

Since our last Number, the Message of the President of the United States to Congress has arrived; a document always more important than ordinary addresses of a similar character, from the circumstance, that in America, the nature of the government requires that the legislature and people should be fully apprised of the reasons of public measures, since without this it would be impossible to insure their concurrence. The President — after announcing the forward state of the public works, lamenting the ravages of the late epidemic, the commercial distresses of the union, and the deficiency of the last harvest, and adding as topics of consolation under each head that the pestilence had disappeared; that commercial embarrassments were diminishing; and that the harvest was sufficient for home consumption, though it would not allow of the usual extent of exportation—proceeds to advert to the subject of the treaty with Spain for the cession of Florida. After a lengthened, and somewhat involved discussion, he comes to the conclusion that the United States are entitled to the occupancy of the provinces in question, even if Spain should refuse to ratify the treaty. He endeavours, however, to account for its non-ratification by stating, that the Spanish government conceived that America had materially altered the effect of one of the articles of the treaty by a declaration which accompanied the ratification of it, and had also tolerated or protected an expedition from the United States into the province of Texas. The president replies, that this expedition was notoriously against the wishes of the government of the United States; and that as for the declaration complained of, it had been made only to prevent the Spanish

government from alienating lands in Florida subsequently to the date of the treaty. The President, therefore, considers the United States as justified in keeping Spain to its agreement, and suggests that a law be passed for that purpose. The President states, that both England and France are favourable to the execution of the treaty.

We are sorry to find that the commercial arrangements of this country with the United States are not yet satisfactorily concluded; and that the President conceives that some new prohibitory laws may be necessary, in order to extort from us the desired concessions with respect to the trade of our West-India Colonies.

#### DOMESTIC.

We feel great concern in announcing to our readers the death, after a few days' illness, of his royal highness, the Duke of Kent, the fourth son of the King, at Sidmouth, on the 23d instant. He was in the fifty-third year of his age. The complaint which terminated the life of his royal highness appears to have been a neglected cold, caught from sitting in wet boots, and which produced a violent inflammation of the lungs. In May, 1818, he married the widow of the Prince of Leiningen, sister of the Prince of Saxe Cobourg, by whom he has left a daughter, named Alexandrina Victoria, born on the 24th of May last. The Duke of Kent was well and honourably known to the public, as the patron of almost all our great charitable institutions, over many of which he presided with signal advantage to their interests, as well as high credit to his own active and enlightened benevolence. His practical good sense; his dignified, yet condescending deportment; and the uniform urbanity and affability of his manners and conversation, rendered him deservedly popular with all who approached him.

The late agitation of the public mind has almost entirely subsided, and has been followed by a general stagnation of political topics. We trust we shall not again be called upon to write on subjects so painfully interesting as those which have lately occupied this department of our pages.

Parliament adjourned on the 30th

of December; the House of Lords, till the 17th, and the Commons till the 15th, of February. The only material circumstance occurring, during the few last days of their session, which we have not already mentioned, was a financial statement of the Chancellor of the Exchequer, of a much more favourable kind than had been generally anticipated. We forbear to take up the subject at present, as some ambiguity rests upon it, which may possibly be cleared up before our next Number.

The operation of the new laws begins to be seen in the disappearance of illegal meetings, and blasphemous and seditious libels. Several convictions have taken place for vending these obnoxious publications, and we trust not without effect.

The severity of the weather has caused much temporary embarrassment and distress throughout the country. The state of the roads, rivers, and canals, has greatly impeded the operations of trade; and vast numbers of persons, in a variety of departments, have been thrown for a season out of employment. The occasion loudly called for the exercise of Christian benevolence, and the appeal has not been unheeded. In almost every part of the country, and particularly in the metropolis, and other large towns, great exertions, both private and public, have been made to assist the distressed, and perishing, and houseless poor. In this object party-spirit has been laid aside; and even the character of the claimants—a point of such primary importance in the ordinary exercise of charity—has been justly overlooked in the pressing necessity of their wants. We trust that kind offices like these may tend to bind the rich and poor more closely together as fellow-men, fellow-citizens, and fellow-Christians; that the former may learn more and more to sympathise with their less prosperous brethren; and that the latter may find in the benefits which they receive from this relation, no slight argument for the providential arrangement of the Almighty in the diversity of human conditions, and no feeble refutation of the reasonings which have been so widely circulated to stir them up to discontent, and disaffection.

## ANSWERS TO CORRESPONDENTS.

CLERICUS; J. M. W.; T. B. P.; J. S.; and QUÆRENS; have been received, and will be duly considered.

In answer to the query of a Correspondent, who wishes to know whether our last Number was duly published on the first of January, we reply, that it was published on the forenoon of the preceding day, as is customary; but that, owing to a recent resolution of the London Booksellers, not to take copies of any periodical work after nine o'clock of the last day of the month, some copies did not reach their destination in due time. A similar accident occurred to other publications as well as ours. It will be guarded against in future.

CLERICUS WARWICENSIS will perceive that the object of his letter had not escaped our attention.

We have received a letter purporting to come from "The Committee for conducting the Curates' Appeal;" complaining of the statements in our last Number, p. 828, relative to Curates' Licences. The object of our statements was to shew that we are very far from being "remiss or indifferent respecting the condition of that most valuable and useful body of clergymen." We referred our readers to our volumes generally, and, by name, to those for 1802 and 1803, (see pages 265, 397, 513, of the former, and 212, 236, 289, of the latter), for our views on the general question of the danger of giving too extensive discretionary powers to our prelates; powers which, while bishops are men, must ever be liable to abuse. With regard to the particular case of curates' licences, as included in this general question, we stated, that the laws on this subject remain as they were long before our work commenced; and that the clause in the Consolidation Act of 1817, on which so much has been said, was nothing more than a transcript of that of 1796. The inference was, that the provision is not (as has very widely gone abroad) "a novel scheme," for that old licenses run only during the bishop's pleasure; and that, consequently, the argument of the Curates' Appeal "might have been written as justly in the last century as in the present." We, however, added, that we were very far from justifying the provision; for that we thought, and we still think, that every accused person ought to know both the charge and the evidence brought against him, and that a licensed curate removed without due cause assigned, might justly feel himself aggrieved. We also expressly stated, that the circumstance of the law being older than many persons seem to suppose, is no diminution of the hardship of the curate who suffers by it, "especially if in any case the power has been abused."

Now, on the maturest deliberation, we can see nothing in this statement that could have given offence to any person; yet we have received not a very courteous letter, signed as above, accusing us of "making excuses," giving "an unjust turn," of "being unjust," of "treating curates improperly," of "nullifying their attempts," &c. How far all this is deserved, we leave our readers to determine.

The anonymous writer of this letter begins with taking for granted, that the "Curates' Appeal" is not intended to be further noticed in the Christian Observer; a circumstance which he seems to attribute to our indifference respecting the condition of curates. It is, however, very possible to be extremely anxious for the removal of the present arbitrary power of bishops to revoke curates' licences, and yet not to approve of the tone of any particular work on the subject. The fact, however, is, that we never gave any hint as to whether we should review the work in question or not. We certainly shall never shut our pages against any useful discussion, if conducted in a proper spirit and with due ability.

Our anonymous correspondent proceeds to blame us for not animadverting upon the "cruel and unjust treatment which many curates now endure," and of which he conceives we have "as good evidence, as that there are any serious distresses in the country."

Now what evidence of a public and documentary kind have we to bring forward, supposing that we were to take up the subject? We have, 1st, a sermon entitled an "Appeal to Truth, by the Rev. G. Bugg, late Curate of Lutterworth; delivered," as the title-page states, "before a large audience, in consequence of the author's dismissal from his curacy by the lord bishop of Lincoln, being the third time he has been removed under the influence of existing laws;" but without any specified facts explanatory of the cause of those removals. We have, 2dly, "The Curates' Appeal," an anonymous publication, written in the plural number, and stating that facts in abundance might be mentioned, but mentioning none. We have, 3dly, the anonymous

letter now on our table, with the Bedford post mark, stating that "We assure the Observer and the world, that every particular relative to the cases reported in the Curates' Appeal, is most scrupulously correct." Now what is there in all this, that, as public writers, we could venture to bring forward as evidence against the bench of bishops? An allegation of cruelty, tyranny, and injustice against that venerable body, needs more than assertions to prevent its recoiling upon the assailant. We have no scruple to say, of our own knowledge, that we believe instances have occurred in which the ear of bishops has been abused by *ex parte* evidence, and others in which they have exercised a misplaced though legal discretionary power, in revoking licences. But general statements of this nature would not satisfy, and ought not to satisfy, the public mind on so grave a question. We, therefore, have declined resting the merits of the case upon these alleged facts. It is the *principle* with which we contend. If no instance whatever has occurred of the unwise use of these powers, they are still such as ought not to be conferred upon any fallible being. A bishop's discretion ought to be large, but not unlimited. He ought, we conceive, in revoking a licence, to be obliged to state the crime, and to name the accuser, and to produce the evidence. Without this, his decision may indeed be wise, and just, and for the immediate benefit of religion and the church; but it can never satisfy the feelings of a British subject, or produce, what is the great object of all punishment, a salutary check on others against committing the same offence.

As a proof how little we can rely upon anonymous statements of facts, we turn to the letter before us; in which the writer, after accusing us of "speaking indefinitely about *old licences*;" and the power of bishops to revoke licences long before the Consolidation Act, adds in the name of his Committee, "We admit that *old licences* run during the *bishop's pleasure*. It is to be remarked, likewise, that *modern licences*, or licences granted since the *curates' act* took place, do *not* run during the *bishop's pleasure*. What is the reason of this difference? We are *sure* licences do actually apply only during the *bishop's pleasure* now. Why, then, is the *ancient language* laid aside? The reason appears to us to be this. The *law* before consisted in ecclesiastical custom and regulation which was kept up by the language of the licences. But *now* the law is fixed by Acts of Parliament, and, therefore, needs no such memento—having become the law of the land."

The whole of this alleged alteration, and, consequently, the reasoning grounded on it, is totally incorrect in point of fact. No such change has taken place; licences granted since the act of 1796, are as much during the bishop's good pleasure as those before. We have one now on our table, dated August, 1816, which has the emphatic clause, "Only during our pleasure, and till you are otherwise enjoined by us." It is a printed form, and, consequently, a *fac-simile* of all others in the same diocese, and we have no reason to suppose that the diocese in question has a form different from that of others.

Our correspondent is particularly offended that we should have said that "the argument of the Curates' Appeal might have been written as justly in the last century as the present." That argument he states to consist of law and facts. In reply, we say, that though there are allegations in plenty, *facts* (we mean facts duly specified and authenticated) there are none; the whole charge is anonymous; and we think that bishops ought not to be denied the same measure of justice which we wish to see given to curates. But we did not say that the *facts*, but the *argument*, might have been written in the last century. We forgive the harmless pleasantry about the small space of time which elapsed between the passing of the act of 1796, and the close of the century, as if that affected the truth of our assertion. We will not shyly repeat, but extend our assertion;—for the truth is, that had that act, or the act of 1817, or Lord Harrowby's act of 1813, (an act, by the way, passed in opposition to the whole bench of bishops, but which continued to their lordship's all their former powers), never passed, the argument of the Curates' Appeal might have been written; for licences were revokable at pleasure long before these dates, so that the same opening for abuse existed which exists at present, though a little more trouble might perhaps have been given to a bishop in carrying his powers into execution. We as sincerely wish to see the present law repealed as our correspondent: but we cannot consent to make our work a vehicle for party statements, or general charges on constituted authorities; for which, while the writer is concealed, we ourselves must be responsible.

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RELIGIOUS COMMUNICATIONS.

*For the Christian Observer.*

REASONS FOR ATTACHMENT TO  
THE CHURCH OF ENGLAND.

**I**N a period, like the present, of innovation and speculation—when what is venerable and approved too often, for that very reason, becomes suspected, and when it requires considerable firmness to stand the charge of prejudice and bigotry, with which those who hold fast the “good old way” are not unfrequently assailed—it becomes the duty of every individual to be able to give a reason, not only generally for “the hope that is in him” as a Christian, but also for his adherence and attachment to that particular church, of which he professes himself a member. I am conscious that there is nothing of novelty in the following survey of reasons for attachment to the Church of England; but I have thrown them together, in the hope that considerations which have proved satisfactory to my own mind may not be without their effect on the minds of others, and under the idea that it conduces in no common degree to comfort and usefulness, to be fully persuaded that our connexion with the church is not a matter of habit, or of authority, but founded on a conviction that there are substantial grounds of preference for our choice.

It is almost superfluous to remark, that in no human institution can we expect perfection: our grounds of preference must, therefore, be principally founded on comparison,

as taken with other churches, or with the disadvantages that would arise from a change; and it is chiefly to the danger and disposition of the present day—which is not that of preferring to the church any old and existing mode of dissent, but of attempting to strike out a new and, as it is supposed, a purer and more scriptural mode of worship—that the following remarks are directed.

By the young and inexperienced in religion, the blemishes of existing establishments are so keenly descried, while their advantages are so little understood; the yet untried evils of separation are so little apprehended; the sin of schism—of leaving the bosom of a church, blessed of God through a series of many generations—is so inadequately considered; there is so much of what is congenial to the remaining sinfulness of the heart, in the excitement, the opposition, the misrepresentation, which are to be encountered, and parried, and disregarded, in the progress of a step of this kind; that while it is quite obvious to all around, that if not a desire to attract notice, at least an undue self-confidence and contempt of the judgment of others, is leading the subjects of the experiment into error, they appear to themselves to be actuated solely by a conscientious desire for truth, and by a regard for our Saviour’s injunction, “Call no man master, upon earth.” The experience of a few years will probably teach them, when too late, that influence and opportunities of usefulness, never to be recovered, have been lost;

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occasions of offence, never to be removed, have been given, in the vain attempt after a perfection and purity of doctrine and discipline unattainable in this world, in whatever quarter or connexion it may be sought.

The purpose of a church is to afford the means of edification to her spiritual members, and of instruction and conversion to those who are her members only by outward profession. It cannot be denied, that the Church of England effects both; and in a manner, as I conceive, better calculated to promote humility of heart and growth in religion, than any other communion: for in it the Christian grows up into Christ with less observation and human excitement than in most other churches. From the very constitution of dissenting communities, eminent piety procures notice and advancement; those who are remarkable for their attainments in religion, obtain on that account respect and influence; and while the human heart remains what, ever since the Fall of Adam, it has been, is it to be wondered at if, especially with the young convert, pride and self-complacency should begin to spring up with luxuriance in this genial sunshine? It has accordingly been often remarked by clergymen respecting those of whom they had hoped well, that an exchange of the meekness and lowliness of the Christian character, for a greater or less degree of spiritual pride and presumption, has been a frequent result of the transition from the obscure station occupied in their own church, to the more conspicuous one to which they were raised, in some smaller and more exclusive community.

It is with me a circumstance of no inconsiderable weight on this question, that God has been pleased to place our church in the exalted station which she at present occupies; a fact, the more remarkable, because on looking back at the history of that church, and reviewing the many scenes of perse-

cut ion in which she has been concerned, we should scarcely, reasoning without a knowledge of the issue, have expected to find such a result. That high station she must either retain or lose. If she retain it, and continue, as God in his providence has hitherto constituted her, the great medium of instruction to the people at large, is it not the duty of all who desire to retain the blessings of a scriptural ministry, to strengthen her by their prayers and attendance? If she lose it, what confusions, jealousies, and separations, may not ensue? How much of all that is contrary to what is recorded of the infant church, in Acts ix. 31. when "the churches had rest, and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied!" Rest, Paley remarks, is the enjoyment of age; and, as in natural, so in spiritual things, the blessings of peace, of stillness, of leisure to commune with our own heart, are seldom valued as they deserve to be by the young Christian. It is not *within*, but without and around him, that his fervent spirit usually desires to exert itself. Little aware of the extent of Christian holiness, of that world within, as well as without, which is to be denied and mortified; of that deceitfulness of the heart, doctrinally assented to, but very little understood in the early stages of a religious progress: he looks around him for some theatre on which to exhibit his spiritual strength, and to try his newly acquired weapons.

But it may be objected, that the inquiries which terminate in secession, are not entered upon from the love of controversy or novelty, but are forced, as it were, upon the mind; and if conscience protest against such practice as unscriptural, is not her voice to be listened to? I reply: Satan may assume the appearance of an angel of light: we should therefore beware lest he beguile us by subtlety: we should examine well

Our motives. May no secret bias toward individuals, who may have taken this step before us—no latent dissatisfaction with religious advantages, perhaps inferior to those formerly possessed, influence our mind? Have experience, observation, an acquaintance with the devices of Satan, and the deceitfulness of our own hearts, qualified us to determine upon a question not always of easy decision, but in which conflicting duties, and apparently counter injunctions, render calmness of feeling, clearness of judgment, a single eye to the will of God, and an implicit dependence on Divine direction, necessary, in order to make a right choice? Is it likely that these should be the qualifications of youth and inexperience? Are they not almost exclusively the attainments of the tried and matured Christian? And yet, if they are indispensibly requisite to form a right judgment on the question, is not the want of them in itself an imperative reason for delay? Can the advantages to be obtained, even in a purer form of worship, compensate for the anxieties and offences occasioned by a separation? Can a church, in which have been nurtured and edified some of the holiest men that ever existed—our Hookers, our Herberts, our Leightons, our Beveridges—really be essentially and fundamentally in error, so as to render necessary a separation from it, in the face of the continual exhortations to unity and peace with which the Scriptures abound? If the energies of our renewed nature, instead of being directed to the mere circumstantial and machinery of religion, were duly intent on bringing every thought into captivity to the Gospel of Christ, and crucifying the flesh with its affections and lusts, how little time or inclination would be left for doubtful disputations; how much more should we adorn the doctrine of God our Saviour; how much greater peace should we enjoy

with the God and Father of our Lord Jesus Christ!

Again, if we look at those who, in our own times, have thought a separation from the church necessary, do we see such an increase of usefulness, of peace, and of charity, as to encourage us to follow their examples? Do not too many, on the contrary, lamentably correspond to the Apostle's expression, "ever learning, and never able to come to the knowledge of the truth?" Do we not see too many fluctuating, and disunited among themselves? as, indeed, must ever be the case when men will yield nothing for the sake of peace, and assume to themselves the right of acting upon their own exclusive judgment. Yet, this is too often the state for which we are required to give up the peace, and order, and security, the silent growth, and tranquil beauty, of our Zion; a state, the tendency of which we may learn from the terms in which it is hailed by an acute, though unhappily, free-thinking writer\*, who speaks with delight of an æra, "free from every mixture of absurdity, imposture, and fanaticism; when the teachers of each little sect, finding themselves almost alone, would be obliged to respect those of almost every other sect, and the concessions which they would mutually find it both agreeable and convenient to make to one another, might, in time, probably reduce the doctrine of the greater part of them, to that pure and rational religion, such as wise men have, in all ages of the world, wished to see established; but such as positive law has never yet established, and probably never will establish in any country. Because, with regard to religion, positive law always has been, and probably always will be, more or less influenced by popular superstition and enthusiasm. This plan of ecclesias-

\*Adam Smith, vol. III. book v. chap. I.



tical government, or, more properly speaking, of no ecclesiastical government, was what the sect called Independents—a sect, no doubt, of very wild enthusiasts—proposed to establish in England, towards the end of the civil war. If it had been established, though of a very unphilosophical origin, it would probably, by this time, have been productive of the most philosophical good temper and moderation, with regard to every sort of religious principle!”

But, are our reasons for attachment to the church only the negative ones of its being established, and of the evils that would result from a separation? Far from it. Not only is our judgment convinced, but our affections are secured. We feel a filial veneration for the formularies which we have so often used with comfort and advantage: we love to pray in the words in which our forefathers prayed, and in which so many fellow-worshippers are still calling “on the name of our Lord Jesus Christ, both theirs and ours.” Nor is this mere bigotry, but the natural, and in this instance beneficial, effect of the principle of association inherent in the human mind. “I never enter a Gothic church,” says the late Mr. Cecil, “without feeling myself impressed with something of this idea: Within these walls, have been resounded for centuries by successive generations, Thou art the King of glory, O Christ.” The fervency with which the soul may have accompanied an extempore prayer, can with difficulty be retraced in subsequent meditation: but a liturgy affords facilities for embodying and recalling the impressions of our happier moments; its words are enriched to aged Christians, by being the representatives of their past experience; many delightful records are associated with them of hours when those words softened and soothed their hearts. In a liturgical form of worship,

there is also less dependence upon man, and more upon the Spirit of God in helping our infirmities, than in extempore prayer; and if there are occasions when the adaptation of which extempore prayer admits, is desirable, a liturgy has advantages which, on the whole, greatly overbalance this partial convenience. It serves as a guard against the danger of what may be called praying to the times; and yet so capable is it, from that comprehensiveness of expression sometimes objected to, of application to individual feelings and wants, that I have often, when entering into the church service with a mind pre-occupied by peculiar circumstances, been unexpectedly touched with the unpremeditated suitability of some part of it to the subject which engaged me, and felt it to be “meet for all hours, and every mood of man.” And while it brings back the mind to those spiritual blessings which need to be petitioned for by all Christians, at all times, it does it in reality in a manner less formal than could be accomplished by any other mode; for the formality of a form of prayer, where the same blessings are repeatedly to be supplicated, is less observable than an attempt to vary the expression of the same idea in extempore prayer. Another advantage of a liturgical form of worship is, that it affords no room for display on the one side, or criticism on the other. Few can have attended, even occasionally, at places of worship where extempore prayer is employed, without having felt themselves pained and offended by the way in which the petitions and expressions of the prayer are frequently animadverted upon. A liturgy cuts off all opportunity for this. The retention of so much ceremony as is maintained in our forms of public worship, is an objection sometimes openly, and not less often silently, made: but ceremonies are not

now what they were in the days of our second Charles, when toleration was unknown, and violence scarcely left reason or conscience any scope for excuse, or allowed them to decide upon the real degree of importance due to those trifles (for trifles many of them were) for which some of our forefathers unwillingly separated themselves from the church. That which when voluntarily acceded to is unfelt, becomes a burden too heavy to be borne when imposed on the conscience.

I will only add, that I am quite sure that a preponderating attachment to the Church of England, is entirely consistent with a cordial regard and respect for all, of whatever denomination, who "love our Lord Jesus Christ in sincerity;" and while I think that every member of our church has reason to apply to himself the words of the Psalmist, "The lines are fallen unto me in pleasant places," still I would always desire to recollect that "although here we are nurtured and cultivated in different pastures and enclosures, there is, after all, but one Shepherd and Husbandman, and there will be at last but one harvest."

T. B. P.

To the Editor of the *Christian Observer*.

THE passage of Scripture (Gal. iii. 20.) upon which your correspondent L. H. G. makes some observations in your Number for December, is confessedly obscure, and that obscurity has been increased by the way in which our translators have supplied the ellipsis that occurs in it. They have rendered it, "Now a mediator is not a mediator of one; but God is one;" supplying the word *mediator* in the first clause to complete the sense.

Were the term *friend* substituted for mediator, the passage would read thus:—"Now a mediator is not 'the friend' of one

'party only;' but God is one party." The first clause seems to be an objection drawn from what had been said respecting the law being ordained in *the hand of a mediator*; and the latter is an answer derived from the perfections of God. For the Apostle had said (ver. 17.) that the law which was given 430 years after the promise, could not disannul that promise so as to make it of none effect. But he had also said, that the law was ordained in the hand of a mediator; and supposes that an objection to what he had urged might be derived from that circumstance. That objection is stated in the first clause of this verse. "But," says he, "a mediator is not the friend of one party only"—he is the friend of both; and usually endeavours to procure mutual concessions, in order to secure reconciliation. If he do so in this case, then the law may be against the promise, and may disannul it. The objection would be valid, were the parties concerned imperfect, and liable to error or change, like those who are concerned in human affairs. But this is not the case; for God is one of the parties, and cannot err, and is incapable of change. Therefore the law is not against the promises of God, (ver. 28). It was given 430 years after the promise, and cannot disannul it or make it void. The whole passage gives an interesting view of the permanence of the promise of salvation through Jesus Christ, which is the great charter of human redemption. For that promise was first given to Adam, was renewed and confirmed to Abraham, and was finally ratified by the blood of Christ, and forms the substance of the Gospel.

The ceremonial law was given by Moses, as the outward dispensation of its grace for a time; but it gave place to the more excellent dispensation of the Gospel: but the promise is one and unchanged.

The things that *could be shaken* were removed as things that were made; but the things that *could not be shaken* remained.

Should these observations be deemed worthy of a place in the *Christian Observer*, it is but justice to add, that they were first suggested by a remark in the excellent "*Scripture Lexicon*" of Mr. Ewing of Glasgow.

T. S.

To the Editor of the *Christian Observer*.

I BEG leave to send you some critical remarks on Job xxiii. 9; a passage, which is scarcely, if at all intelligible in our Authorized Version. The words in the Hebrew original are

שִׂמְאוֹ בַעֲשׂוֹתָי אֶחָד  
יִעֲמָךְ יְמִין וְלֹא אֶרְאֶה

Thus rendered in the Authorized Version: "On the left hand, *where he doth work*, but I cannot behold him: he hideth himself on the right hand, that I cannot see him." The only difficulty occurs in the second word בַּעֲשׂוֹתָי; from which, as it stands at present, it is not easy to extract a probable sense. Miss Smith, in her elegant and ingenious version of this very difficult portion of holy Scripture, translates,

"To the left, *on his splendour* I cannot gaze."

This, though preferable to the Authorized Version, does not accord well with the context. Mason Good, a translator very inferior in accuracy to Miss Smith, proposes, as he too frequently does, to consider בַּעֲשׂוֹתָי as an Arabic word from the verb

اَبْشَرُ apprehendere, vel apprehendere velle, &c. He translates the verse

"On the left hand I feel for him, but have him not," &c.

This, it must be allowed, makes a clear and consistent sense; but the rules of sound criticism, I apprehend, will not sanction us in having recourse to the Arabic language or idiom, except in extreme

cases; where the Hebrew text, aided by the various readings and the ancient versions, affords no light. I think in this, as in many other cases, the ancient and valuable Syriac version may be consulted with advantage, and may assist us in restoring, with much probability, the original reading of the Hebrew text. The Syriac version of the first hemistich in Walton's Polyglot is as follows: (I give it in Hebrew characters\*): Which he thus translates, "Ad lævam meam *quæsi*vi, nec apparuit mihi †." The Syriac verb corresponds with the Hebrew בַּקַּשׁ ‡, and thus, I conceive, leads us to the genuine and original reading. For בַּעֲשׂוֹתָי, then, I propose to read בַּקַּשְׁתָּי, which is a slighter alteration than is frequently met with in the various readings of Kennicott and de Rossi. The couplet may be restored and translated as follows, distinguishing by italics, as our translators have very properly done, the words which are not in the present Hebrew text.

שִׂמְאוֹ (בַּקַּשְׁתָּי) וְלֹא אֶחָד  
יִעֲמָךְ יְמִין וְלֹא אֶרְאֶה

"I seek *him* on the left hand, but cannot perceive *him*:"

"He hideth himself *on* the right hand, so that I cannot see *him*."

I am unwilling to conclude this letter, without adding my testimony, such as it is, to the general fidelity and accuracy of our Authorized Version; and I am firmly convinced that those who are most vehement in their censures of it are so, either from ignorance, from self-sufficiency, or from the adoption of false and fanciful principles of criticism.

When we consider the venera-

לְבַמְלֵי בְצִיַת וְלֹא אֶחָד לִי

\* Walton gives the same translation of the Arabic; but as I am unacquainted with that language, I shall content myself with thus slightly alluding to it.

† "  $\text{בִּקְשִׁית}$  petiit, rogavit, quæsiivit requisivit."—*Castelli Lex. Syr.*

‡ "  $\text{בִּקַּשׁ}$  quærere, requirere."—*Taylor's Heb. Conc.*

ble antiquity of the Hebrew Scriptures, the conciseness of the language, the errors of transcribers, which, without a constant miracle, must have crept into the text during the lapse of so many centuries, the many words which occur but once in the Bible, the many anomalous expressions, the many passages which critics of every age have vainly endeavoured to illustrate; we ought rather to be surprised that our translators have accomplished so much, than that they have left some gleanings for the critics of the present age.

KIMCHI.

*To the Editor of the Christian Observer.*

I BEG to call your attention to a misconstruction of a scriptural term, which occurs in the Sermon in the Christ. Observ. for July, 1819, and which really involves, though not intentionally, a very important point of doctrine. The text to be expounded, is 2 Tim. iv. 8: "I have fought a good fight, &c...henceforth there is laid up for me a crown," &c.

*Henceforth*, observes your sermonist, "not as the claim to such a blessing, for we have already seen that he viewed it as a free gift, but as the qualification for enjoying it; for he also knew that without both faith and holiness no man can see the Lord." The inference is no doubt excellent, but the passage does not afford any authority for it. If your writer had referred to the original text, he would have perceived that the Apostle's word is *λοιπὸν*; which cannot be made to express either claim or qualification: but simply means "for the rest," that is of time, or, as our translators have properly rendered it, "henceforth."

By this inadvertent exposition, your work might appear to be sanctioning a doctrine, which, I presume, it is one of your main ends to oppose—justification by works and not by faith: *articulus*

*cadentis ecclesiæ*—for the passage thus read may equally well be understood in this sense, as in that which the writer has assigned to it.

CLERICUS.

*To the Editor of the Christian Observer.*

THE interval between one Sunday and another, it has been justly remarked, is sufficiently long for the distracting cares of the world and the corrupt inclinations of our own hearts materially to weaken, if not entirely to obliterate, the impression which may have been made upon the mind by the instructions of the preceding Sabbath. It is probably a conviction of this truth, which has induced many clergymen, who are earnestly solicitous for the spiritual welfare of their flocks, to adopt the practice of meeting, upon some day in the week, such of their parishioners as may be disposed to avail themselves of this privilege, for the purpose of an exposition of the Scriptures, and of prayer. The peculiar nature of these services, and especially their being more simple and familiar than the public and stated offices of the church, renders them admirably calculated to exert a favourable influence on the minds of the simple and sincere attendants upon them; especially among the poor, who cannot always comprehend more set discourses. My object, however, in this communication, is not so much to expatiate upon the advantages of these services, as to propose a question respecting some of the *circumstantials* in the conduct of them, and to which I should be happy in receiving a reply from your correspondents.

In parishes, where the habitations lie scattered to a wide extent, or to which are appended one or more hamlets at a distance from the parish church, from a regular attendance at which the inhabitants may consequently be pre-

cluded, it is not, I believe, unusual, and in such cases it is doubtless not only admissible, but even highly laudable, for the minister to meet his flock in some private dwelling. In such a place he is perfectly at liberty, I presume, either to use an unwritten prayer, or to adopt any pre-conceived form, or to make selections from the Liturgy of the Church, according to the best of his judgment, of what is most suitable for the occasion. In parishes, however, where there does not exist an absolute necessity for a minister to convene a number of his parishioners, for religious worship and instruction, in any place except the parish church, the two former modes of prayer are evidently inadmissible. The question, then, which I wish to ask, is, whether a clergyman, affording this gratuitous and extra service, and convening the attendants upon it in his church, is bound to read the *whole* of the service for evening prayer (for the evening is usually the time in which such meetings are held), or whether he may curtail it, by making a selection of some portions of it. Let it be remembered, that the object of these meetings is *principally* scriptural instruction; from which, indeed, prayer is by no means to be excluded, on the sincerity and fervency of which, for the Divine blessing, success is chiefly to be expected. But as a more lengthened exposition, and a more familiar application, is on such occasions to be employed, the attention of the hearers ought not to be exhausted by much previous liturgical exercise. Of the advantages of curtailment, not a doubt, I conceive, can be entertained; neither can it be supposed, that the mere act of such curtailment, as such, is an offence, *coram Deo*. The only point on which the question hinges, is whether there is any thing in the vows made at ordination or institution, by which a clergyman is bound, in

these extra-services, to read every part of the prescribed Liturgy.

I know not whether a distinction may be drawn, sufficiently strong to affect the present question, between a chapel in an episcopal palace, and a church in a country parish: but I have been present, with between twenty and thirty other candidates for ordination, at the celebration of Divine service, in the chapel of one of our bishops, one of the first in rank and wealth, and not very favourable to ecclesiastical innovations, where the morning service was read by his lordship's chaplain, in the presence of the bishop himself, with very similar curtailments to those which I would propose for adoption previously to an expository lecture in a country church.

If, then, it be allowable on these occasions of extra-service, on a weekday, to make a partial use of the Liturgy, it occurs to me that the following would constitute a desirable selection: To commence with the General Exhortation; after which

The General Confession.

The versicles, beginning with, "O Lord, open thou our lips;" and ending with, "The Lord's name be praised."

Then let a psalm or hymn be sung;

After which a lesson of Scripture should be read, which might be either one of the appointed ones, or that which is to be the subject of exposition\*.

The Magnificat, or Nunc Dimittis, or one of the selected Psalms.

The Lord's Prayer, with its preceding and succeeding versicles.

The three Collects.

The Prayer for all Conditions of Men.

The General Thanksgiving.

The Prayer of St. Chrysostom.

The Apostolical Blessing.

\* For the alteration of the appointed lesson, I would allege the authority of the Injunction of Queen Elizabeth, prefixed to the second Book of Homilies.

I am aware that different opinions exist, as to almost every point connected with the preceding remarks; and I trust that my queries, if inserted, will elicit the sentiments of other correspondents on a subject of great practical importance, both to the clergy and their parishioners.

QUÆRENS.

FAMILY SERMONS.—No. CXXXIV.

Psalm li. 10.—*Create in me a clean heart, O God; and renew a right spirit within me.*

Our church appoints the following collect to be used daily during the solemn season of Lent: “Almighty and everlasting God, who hast made, and doth forgive the sins of all them that are penitent; create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ, our Lord.”

This prayer appears to be founded on the words of the text; and in order to increase our knowledge and devotion in offering up the petitions in this collect, during the present season of penitence, let us consider the nature and extent of the blessings which we are there taught to implore.

We supplicate chiefly two things; repentance and pardon for the past, and a new and contrite heart for the time to come. These two blessings are closely connected; the heart cannot be renewed without producing a corresponding change of life; nor can the conduct be truly right in the sight of God, without springing from a new and contrite heart. To attempt to separate the two is to disunite what God himself has indissolubly joined.

The term, translated repentance, literally signifies a change of mind, or purpose. This change makes

sin appear as offensive in its nature, as it is injurious in its consequences, while it renders all the holy deeds and sentiments of the Christian character congenial to the renewed mind.

First, in viewing the necessity of that penitence which is always required of us, and which is peculiarly brought under our serious consideration at this solemn period of the ecclesiastical year, it may be useful to examine the nature of the petitions contained in the text, and in the appropriate prayer which we have already heard. It was a fact well known to our wise and pious Reformers, that there is in human nature a desire rather to dissemble and cloak our sins before Almighty God, than suitably to acknowledge and lament them. Yet if we seriously consider the case, we shall see the absolute necessity of such deep contrition. For, in the first place, it is frequently enjoined by God himself: “Thus saith the Lord, Repent and turn yourselves from your idols, and turn away your face from your abominations.” The New Testament is as explicit as the Old, on this subject: John preached, saying, “Repent ye, for the kingdom of heaven is at hand;” and our Lord himself, confirmed the injunction of his forerunner: for we find it said, that “from that time Jesus began to preach, saying, Repent, for the kingdom of heaven is at hand.” Repentance, again, is necessary to the pardon of our transgressions, as we learn from that command, “Repent, and be converted, that your sins may be blotted out.” Where there is no penitence, there can be no Scriptural hope of the favour of God; for sin interposes between us and heaven. Neither can the conscience have any true repose, till sin is repented of and forsaken; for there is no well-founded peace to the wicked. It is true, there may be a false peace, but not that genuine peace, “which passeth all understanding,” for which we

daily pray, and which is the peculiar blessing of the true Christian; who, conscious of his iniquities, deeply humbles himself before the Throne of Divine Mercy, and places his whole trust in his Redeemer, for pardon and acceptance with God. All the promised blessings of this life, and all the felicities of another, belong only to the penitent; for it is only he who repenteth and forsaketh, that shall find mercy. An impenitent sinner has no Scriptural prospect of heaven, nor indeed would he be capable of its enjoyment: the justice of God, displayed against sin, forbids his entrance there; and his mercy is not inconsistent with his justice. The nature, also, of that holy state is such, that nothing that defileth can obtain admission. The company and delights of that world of purity would be quite uncongenial to the disposition of an impenitent and unrenewed mind.

In former ages of the church, the season of Lent was not only peculiarly devoted to the inculcation of this duty, but those who had offended their Christian brethren, by their conduct, sought pardon, by humble supplications, both of God and their neighbours. Their repentance having been fully evidenced, they were received again into the bosom of the church, and became entitled to those outward privileges which had been suspended during their obstinate continuance in sin. While this strict discipline lasted, none were considered as outward and visible members of the church of Christ, who were not supposed to be giving evidence of being in character, as well as by baptism and profession, its true and lively members. The abuses which found their way into the church, at length rendered this system of strict discipline impracticable; and there seems no likely prospect of its being revived. We ought, however, not individual members of our church, so far to enter into its spirit as to avail ourselves of this

solemn season, for an especial examination of our own hearts, with a view to our increase in penitence.

Yet beware of imagining that repentance is a temporary affection of the mind, peculiar to certain days and times, or to be exercised only after the grosser violations of God's law. Rather is it the employment of life: every hour has its sins and temptations, and therefore we need *constantly* to offer that humble petition, "Forgive us our trespasses." To avoid this common mistake, let us, as we have considered the *necessity* of repentance, proceed, secondly, to view its *nature*.

To repent truly, is not merely to acknowledge our sins with our lips; for if so, there would be little difference between the true penitent and the formalist, the Pharisee and the Publican. Pharaoh, when convicted of his transgression, could say, "I have sinned:" and the very same expression was used by Balaam to the angel, and by Saul to Samuel; nay, even by Judas himself, when he had betrayed his Divine Master. The language of the lip, unaccompanied by corresponding feelings of soul, will not be acknowledged as true repentance, by Him who searcheth the heart.

Neither, again, is that repentance genuine, which extends only to particular and gross sins; for we are commanded in every case to abstain from all appearance of evil, and "whosoever shall keep the whole law, and yet offend in one point, is guilty of all." Saul slew the Amalekites, but spared Agag their king; and thus men deceive themselves, by a false show of executing the commands of God. It is possible to go through all the forms and language of repentance, while there is no reverential awe of the Almighty in the mind. This appearance of sincerity may deceive our neighbour, but it will not avail us before God.

True repentance then should spring from a scriptural estimate

of the extent of our offences. That man knows little of his own heart, who, elevated by a self-righteous spirit, looks with satisfaction, instead of profound humility, upon his own imperfect and sinful observances. A due knowledge of Scripture, and of ourselves, will teach us our guilt, as fallen creatures, with the innumerable sins, negligences, and ignorances, whereby we have justly provoked God's wrath and indignation against us. And, to say nothing of the grosser vices of the profligate, when even the sincere Christian looks either at human nature in general, or at his own heart, what a tissue does he perceive, of sins, weaknesses, and imperfections! He beholds both tables of the Law openly and secretly violated, and too often has occasion to perceive the truth of that divinely inspired assertion, "There is none that doeth good, no not one." If from the commands of the Moral Law, he turn to the still higher injunctions of the Gospel, and proceed to consider how much he has offended against the mercies and long-suffering of God—against the remonstrances of the Divine Spirit, and the dictates of his holy word—he will perceive that a scriptural estimate of sin is one of no superficial kind; and this estimate is necessary, as the foundation of all true repentance.

True repentance implies, further, real sorrow and contrition for sin. It is not dictated simply by fear of punishment, but by a sense of remorse at having displeased so merciful a Creator, so gracious a Redeemer, so compassionate an Enlightener, and Sanctifier, and Guide. Every person is more or less grieved for his vices, as far as they entail punishment in this world or the next; but by nature we have no hatred to sin on account of its defiling the soul, or of its being contrary to the law of God, and the ends for which mankind was originally created. But the sincere penitent feels sorrow as

well as fear; and this sorrow, we learn in the collect already mentioned, must be adequate (if indeed any repentance of ours *could* be adequate!) to the enormity of our offences; for we are "*worthily*" to lament them; that is, not meritoriously, but duly, and according to their aggravations. True penitence should be accompanied with constant self-examination, in order that we may really know our own hearts, that we may perceive the magnitude of our offences, and that our repentance may not be partial or insincere; but deep, and permanent, and universal. Sins of omission as well as sins of commission, sins of the heart as well as sins of the life, should all excite in us deep and penitential sorrow, since even the least transgression, if, indeed, any transgression *could* be little, shews a sinful disposition of heart, and, without a Redeemer, would be as unpardonable as the most flagrant vices.

With lamenting our sins the church has very appropriately connected "acknowledging our wretchedness." It is this that renders us, as it were, in a fit frame for the appreciation of the Divine mercy. And surely none can venture to assert that this language, which the church instructs us to use daily throughout the season of Lent, is too humiliating to allow of his adopting it from his heart. Rather ought we to thank the Almighty for a form of sound words, which, as often as we would go back to the mere suggestions of unassisted reason, recalls us forcibly to the essentials of the Gospel, in the knowledge and practice of which our forefathers lived and died, and the benefits of which they are now enjoying at the right hand of God.

This deep feeling and acknowledgment of our spiritual wretchedness is the very foundation of all true religion. Our Lord teaches, that "the whole have no need of a physician, but they that are



sick." It is usually for want of a due sense of their own unworthiness, that some are led to deny the great doctrine of the Atonement; and that others, though without verging to so awful an extent, yet practically divest Christianity of its essential attributes of gratuitous mercy and unmerited forgiveness. We best learn the infinite value of the Redeemer's sacrifice, and its indispensable necessity for our salvation, when we thus truly lament our sins and acknowledge our wretchedness, without a conscious sense of which, the system of mercy revealed in Scripture by the obedience and death of Christ, will appear of little importance to us.

Thus have we briefly considered the nature and necessity of that repentance, which needeth not to be repented of. But we must not forget that, with pardon for the past, our church instructs us to implore that God would create and make in us new and contrite hearts for the time to come. It is this petition which is immediately taken from the words of the text, "Create in me a clean heart, O God, and renew a right spirit within me."

This view of repentance, as connected with a renewal of heart, is very important. For what is it that makes repentance necessary, but that the heart of man is sinful, and needs to be cleansed from its impurities? It was not till sin entered the world that such a petition became suitable. The very supplication to God, to act thus in our behalf, should therefore constantly remind us of what we are ever prone to forget, that by nature, and unassisted by the Spirit of God, we are as weak as we are sinful, and as averse to what is good as inclined to what is wrong. Conversion to God is therefore a complete change of nature; which corresponds with the assertion of the Apostle, that "We are God's workmanship, created in Christ Jesus unto good works, which God

hath before ordained that we should walk in them."

To inculcate repentance, therefore, without a renewal of heart, would present a very inadequate as well as unscriptural view of the subject. The heathens themselves could enjoin a sort of repentance; but they were ignorant of that sister grace, which in Scripture is connected with it—namely, *faith*. There is danger lest we make even our supposed virtues minister to our spiritual pride; and thus, instead of viewing repentance as that by which we are humbled in our own estimation, and are led with implicit faith to the cross of our Redeemer, we should begin to take credit to ourselves, as though we had performed some meritorious act; thus making the Almighty as it were our debtor, and derogating from the freeness of his mercy in Jesus Christ.

This connexion between repentance and faith, extends also to repentance and holiness; so that when we pray that our hearts may be renewed, or made clean within us, we should ever remember, that to the influence of faith is ascribed, by St. Peter, the property of purifying the heart.

Our church is uniformly anxious in retaining this scriptural connexion between repentance and faith. If, in the Communion Service, forgiveness of sins is promised, it is to them that with *heartly repentance and true faith* turn unto God. The same idea pervades all our services. In the Catechism, for example, repentance whereby we forsake sin, and faith whereby we stedfastly believe the promises of God, are inseparably connected. It is not sufficient to inquire whether we repent us of our former sins, stedfastly purposing to lead a new life, without examining also, whether we have a lively *faith* in God's mercy, through Christ, with a thankful remembrance of his death; and, as one great fruit and evidence of our repentance and

faith, whether we are in charity with all mankind,

The highest blessing which man can enjoy upon earth, is that for which we pray in the collect under consideration; namely, "perfect remission and forgiveness." When the Christian duly considers his transgressions, he is astonished at the love of God in Christ, which procured his pardon and reconciliation. He thus begins to view his Creator under the character described in the words of the same collect, as "the God of all mercy." He acknowledges, that had the severity of justice, rather than free mercy, been exercised towards him, he had long since been cut off, without pardon or opportunity for repentance. Hence he learns to look up with gratitude and love to his Redeemer, who gave himself a ransom for him; and by faith in whom he becomes possessed of all the blessings of the new covenant of mercy. Thus, being justified by faith, he has peace with God, through our Lord Jesus Christ; and being at peace with God, he walks religiously in good works, and glorifies his Father which is in heaven. Amen.

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*To the Editor of the Christian Observer.*

In your Review of the Life and Writings of Calvin (*Christian Observer*, July, 1817), you took occasion to shew how inconsistent the pernicious doctrine, of the Moral Law not being binding upon the Christian, was with the sentiments of that Reformer. A similar remark might be extended to the greater part of the Puritan writers, even those who were most imbued with the peculiarities of Calvinistic doctrine. The following passage from a sermon preached before the Puritan House of Commons, Dec. 30, 1646, by Mr. Marshall (commonly called, in those days, the *mellifluous* Mr. Marshall), will tend to illustrate this point.

"Our times are times of errors, horrible errors; such errors as

are heretical, and blasphemous. A new generation of men are risen up, and spread all the points of Arminianism, universal redemption, apostacy from grace, man's free will: multitudes of others cry down the Law, as not having any thing to do with God's people; many denying the Lord Jesus Christ, that bought us with his blood, to be God, or the Holy Ghost to be God; others denying the three persons in the Trinity. These, and abundance such horrid things as these are, do spread and scatter like wildfire every where, in all corners of the land."

This passage is curious in two or three points of view; but it is particularly striking as shewing the abhorrence of the respectable Puritans, both for Arminianism and Antinomianism. Marshall seems to speak of those who deny the doctrines of Election and indefectible Grace, and those who deny the obligation of the Moral Law, as equally "heretical and blasphemous." It is remarkable also, that immediately after mentioning those who "cry down the Law, as not having any thing to do with God's people," he adds, what in a late secession has so closely followed upon this awful doctrine, the denial of the Lord Jesus Christ, and of the Holy Ghost as God, with other heresies affecting the doctrine of the Trinity;—so intimately is one error connected with another; and so fatal is the transition from a denial of the obligations of the moral law, to delusions of every other kind!

PHILONOMOS.

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*To the Editor of the Christian Observer.*

AMONG the arguments employed to discountenance the efforts of Christian benevolence among the heathen, it is not unfrequently urged, that the rites of Paganism, however cruel or absurd, are nothing but a well-meaning, though misguided, attempt to please the

Deity, and that they are consequently acceptable in his sight.

All the superstitions of the ancient and modern heathen world are by many traced up to this source. The first idolaters are represented as men who were anxious to discover the best mode of approaching the Divinity, and who would gladly have pursued a better than their own, had it been within their knowledge. Such a view appears to me very inconsistent with the early history of the world, as related in Scripture. The following passage, from the valuable Boyle Lectures of the present Bishop of Llandaff, places the subject in a far more correct light.

"Whatever difficulty," remarks Dr. Van Mildert, "there may be in arranging this perplexed mass of absurdity, into any regular system, it is sufficiently evident, that it must have *originated* in a wilful departure from the truth. For when we consider, that man was not, from the beginning, left to himself, to discover the true Author of Nature, or the worship that was due to him; but was instructed by immediate communication from his Creator, in every thing relative to his spiritual concerns; how can we regard the *introduction* of these false divinities, in any other light than that of wilful apostacy from the true God? *Ignorance* could not be the cause of Cain's departure from the faith, nor of the infidelity of his immediate descendants; neither could it be pleaded in excuse for the children of Seth (emphatically called 'the sons of God'), when they forfeited their claim to that title, by entering into alliance with the wicked posterity of Cain. The same is to be observed, respecting the immediate descendants of Noah, whom we cannot suppose to have been ignorant of the true religion, founded on the expectation of the promised Redeemer, notwithstanding their readiness, so soon after the flood, to renounce that expect-

ation, and to follow their own corrupt imaginations.

"When we thus investigate the nature and origin of false religion, its heinousness, as involving the guilt of presumptuous opposition to the Divine will, is hardly to be disputed. It is, therefore, but a vain apology for heathenism (when we speak of its first origin and introduction), to treat it as a harmless invention of poor unenlightened mortals, labouring with good intentions, but under invincible ignorance, to discover the true God, and to perform to him an acceptable service. Neither will it avail (for the vindication of the earliest apostates, at least, from the faith) to have recourse to those refined and specious theories, by which ingenious men have endeavoured to conceal the enormities of the Gentile superstitions, under the semblance of profound mystical instruction; representing them as useful political institutions; nay, even dignifying the objects of pagan worship with the appellation of 'elegant deities,' and extolling them as the invention of wise and discerning minds. Whereas the fact appears to be clearly this: that mankind had been from the beginning in possession of the one true religion; but that the founders of heathen idolatry 'forsook the Lord, that they might serve strange gods.' This is uniformly the language of Scripture, and every thing that we can collect from history confirms the truth of this representation."

Such being the real origin of pagan superstition, the duty of communicating to the heathen that heavenly light, the primeval traces of which their forefathers obscured, but which has shone upon us more and more brightly, "to the perfect day," will appear incontestable. The heathen innovators on the original revelation committed the "two evils" mentioned by Jehovah; they both "forsook the Fountain of living waters, and hewed

out to themselves cisterns, broken cisterns, that could hold no water." While, therefore, we pity their un-instructed offspring, and commit them with implicit acquiescence to the disposal of the "Judge of all the earth," who assuredly will do right in his conduct towards them in the final allotment which he shall see fit to make in the eternal world; let us not be seduced by false views of the origin of their superstitions to an indifference in promoting the great work of their conversion. Paganism, whether we consider its origin or its end, its immediate rites or its ultimate tendency, is an evil unmitigated and unmitigable, and, as such, demands the earnest prayers and efforts of every Christian, "to open the blind eyes, and to turn them from darkness unto light, and from the power of Satan unto God." The result will well repay the effort, if, with us, they are enabled to obtain "forgiveness of sins, and an inheritance among them that are sanctified by faith that is in Christ Jesus."

Before I conclude these remarks, permit me to adduce another extract from a different source, in confutation of a not less erroneous, though quite opposite opinion, relative to the heathen. We have seen that their superstitions were self-invented, in contempt of the light originally afforded by Revelation: it is no less true, that all that is correct in their theological tenets is capable of being traced to that Revelation. Some of the objectors to Christianity have chosen to represent its moral precepts as only an *improvement* on those of pagan writers. The objection is so well expressed and answered, in a speech of the Chief Justice of Sierra Leone, delivered to the members of the Auxiliary Bible Society of that colony, at their annual meeting, January 6, 1819, that the passage well deserves to find a place in connexion with the foregoing extract.

The Chief Justice remarked, that

"To those who attempt to rob the New Testament of the proofs of Divine origin afforded in the supreme purity of its moral injunctions, by saying 'this maxim is of Socrates, and that Pythagoras;' as if because those distinguished heathens lived before the Divine Redeemer, the Divine Redeemer took his precepts from them; our Lord himself furnished the most decisive answer, when, inculcating these maxims, he added, 'for such is the Law and the Prophets.' The true interpretation of the concurrence of the distinguished heathen teachers in these instructions is, that, being designed by the providence of God, as there is every reason to believe, to be lights to the Gentiles, to prepare them for the coming of the Redeemer, they were conducted, or at least the first of them, and the chief author of their best instructions (Pythagoras), was conducted in search of wisdom to the land of Egypt; where the chosen people of God had long sojourned, and near to which they had been afterwards permanently established. There the waters of the Divine Word had flowed; and there, they had deposited some small portions and particles of their riches, as the streams descending from the rich mines and mountains of Africa deposit their gold-dust: these particles Pythagoras, and other visitors, seeking to collect a store of virtuous wisdom, gathered and brought away. This is the true explanation of what approached to Christian purity, in the admired moral precepts of Pythagoras, or any of the subsequent virtuous and revered philosophers of the ancient schools. They found and gleaned the precious dust, where the streams had flowed; but the streams and the fountains are ours—the mines and the gold are ours; and not only the golden mines of the Old Testament, but the invaluable beds of precious stones of the New."

E. W.

*To the Editor of the Christian Observer.*

IN your Number for August, pp. 515, 516, you presented your readers with a very useful table of the oaths and qualifications, required by the laws of this country, on taking certain offices, &c. The propriety of *some* of these, such as receiving the sacrament for an office, has been justly questioned. On this point I shall not now venture: but there is one class of oaths and declarations which it is greatly to be wished was made the subject of legislative consideration; I mean, such as have a direct tendency to produce falsehood and perjury. How far these extend, is another question, on which different persons will form different conclusions, so that in the details there would be great contrariety of opinion. But the general principle must be widely conceded, that oaths and declarations ought never to be demanded, where the temptation to falsehood and perjury is great, and the security gained by the declaration small. The case of the declarations made by the boys at some of our public schools has justly excited attention. Some of these are such, as can scarcely be made, in many instances, without a quibble or mental reservation; yet, while they thus weaken the moral principle, they fail to effect their intended object. An equally exceptionable case, is the declaration of guilty or not guilty, required from accused persons, and without which their trial cannot commence. *In theory*, the law wishes no man to be his own accuser; yet, *in fact*, it requires the accused person either to become such, or to utter a deliberate falsehood, in every case where he is guilty. Judges, juries, and jurymen, often combine to urge a penitent prisoner to this unwilling breach of truth, in order that his trial may be legally conducted.

Some other cases might be mentioned, but I forbear: I cannot, however, but hope, that now Par-

liament is freed from the cares of foreign war and internal tumult, something will be done towards correcting an evil of serious magnitude to the morals of the country. It is very certain that oaths and declarations are far too much multiplied; and the effect of this frequent recurrence must doubtless be greatly to detract from their solemnity.

Instances might be mentioned, in which the propriety of a different line of policy has been felt. The East India Company, I have understood, some time since abolished the regulation, by which widows of officers, marrying again, lost their pension. It was obvious, that such a provision could only lead to abuses, without effecting any great benefit. A similar remark applies, in a degree, to college-fellowships; and it is highly to the credit of our universities, that so few cases of fellows marrying, and yet keeping their names on the books till they receive a living, have occurred in their annals. But I must leave the question to the consideration of your readers, and only wish at present to invite public attention to the general subject. S. R. X.

*To the Editor of the Christian Observer.*

IN the journals of the last month, it is stated, that a number of informations have been laid against clergymen, in the counties of Suffolk and Essex, for not reading the act against profane cursing and swearing, as by law appointed, in their respective churches, four times a year. This provision of the act furnishes a constant source of vexatious litigation. On one occasion, a large number of clergymen in one city, not much fewer, I believe than twenty, were brought up to answer for a breach of this injunction: on this occasion, the complainant was not, as is usual, a common informer; but a well-meaning person, who, shocked at the profane language so common in our streets, wished to check the

evil by forcing the clergy to read the act as appointed.

The very general neglect of complying with the provision, proves either that the clergy are negligent in their duty, or that the injunction is ill-advised. There is no reason to conclude the former to be the case; especially as the most active and zealous clergymen are often found among the delinquents. The fact is, that a very general persuasion exists in the profession, that the reading of the act in church is worse than useless. In the first place, the church-going part of the population are not generally among those most addicted to profane cursing and swearing; so that reading the act in church, is like preaching against neglecting Divine worship, when none but the frequenters of it are present to hear. Had the town-clerk been directed to read it in the market-place, or the landlord of an inn in his public room, the injunction would have been more seasonable. Besides, the length of the Act, which is not much short of that of an ordinary sermon, is a painful interruption to Divine worship; and in those churches where the law is

regularly complied with, many of the parishioners make a point of absenting themselves from public worship on the days upon which this ceremony is to be performed. The days on which it is appointed to be read, are the Sundays next after March 25, June 24, September 29, and December 25; the consequence of which is, that it often falls on the first Sunday in the month, which being, in many churches, a sacrament-day, adds greatly to the inconvenience.

On several grounds, therefore, it were much to be wished that the provision were repealed. It is viewed, in point of fact, in most places, as a sort of obsolete injunction, except where the vigilance of informers has called it into exercise. In very few of the churches which I have frequented, is a copy of the act in readiness, even if the clergyman inquired for it. Yet, while it remains in force, it undoubtedly ought to be read; and it seems important, that the clergy should either generally determine to comply with the requisition of the law, or petition for its repeal.

G. G.

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## MISCELLANEOUS.

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### REMARKS ON SCOTTISH SCENERY AND MANNERS IN 1819.

(Concluded from p. 27.)

JUNE 19.—Arriving rather early at the hospitable house of Ballyhulish, I had leisure for a long ramble on the opposite shore of Lochaber; crossing the ferry over Loch Leven, which is a ramification of Linnhe Loch. There a storm drove me to a hut, where I held a long conference with a Highland family; and amidst its smoke and feculence, a cleanly bowl of milk was offered to me with the characteristic hospitality and manner of the country.

CHRIST. OBSERV. No. 218.

How can these mountaineers bear the stifling atmosphere, and black deposits from the rafters of their cabins? Yet they live in apparent tranquillity of enjoyment, with eyes uninjured by the smoke, and generally possessing a wardrobe of three suits of clothes; one for common days, a second for the Sabbath, and a third for funerals. The cotter himself was an Episcopalian; and, as it would appear, one on conviction; for in a disquisition carried on between us on the subject of the religious divisions of his country, he said, in reference to the Presbyterians,

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“that the New Testament was against them.” As he had little English, and I no Gaelic, I could not well make out by what inductive process he reached his conclusion; but the general notion was, “they had begun since the Apostles’ days;” and he said something concerning the suddenness of their rise. How consoling must this anecdote be to certain opponents of the Bible Society; evident as it is, that an untutored Highlander can confute his Presbyterian neighbours out of the Scriptures, without note or comment!—This person was a maker of grave-stones. I saw one under his hands formed of a slab of blue slate, which he had quarried from an islet in the lake. The characters were very similar to such as one finds on English grave-stones, of about the date of the close of the seventeenth century; and if his performance indicated the state of the arts in Lochaber, I had too indulgently calculated their progress.

On the next day (Sunday) I attended, with the family in which I was visiting, the morning service at an Episcopal chapel, within two miles of Ballyhulish. At a point of the road thither, opened upon us the most finished landscape which I met with in all my tour. It was what, I believe, painters call a study; and here it seemed easy to become a professor of the picturesque in a moment. The foregrounds, mountains, withdrawing vales, lawns, forest, or rather park, appearances, islands, and shores, were all in right proportions and in right places. So at least they shewed themselves to me, though Glover might think differently. I only wish that he would transfer the scene to the water-colour exhibition.—The whole service at the chapel was in Gaelic, which, from this example, I thought a musical language. The clergyman came to officiate from a distance of eight miles. His manner was unaffected and serious; and the congregation—

where I recognized the divinity—professor of the cabin—was only tolerably good, being diminished, to-day, in consequence of the sacrament at Appin Kirk. This was attended by religionists of all persuasions; and, on the present occasion, some of the Episcopalia: as must have walked at least fourteen miles. I noticed here a Gaelic version of Bishop Beveridge on the Liturgy.—The situation of the laird’s house, in this world of mountains, is certainly one of the higher order. Opposite to its front is an elevation of prodigious magnitude, and its steep acclivities are covered with verdant turf to their summit. As I watched the flocks thinly dispersed along their sides, I was reminded of Gilpin’s remark, that, under such circumstances, “the sheep appear to hang on immense green walls.” Close to the door runs one of the busy burns of Caledonia. Within the space of a few hours it is alternately a rivulet and a torrent, in correspondence to the falls of rain on the surrounding heights. These aerial regions are the haunts of the eagle, the wild cat, and of a species of fox larger than his brother in the south. Otters and seals inhabit the subjacent lochs; the beach of them abounding in kelp and other sea-weed. In the winter, the sheep and cattle occasionally browse on the marine vegetation. The former are said, during their summer pasturage on the mountains, to select, as their favourite luxury, the piles of grass growing through the intervals of the shiver. Its saccharine flavour is understood to be quite to their taste.—Less innocent beings, I am sorry to add, wander among the same retreats in the form of smugglers and makers of whiskey. What chilling information this to such children of the imagination as look for adventures here with gliding personifications of the genius of the tempests, Ossianic sons of the mists, fairies, warlocks, wraiths, and all the spectred visitants of brake and fell! But so it

is; and the loathly defrauders of the revenue have the address to pervert some of Nature's most impressive features to their own purposes. In one instance—I am not sure that it happened here—they erected a kind of turf distillery, immediately under the perpendicular side of an immense grey rock; so that from the vales below, the smoke of the apparatus, by its similarity of colour to the hue of the surface along which it curled, was imperceptible\*.—One anecdote more before I leave this place: Some time since, a whale, in its eager pursuit of the herrings on the coast, either of Morven (Ossian's Morven!) or Lochaber, plunging between two shelving and contiguous masses of rock, wedged itself immovably in the intervening hollow, yet in a situation where, at all times of the tide, it found water enough to sustain life. When the tide ebbed, the neighbouring Highlanders were able to approach it with perfect security to themselves. After long endeavours, which, I fear, were, by some necessity, attended with cruelty, they succeeded in destroying it. I suggested to my informants, on this occasion, that when the next whale came alive on shore, they might easily bring a piece of ordnance down the lake from Fort William, one discharge from which might save trouble to all parties †.

June 22.—This morning I passed through the defile of Glencoe. As this is confessedly the most impressive scene in the Western Highlands, and has acquired, in the picturesque world, a claim seldom

\* This is a mistake. The trick in question was played, I believe, by some fugitive adherents of the Stuarts, in the days of Baron Bradwardine, to hide the smoke of a *shealing*; where, for a time, they contrived to elude the vigilance of the king's troops. More guilty devices have been practised by the manufacturers of the liquid fires of Scotland.—Q.

† The basking shark is frequently seen in the lochs of the western coasts.

disputed, to the epithets of stupendous, overpowering, terrific, and sublime, the recital of these stately adjectives brings me to the most embarrassing crisis of my narrative. I question the appositeness of their application. Author-tourists have usually defeated the vanity of their own purposes, by accumulating such extravagant phrases, as have awakened more extravagant expectations; as though they had entered, unconsciously, into a general conspiracy, to throw away their credit with those who come after them, and to induce universal scepticism. By an amusing inconsistency, they are fond of describing what the same paragraph frequently pronounces to be indescribable: they call scenes terrific, by which neither themselves nor others were ever terrified; and invest with attributes of sublimity, features at which the spectator gazes with indefinite feelings of disappointment, and with a kind of angry surprize at his own insensibility. This is not treating one fairly. Unquestionably, the moment a person on the spot begins to inquire into his sensations, the opening visions of sublimity (if indeed they *do* open) abruptly terminate in vacuity. The impression of the sublime, when real, admits of no technical investigation. One must feel, without being taught to feel. It must be the confession of nature—of pure, unsophisticated nature. There will be no disposition to analyze the composition of the scene. With the individual visitor to Glencoe, the point is, how *he* is affected. He cannot honestly admire things upon credit, and especially is quite unable to feel sublime against his will. As to my own impressions, I am bound, after this daring skirmish with the defenders of this strong pass, to detail them. I can then faithfully concede to the vale of Cona, the characters of majesty, solemnity, and awful obscurity; but am afraid to venture beyond limits thus circumscribed. The western



entrance is marked by a front of broken precipices of naked rock, and much of the same aspect, but with more evident traces of disruption, and of power irresistibly exerted, is found generally through the defile; — generally, because there occur comparatively tame deviations from the majesty of the first approach. The retrospective appearances, on retiring from the depth of the glen up the winding steep towards the eastern termination, convinced me that the whole scene would exhibit far more imposing aspects, if entered from that point; for there, the spectator lingers long, and wonders without being instructed, and without insincerity. The state of the atmosphere, this morning, was such as powerfully augmented the solemnity of the scene. The craggy, serrated summits of the mountains, and portions of their declivities immediately beneath, were partially shrouded by heavy, opaque, yet bright-coloured clouds; which, in a way I feel myself incompetent to paint, darkened, within the recesses of the rocks, into the deepest glooms of obscurity; and produced a certain half-transparent, purplish, black appearance; exactly realizing the expression of *a night of clouds*\*. This awful vision was seen best in such situations of the glen as enabled the spectator to stand almost under the cloudy coverings themselves; and in his upward look actually to trace transitions from light into darkness. It was a visible and most faithful commentary upon the imagery of Inspiration—“He made darkness his secret place: his pavilion round about

\* (Ipse pater, mediâ nimborum in nocte.) Nebulous appearances of the kind have been noticed, of course, by the observer of nature, on mountains of inferior altitude to the “native bulwarks of the pass” — “the thunder-splintered pinnacles” of Glencoe; but only where there is a similarity of figure, and not on elevations of a spherical form,

him were dark waters, and thick clouds of the skies.” Neither was this the only portion of Scripture forced upon the memory, by these features of desolation. The ravines and perplexed fissures disclosed to the traveller’s observation, on each side of his ascending track, effected apparently by some extraordinary and convulsive effort of nature, and contemplated in combination with the torrent, struggling, in many places, invisibly along its dark and intricate course, recalled the passage—“Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord! The earth shook and trembled; the foundations of the hills moved and were shaken, because he was wroth.” Such were, in part, my sensations in surveying the pass of Glencoe. You will, perhaps, accuse me, after all, of questioning and owning its sublimity with the same breath; or, must you adopt the painful alternative of pronouncing me to be incapable of sublime emotions?

From Glencoe to the King’s House (an inn so called from having been built for the accommodation of the soldiery), I went along an excellent military road, through a district of hopeless sterility, over mosses bounded by mountains concealed by mist and indications of approaching rain. The King’s House furnished refreshment of no very royal description; and thence I proceeded, amidst wilds immeasurably spread, towards the inn at Inverouan, the very sight of which urged me onwards through the rain and dreariness of the evening. All surrounding objects had, for some time, been scarcely discernible. And this, thought I, is part of the price we pay for these luxuries; for tours in the Highlands cannot be reckoned among the *necessaries* of life! I was just able to observe, on the road-side, that wherever the turf had been removed from the moss, there appeared an *almost*

continuous diffusion over the surface of the peat, of the roots of trees; so that all the country was certainly once a forest\*. I noticed also two small encampments, pitched, in these houseless regions, for repairers of the roads. After several hours and miles of minor miseries, I reached Tyndrum at ten o'clock. — Soon after leaving this place the next morning, I was again overtaken by a drizzling rain, through which might only be imagined what could not be seen. Among the invisibles of the vicinity, was the holy pool in Strathfillan, formed by the eddying of a river round a rock. In this, lunatic patients are dipped three times, and then left bound among the ruins of a neighbouring chapel, during the succeeding night; an excellent plan, one would calculate, not so much for removing as for inducing alienation of mind, in all cases where its existence was desirable. The victim is said sometimes to die in the night; but if, in the morning, he be found unshackled, hopes are then cherished of his recovery. Cures, as I was assured, are sometimes performed.—By missing the turn at Crianlaroch, I wandered some miles out of the way; but by this accident—and the weather for the time was rather clearer—was unexpectedly gratified by the beautiful scenery of Loch Dochart, winding at the foot of Benmore. This lake, as I have since heard, contains a floating islet, formed by the intertexture of the stems and roots of aquatic plants, and which is sometimes browsed by cattle. These, when it is driven on shore, embark upon it, and are not unfrequently indulged with a voyage round the loch. The rain now came on again; and, under an accumulation of petty distresses, I traversed the mountains to the romantic retirements of Glenfallach—a name signifying the hidden vale. Unpropitious as the rain had been to the

\* Was this the region of the *Sylva Caledonia*?

pleasures of a mountain progress, it offered some compensation by swelling unnumbered streams hastening down unnumbered gullies, and rushing, in various directions, as to some thirsty, boundless reservoir, impatient to receive within its bosom their congregated waters. The reservoir, in fact, was that of Loch Lomond. Within a few miles of its upper extremity, these tributary streams, in their rapid descent over the rocks, assumed, in a thousand places bordering on the road, the importance of steaming and impetuous cataracts\*; and so many of them were heard at once, as powerfully exemplified the Apocalyptic image, “the sound of many waters.”

The weather was most happily favourable, as I skirted the shores of Loch Lomond. This enchanting expanse amply merits all that even the poets of the picturesque would have ascribed to its diversified beauty. The intervening border of rock, between the road and the lake, thickly shaded, grouped, or sprinkled with trees, in all their summer foliage, carried along alternations of valley and steep, occasionally retiring from any visible connexion with the water, then presenting ever-changing glimpses of its undulating surface—*such an* affluent example of Nature's powers to delight her votaries, might warm frigidly itself with the fervours of enthusiasm. If I was incapable of finding the sublime in Scotland, I was certainly able to discover the beautiful, and to acknowledge the discovery with all my heart. A similar incapacity, counterpoised in some sort by a similar confession, was the result of a tour, some years ago, in North Wales; but I then lost my credit with certain of

\* When these burns are swelled by wet weather, they become discoloured, assuming the hue referred to in the Lay of the Last Minstrel:—

“Each wave was crested with tawny foam,  
Like the mane of a chesnut steed.”

my picturesque friends, who, I am grieved to say, have looked cool upon me ever since; and I dread to see them again, on the recurrence of a subject so embarrassing to both parties. In respect to your own opinions on the point in question,

I do beseech your Grace for charity, If ever any censure in your heart Were hid against me, now forgive me frankly.

June 24.--Tarbet. This also is one of the stations whence the wandering members of the order of St. Walter of the Trosacks, pursue their way to the Holy Land around Loch Katrine. As to myself, I was once more compelled to forego the pilgrimage, in consequence of the weather, and of other circumstances, such as the narrowing extent of my furlough; but the principal cause might be the almost incessant rain. However, I returned to England, under the heavy disgrace of having not visited the Palestine of this country. My friends may find it hard to forgive me, and I can only leave my defence to the genius of the Highland storms\*. This morning I sat on the same spot, near the shores of the lake, during a partially fair interval of about two hours, watching the changes in the scenery, produced by atmospheric influences. Picturesque persons are perfectly just, in attributing so much to this circumstance. On a scale of such magnitude, the same composition wonderfully differs from itself, on the approaches and recessions of the gleams and shadows of a showery

\* I strongly suspect, without any disparagement to the integrity of Mr. Walter Scott, that his poem has conferred an artificial and false interest on the localities of his muse. Is it not allowed that the lakes of Killarney are far preferable to those of Scotland, even to Lake Katrine; and if so, why has the latter acquired such unrivalled admiration, but because it has a "lady" and a bard, and the other is destitute of both?

"They had no poet, and they died!"

day. During the season, the Marion steam-boat makes her daily voyage round the lake from Balloch. My sensibility could not fail to be lacerated by the audacity of this monster, disturbing by her paddles the waters of the loch, which demand the appropriate embellishment of a vessel under sail; and must, doubtless, resent the intrusion of a machine, propelled by fire, and smoking like the cone of a glass-house. But it was truly said of life, "All thy accommodations are nursed by baseness;" and I went on board the Marion, disengaged from the sensibilities of the morning, and very glad to obtain an easy, dry, and even luxurious conveyance, to a ferry within two or three miles of Dunbarton. We coasted the lake to Rob Roy's Cave, round an islet of incomparable beauty, containing a ruin inhabited by a recluse, who has exiled himself, for some years, within the limits of the island, and was seen, as we passed, gathering sticks. On the whole, I think, that I prefer yesterday's ride on the shore, to the voyage of this morning. After all, a steam-packet is far preferable to a sailing boat, for surveying the scenery. It is regular in its progress, and steady in its motions; and the deck view is not interrupted by the intervention of sails and rigging. Add to this, that in a shower, much may be seen from the windows distributed on either side of the cabin. Is there no method of consuming the smoke of the engine? The dimensions of Loch Lomond, so usually exaggerated, are now pretty well ascertained to be, a length of twenty-four miles, by a breadth, in the widest part, of six; covering a space of, perhaps, twenty thousand acres. Foul rumours are abroad, that measures will be taken to drain it;—that is, to a certain degree; for no efforts of human avarice and mechanical skill can possibly lay it dry. The odious monosyllable *dry*, the echoes of its bordering

groves would, I am convinced, refuse to repeat. Your consolation must be, that a scarcely perceptible lowering of the surface, if my informant was no flatterer, is all that the proprietors want. They accuse the lake of encroachments, and are only anxious to recover their lost rights. Let me leave its enchanting beach, its islands—some of them populous with deer—and its mountain boundaries, with the inquiry, What is admired on the lakes of Locarno and Como, on the Lago di Gardo, and on the expanse of Lungern and the magic waters of Switzerland, which may not be seen here? Soon after leaving Balloch, I passed by Smollett's pillar. From this road appeared, once more, the twin rocks of Dunbarton castle. Their guilt can no longer be extenuated: if I can hear you defend them again, I will manage to construct two insulated ant-hillocks on the velvet horizontal lawn of your flower-garden at ———; and leave the inference to yourself.

In the churchyard of a village between Glasgow and Kilmarnock, I observed a portable pulpit, used on the preceding Sunday at a sacrament. The common method of celebrating the eucharist, in country places, appears to be one of the darkest blemishes in the ceremonial of the Church of Scotland. That Establishment, usually regarded as the antipodes of the Church of Rome, does in this respect retain, what has about it something of the vulgarism and worst delusions of Popery. The sacrament becomes a kind of pilgrimage; and some measure, one would almost fear, of the old confidence in the wafer, is transferred to the occasion. But, supposing this not to be the case, the custom is still no better than an English wake; and indeed, in one material point, it is much worse. The waker professes to mingle no religion with the attendance at *his* saturnalia; but the sacramentarian goes through the ritual as a kind of

necessary passport to the humours of the day: it is his penance before the carnival. Should not institutions, which are essentially devotional, be conducted with all possible quietness; with an absence of the bustling and tumultuous accompaniments, occasioned by crowds of populace? The idea of a devout mob revolts the mind by its incongruity. Whether Burns's Holy Fair—by which name the rustic sacramental occasions of Scotland are familiarly designated—be a correct picture, or otherwise, I never inquired; but no one, who holds opinions of human corruption, similar to your own, ought to be blamed, if, on the ground of those opinions, he calculate that licentiousness, disorder, and demoralizing impressions are the natural results of this (may I call it so?) carnival-sacrament. Temptation loses none of its malignity, by meeting men within the inclosure of religious ordinances. The Temple itself became a den of thieves; and the sacrament of the early Corinthian Church was notoriously polluted by sensual indulgence. It might be added, that an abuse of the same institution became one of the most powerful instruments, by which the policy of Antichrist enslaved and cheated its victims; and, from whatever cause, its administration, even according to the reformed rites of the Church of England, does not prevent its reception from being, to all appearance, considered, in too many cases, as a death-bed key to unlock the gates of heaven, at the close of a life of practical infidelity\*. Is not this, in truth, the essence of transubstantiation; the oblation of the consecrated bread and wine as a meritorious, purifying

\* This may be called the Protestant Succession to the principles of such persons as, in the dark ages,

—————“to be sure of Paradise, Dying, put on the weeds of Dominic; Or, in Franciscan, thought to pass disguised.”

sacrifice, offered at least once, and that once efficacious! How far an equally mistaken view of the eucharist prevails among too many of the Scotch sacramentarians, I know not. Superstition, or a blind faith of some kind or other, may be called the natural religion of mankind. It appears to be one of the last distempers of the mind, which the Gospel removes. It is by no means extinct in the "laud of Bibles," and in the land of Presbyterians. It is matter of some surprise, that any degree of it should have vitiated the scanty ceremonial of the Kirk. But I must leave the subject in better hands. Men of serious minds in the Church of Scotland, are, doubtless, anxious to reform the abuse in question: in the mean time, they will continue to educe at least *one* good from acknowledged evil, by addressing the multitudes with an earnestness proportionate to their numbers, their errors, and the many mischievous consequences, so *very likely* to grow out of the admixtures and confusions connected with a popular religious assembly\*.

June 28.—The country, from Kilmarnock to Dumfries, is well known to be sprinkled with recollections, good and evil, of Burns. Mauchline is the scene of the Holy Fair; and near this place, I passed by the farm of Mossiel, or Mosgaville, which he held with his brother Gilbert, after their father's death. The man who drove the coach to-day, between Kilmarnock and Cumnock, was, it seems, the

\* The Sunday is observed in Scotland generally with greater strictness than among ourselves; especially in attendance on public worship. It is said, that when the French princes resided at Holyrood House, and noticed the decorum of an Edinburgh Sabbath, they expressed a conviction, that the blessings of Heaven must descend upon a people, by whom the day of rest was so faithfully kept.—No steam-boats, or public carriages (except the mails) are allowed to be used, except on "lawful days."

identical person, who, in November, 1785 (a month of high importance in the annals of the Caledonian muse!) was assisting Robert Burns at the plough, when he turned up the mouse's nest! The field where this incident occurred, is close to the road side, and, as you might expect, is regarded as part of the sacred glebe of Scotland. As the vicinage of Loch Katrine is the Palestine of this country, the *santa casa*, near Ayr, where Burns was born, is its Loretto. "Here pilgrims roam, who stray so far to seek," and adore the relics of their canonized poet. Kirk Alloway is also numbered among the regular stages of their pilgrimage. Every knot and splinter of the rafters of this ruin has long since been worked up (like the mulberry tree of another poetical saint), into snuff boxes and trinkets. I crossed the Lugar, Ayr, Irvine, and Nith, "*rivers well known to song;*" and especially to the countrymen of Burns, many of whom read his works, the second Bible of their land, with more intent than they bestow upon the first. The tomb of the prophet is at Dumfries; the cemetery of which town is a real curiosity, and ought to be visited by every traveller, *independently* of its principal ornament. There is a line in the Night Thoughts,

"How populous, how vital is the Grave!"

powerfully recalled by this scene; as the spectator involuntarily calculates the numbers who sleep below, in casting his eye over the vast variety of sepulchral monuments, covering their remains. There is a kind of original solemnity diffused around this portion of "the waste dominions of the dead;" which, I should suppose, is almost an unique example. In the north-west angle appears a building, constructed in what is usually called the form of a temple, open on three sides (resembling the burying-place of Robertson, in the Grey Friars church-yard at Edinburgh), and containing

the mortal remains of Burns. It is inclosed within a small garden, kept in perfect order, and decorated, among other plants, by a luxuriant Scotch thistle. Under this edifice will soon be erected a characteristic monument; with, of course, the usual assortment of emblems, and allegorical figures, from the chisel of Turnerelli: it is already arrived, and deposited, unpacked in the church. Another monument, and, I believe, one more ample and costly, is to be raised at Edinburgh. And such are the posthumous idolatries lavished on this man; while, in respect to certain, (of whom the world was not worthy!)

“ Their ashes flew,  
— No marble tells us whither.”

The popularity of Burns's writings, should by no means create astonishment: they are so purely national, as scarcely to be indebted for a single sentiment, illustration, or phrase, to any country except his own:—all is the indigenous growth of home. A Scotchman sees the glens, braes, shaws, burns, and scars of his native land, peopled by the creations of his own poet's genius. But, alas! this populace of the fancy has, too often, little innocence of character! I was sorry to observe that some of the later and *cheap* collections of his works, have admitted several exceptionable pieces, refused by Dr. Currie. It is indeed true that the same editions contain something like an antidote; but will readers administer to themselves, what at best is only half a cure? No—they will select their parts, as the poet himself instructs them:—

“ For why of death begin a tale?  
Just now we're living sound and hale,  
Then top and maintop crowd the sail,  
Heave *carr* o'er side!  
And large, before enjoyment's gale,  
Let's take the tide.

CHRIST. OBSERV. No. 218.

“ This life, so far's I understand,  
Is all enchanted fairy land,  
Where pleasure is the magic wand  
That, wielded right,  
Makes hours like minutes, hand in  
hand,  
Dance by, full light.”

While *such* a stream of voluptuous delusion winds through his pages, how few will pause, as they follow its course, to gather the caustic and bitter fruits of repentance, occasionally clustered on its banks! The truth simply is, that the serious parts of his writings will be most beneficial to those who least need them; while others will throw them away, disgusted with their gloominess and intrusion, and resolving not to be preached to, even by *such a good fellow as Burns*.

June 29.—To-day closed my six weeks' ramble into Scotland. I crossed the Sark this afternoon, with the hope of re-siting the country, at some spare time, and congratulating myself, in having found, *within the home circuit*, what many seek, I am convinced, with inferior success, among the contaminations of the continent; and this too, although three weeks of the six were nearly lost by unfavourable weather; so that I was compelled to fly over hill and dale, almost with the rapidity of Malishe the henchman, when he bore the fiery cross in the day of the gathering. In fact, I have not so properly seen Scotland, as caught a distant glance of what is to be seen; a mere outline of some detached groupe, in a magnificent composition. Under the influence of these parting impressions, combined with others I trust of a loftier character, which have long cemented our intimacy, I remain, my dear sir,

Always faithfully your's

J— DE Y—.

To the Editor of the Christian Observer.  
I AM sorry to read in a very respectable work (the Gentleman's  
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Magazine for last month), the following uncandid insinuation:

*“Missionary Language.*—I know not whether it is the Missionary Society, or their eulogist, that has made the discovery, ‘that nearly 100 millions of *immortal beings* are found under the dominion of the small kingdom of Great Britain and Ireland.’ But Missionaries and Bible Society-men, and ‘the supreme sovereign of the earth,’ the Emperor of China, have, like the gods in Homer, a language of their own, and are not content to speak in the common dialect of mortal men.”

If the writer of this paragraph, should see your work, and will take the trouble to add together the population of Great Britain, with her colonies and dependencies, and especially her widely extended oriental possessions, and will explicitly state how far the amount is short of the “missionary language,” which he reprehends, he will confer a service on the cause of truth and good manners. Till then, he must allow his friends to adhere to their Homeric-Chinese dialect.

STATISTICUS.

*To the Editor of the Christian Observer.*

AMONG the causes of the distresses of the poor in large towns, there is one which I as not met with the notice which I think is due to its importance—I mean the facility of procuring loans on pledges. It is very generally allowed that the wide extent of the bank discounts, by enabling persons to raise temporary supplies of money, greatly assisted, and even prompted, that improvident system of speculation in the mercantile world, which has been attended with so many disasters. A similar effect has followed in the case of the country banks and farmers; though, as in the former instance, much partial and temporary convenience has doubtless been mixed with the evil. It

appears to me that the case of the manufacturing classes, and the pledge-broker is nearly analogous. The poor man, when partially embarrassed, instead of learning to reduce each day's expense to the corresponding portion of his weekly wages, is tempted to exceed the proportion in the former half of the week, knowing that he can raise money for the latter half, by pledging some article of property, to be redeemed when his next week's wages are received. This facility of raising money naturally invites to improvidence. It may, indeed, on many occasions, be a great convenience; especially in the case of an honest family, thrown out of employment, for a short season, and wishing to anticipate their future resources, rather than seek parochial assistance. But, in general, even in this case, the same object would be secured in a more eligible mode, by going in debt for a short time to the neighbouring shopkeepers; and this temporary credit is seldom denied, where the character of the applicant is known to be fair, and his probability of procuring employment reasonable. Even incurring a debt, bad as it is, is usually a less evil than raising money on pledges, particularly when we consider the expense of interest and the liability to forfeiture. But even the facility of obtaining credit, however occasionally convenient, is in the long run an evil to the poor; as indeed every thing must be that enables them to forestal to-day the fruits of to-morrow's labour.

A family obliged to pay daily, or at most weekly, for their daily or weekly expenses, without any resource (except in extraordinary cases, which must be allowed for), either from the parish, the pawnbroker, or the accommodating tradesman, must necessarily learn to economize. Were it not for pawn-broking, and the facility of obtaining credit, Monday would not so often be a

lost day among artizans and the labouring classes. It is a truly wise petition, which our Saviour puts into our lips, "Give us this day (or day by day) our daily bread." The poor especially (I wish I could exempt all the rich from the remark) are too improvident, generally speaking, to be trusted, with safety, with the power and temptation of injuring their future prospects. If even persons of rank and education are often too puerile to check the capricious desires of the moment, though they know that they must inevitably entail debts, and perhaps ruin on their future prospects, we cannot wonder if the temptation of a pawnbroker's shop should induce the poor to imitate their conduct, and to purchase with their anticipated earnings, some gratification which their average income will not allow them to command, but which they have not resolution to forego.

Few persons feel, in respect of the evils of futurity, as they will feel when they actually arrive; and therefore, almost every man is too much inclined to prefer the gratification of the current hour, to the more solid expectations of a future day. This propensity is not only excused, but even adopted by the unthinking as a regular axiom of life, under the authority of some such equivocal aphorism, as that "one bird in the hand is worth two in the bush." In making the charge in question, I am

only accusing the poor of too often doing, to a certain extent in their temporal concerns, what unhappily too many of us all, both poor and rich, too often do in our spiritual ones. The conduct of Esau, in selling his birthright for a momentary and trifling gratification, is but too accurate a delineation of human conduct in higher, as well as in similar, concerns.

In making the preceding remarks, I would not be understood to speak of the evils of pawnbroking, as the only or chief cause of the frequent distresses of our poor, especially in large towns; but I think it a concurrent one of considerable importance, and deserving great attention. Nor am I charging the receivers of pledges with unfairness in their transactions. But I conceive, and I am not alone in my opinion, that the facilities for raising money, created by the multiplication of pawnbrokers' shops, is an evil of considerable magnitude. The money so raised is, I fear, much oftener expended in purchasing spirituous liquors, or other vicious indulgences, than for the absolute necessities of life; so that in every way the poor are injured, without anything like an equal benefit being conferred in return.— I hope, in tendering these remarks for insertion, I shall not be considered as justly forfeiting the title of

AN HONEST FRIEND  
TO THE POOR.

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## REVIEW OF NEW PUBLICATIONS.

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*Reflections, &c.* By SAMUEL WIX, A. M. F. R. and A. S.

*English Reformation and Papal Schism, &c.* By the BISHOP of ST. DAVID'S.

*Strictures, &c.* By the Rev. H. C. O'DONNOGHUE, A. M.

*A Letter to the Bishop of St. David's, &c.* By SAMUEL WIX.

(Continued from p. 58.)

THE hopes indulged by Mr. Wix, of a favourable result from the proposed general council, appear to be founded, in a considerable



degree, upon the alleged "general disposition prevailing among the Roman Catholics to a reformation." We have seen as yet no satisfactory evidence of the general prevalence of such a disposition. But if it existed to the extent of Mr. Wix's statement--if, in any country, the eyes of men were opening generally to the evils of Popery—we should still question whether this was the mode of proceeding best adapted to the case.

We are aware that in some parts of the continent, the downfall of papal authority is very confidently predicted. "Most of the Catholic princes of Germany, we are told, feel an ardent desire to free themselves and their people from the shackles of hierarchical usurpation.....The fate of Rome, as an ecclesiastical power, is perhaps at this moment determined!\*" Although the anticipations of this writer are probably far too sanguine, yet we have no doubt that the sensation produced in that country, partly by the circulation of the holy Scriptures, and partly by the tyranny of the papal see, has been considerable; and that the most strenuous efforts will be required to perpetuate the reign of darkness. And is it under these circumstances, that we are to lend an aid to the Court of Rome? If Protestantism be the true religion, why should we appear to give any countenance to those who wish to fix upon the necks of the Germans a yoke which

\* Translation of a partial amendment on the subject, of Ba. berg, &c. cited in Wix's pamphlet, p. 104.

† Von Wessen-Reflections,

ments in the system of Popery, yet in the course of events they may lead now, as formerly, to an effectual reformation, by opening a free course to the truths of the Gospel. It might be very politic in the pope and his adherents to cry out, in such a case, to the Church of England, "Pray let us have a council; let us accommodate matters by mutual concession: we are in danger of being expelled out of Germany, and, perhaps, with your assistance, we may prop up our tottering cause." But the reply of Protestants would surely be, "We are glad to hear your confessions, but we will lend you no countenance: it is high time that idolatry and antichrist should be cast down. We are deeply indebted to the Germans for our own reformation, and we will not repay them by withholding the benefits, which they were so willing to extend to us."

In a question, however, of this kind, we are more intimately concerned with the state of the Roman Catholic religion in the British dominions. Does then this "general disposition to a reformation" manifest itself in this country? We are not aware of any evidence in proof of the fact; and we fear that there is evidence against it.

What, for instance, shall we say to "the short Litany of the blessed Virgin?" a prayer suited to the darkest ages of Popery, and which exists in books of devotion used in England at this very day! What shall we say to "The Life and Miracles of St. Winifred, &c. printed in 1817?"† Our inference is, that no such prayer could be in use, and that no Papist would venture to publish such ridiculous and mischievous stories, if the disposition of which Mr. Wix speaks were generally prevalent.

But he refers more particularly to the sister island.

\* See "The Protestant," No. XL.

† See our Vol. for 1817, p. 792.

"From the best information, the author is induced to believe, that in Ireland, as in other countries, while attachment to the authority of the Church, and to the essential articles of the Catholic faith, remains unshaken among the Roman Catholics—and long may it remain unshaken!—they are yet very generally actuated by a desire to abandon error." *Reil.* p. 106.

To this *best* information, we oppose the following statements;—

A pilgrimage is annually made, in the north of Ireland, to Lough Dergh; and a little tract is now before us, pointing out "the institution and nature of the stations of that holy place." It tells of the spiritual benefits of this pilgrimage, of the entrance into the holy island bare-headed and bare-footed, of the instruction to be derived from passing into this *island* by *water*, of kneeling before the altar, and kissing the stones of it that we may be cleansed from our sins; of obtaining grace and remission of sins by the blessed Virgin, of going round the altar seven times, of repeating seven decads, of the seven penitential beads dedicated to seven saints, of the entrance into the penal bed that we may be thoroughly purged from our sins, of the descent to the water by a craggy and uneven path, of fasting nine days, because we are to be assumed to the nine orders of angels, of remaining twenty-four hours in the vault, of plunging into the water, and leaving Pharaoh and his army—namely, sin and its inclinations—drowned in the red Lough, or St. Patrick's Purgatory, &c. &c. Concluding with this address, "And Jesus being your Captain, by Jordan, or good life, you will enter the land of promise, which is eternal life (though highly walled with lofty virtues), which God grant me and you pilgrims, by the intercession of the blessed Virgin Mary, all the saints, and especially of St. Patrick, our holy patron. Amen."

If it should be said, that these perhaps are ignorant pilgrims, and the writer of this work a person

of no name or authority, we reply, How happens it that we have no disclaimer of such fooleries on the part of the priests and bishops of the Romish Church? On the contrary, "The Life and Miracles of St. Winifred," to which we have referred, is the production of one of the most distinguished of its prelates—the Right Reverend John Milner, D.D., Vicar Apostolical. So far, therefore, are the Romish bishops and priests from discountenancing these gross superstitions and childish observances, and the fatally delusive hopes connected with them, that even in this enlightened age, and in this enlightened country, we find the paramount influence of the hierarchy employed in giving credit and currency to these "lying wonders."

Of the vast power of the priesthood, especially in Ireland, no question can be entertained. It extends to the imposition of heavy fines, the exaction of large contributions, the infliction of severe corporal punishment, and even to the pronouncing of that dreadful sentence of excommunication, which renders a man an outcast from society in the midst of his family and friends. This power, if it were beneficially exerted, might, without doubt, produce the happiest effects; and that on some occasions it has been so exerted, we have the highest authority for believing. The priests and prelates have done much at different times for the preservation of the public peace, and their fearless and self-denying efforts to alleviate the miseries produced by the late pestilential visitation in that country are beyond all praise. But certainly they have shewn no disposition to employ their almost unlimited influence in producing what even Mr. Wix would consider as "reformation." We might excuse their hostility to Protestant schools, and the vigilance they exercise to prevent the children of Roman Catholics from attending them, if

they shewed themselves solicitous to provide, in some other way, adequate means of education for their flock. We ourselves, as Protestants, would feel extreme reluctance to placing our children in Roman Catholic schools. We must therefore allow that there is nothing peculiarly illiberal, or intolerant, in the repugnance which the priests have manifested in permitting Roman Catholic children to be instructed by Protestant teachers. But is there not strong reason to believe that they are actuated also by a real hostility to the wider diffusion of knowledge, which must follow the general extension of education? Else why do they not more generally institute schools for the instruction of the poor? The pope, it is true, in lately denouncing the heretical schools of Ireland, and prohibiting the attendance of Roman Catholics upon them, has enjoined the general institution of Catholic schools as the wisest and most effectual measure of prevention. We are glad that he felt himself driven to the adoption of this expedient: it is a strong indication of the growth of mind in that country, and of the impossibility, in the estimate of the pope himself, of keeping it in its former state of complete thralldom. But we wait to see what will be done, in consequence of this injunction; and whether the ready obedience, which we doubt not will be paid to the prohibitory part of the rescript, will be accompanied by an equally prompt compliance with the recommendation which it contains for supplying the Catholic population generally with the means of education.

But, quitting this subject for the present, we would advert to another circumstance, which furnishes a strong presumption against the alleged tendency in the Catholic body to reformation; we mean the institution, a few years since, in Dublin, of the Purgatorian Society\*.

\* See, for an account of this Society, our Vol for 1812, p. 28.

The object of this Society is to relieve suffering souls in Purgatory, by the most easy means imaginable; that is, by the members paying a penny a week to procure masses. This institution was formed in the capital of Ireland, and we have not heard that it has been discontinued by the Romish bishops.

We shall merely cite, in addition to these facts, the plenary indulgence granted by the reigning Pope.

“Pius VII. by Divine Providence, pope, grants unto each, and every one of the faithful of Christ, who after assisting, at least, eight times, at the holy exercise of the mission (in the new cathedral of Cork), shall confess his or her sins, with true contrition, and approach unto the holy communion; shall devoutly visit the said cathedral chapel, and there offer up to God, for some space of time, pious and fervent prayers for the propagation of the holy Catholic faith, and to the intention of our holy father, a plenary indulgence applicable to the souls in purgatory, by way of suffrage, and this in form of a Jubilee.” See Fletcher’s Lectures on the Roman Catholic Religion, p. 390.

With these circumstances before us, we fear that there can be no very general wish in Ireland for such a change in the Romish system as deserves the name of reformation.

We do not, however, mean to deny that many persons, even in Ireland, are beginning to awake to the evils of Popery, but it is by means of Protestant exertions; and why not then continue them?

Mr. Wix is yet further of opinion, that a strong argument in favour of the projected council is the amicable and accommodating temper of the pope: he supposes that Pius VII. will not seriously object to, at least, a partial reform, and that these times are, therefore, peculiarly favourable to measures of reconciliation.

We have little desire to detract from the respect which may be due to the character of the reigning pontiff. We are willing to admit that he is personally a very worthy

and amiable man. But what has been his conduct? Is it such as implies any wish for the reformation of his church, or any willingness to retire, in a single instance, from the path of his predecessors?

With regard to toleration, for example, what are his sentiments?

He has declared (with respect to France), that the free toleration of other communions is never to be admitted; that it would be contrary to the canons, the councils, and the Catholic religion (apposto à Canoni, ed al Concilj, e alla Religione Cattolica, al quieto vivere, ed alla felicità dello stato), and would even tend to produce disquietude and misery: THEREFORE, 'LO ABBIAMO PURE RIGETTATO,' WE HAVE UTTERLY REFUSED IT!

To the same effect may, perhaps, be cited the injunctions of the pope, addressed to the ecclesiastical authorities in France, renewing the canons which reprobate marriages with heretics. Here, however, it may fairly be alleged, that such a measure is but the exercise of a prudential discipline. We ourselves would be forward to condemn the marriage of any Protestant friend of ours with a Catholic, as likely to produce injurious results to the former. We cannot, therefore, very severely blame a similar conduct arising from a similar fear, on the part of Roman Catholics. We deem the following statement of the Bishop of St. David's to be far more in point.

"Nothing further," says the Bishop of St. David's, "can be necessary to prove the impracticability of union with the Church of Rome, except, perhaps, the claim of spiritual power, and sovereignty over the whole world, which the present pope asserts, that God himself has given him, by which he considers all spiritual authorities, as dependent on him, and by which he rejected from the bosom of the Catholic Church, the patriarch, which the French Government proposed in the year 1808, as the Head of the French Church," p. iv.

Neither is it unimportant to no-

tice what has been done with his sanction, for the re-establishment of the Inquisition, and the restoration of the Jesuits. Whether the holy tribunals will ever again carry their atrocities to such an extent as was practised in the history of former ages, it would be presumptuous to assert: the pope, in giving them a new existence, has certainly taken care to moderate the severity of their operation\*; and far be it from us to take one atom from the praise which such conduct may deserve.

But what shall we say to the restoration of the Jesuits, that insidious and turbulent order, which at no very distant period, was suppressed, even by the authority of Rome itself! Again are these men let loose to overrun "all states and dominions!:" and again have they commenced their destructive career, not only in Germany, Hungary, and Poland, but in the very heart of the British dominions. Is it not notorious, that these emissaries are the great bulwark of the Papacy, and the most dangerous, and most determined enemies of the Protestant name?

Look, in the next place, at the bulls which have been issued against Bible Societies, and which serve to throw considerable light upon the temper of Rome. In the first of these instruments, addressed to the primate of Poland, under the date of June, 1816, the pope professes himself to have been "truly shocked at this most crafty device, by which the very foundations of religion are undermined:" he is determined to take measures, "in order to abolish this pestilence as far as possible, this defilement of the faith, most imminently dangerous to souls;" and although he knows the zeal which his venerable brother has shewn "to oppose the impious machinations of these innovators; yet," he adds, "in confor-

\* See Fletcher's Lectures.

† Pope's Bull, 1811.

*mity with our office, we again and again exhort you, that whatever you can achieve by POWER, provide for by COUNSEL, or effect by AUTHORITY, you will daily execute, with the utmost earnestness, placing yourself as a wall for the house of Israel."*

Such is the general tenor of these recent specimens of papal moderation. Thus far, indeed, some of our Protestant friends in this country would perhaps be inclined to accompany the triple-crowned pontiff. And even when he tells us, that "*Bibles printed by HERETICS are numbered among prohibited books, agreeably to the rules of the Index (No. II. and III.); for it is evident from experience, that the holy Scriptures, when published in the vulgar tongue, have, through the temerity of men, produced more harm than benefit: it is therefore necessary to adhere to the salutary decree of the Congregation of the Index, that no versions of the Bible in the vulgar tongue be permitted, except such as are approved by the apostolic see, or published with annotations, extracted from the writings of the holy fathers of the church;*" we fear that not a few would be found, even of some note in our own Protestant church, who would in this respect go beyond the pope himself, and who would proscribe not merely the Bibles of heretics, but the giving of the authorized Bibles of their own church by the hands of those they deem heretics; who, in short, would be violent against joining with Dissenters to circulate Church-of-England Bibles, as the pope is to prevent the circulation of Protestant Bibles. If, indeed, his hostility to the diffusion of the Scriptures had gone no farther than this, we should have been ready to make some allowance for it. We should have regarded it as admitting of a defence on the same principle on which our bishops would be justified in labouring to prevent the circulation of Roman

Catholic or Socinian versions of the Sacred Volume among the people committed to their charge. But while Protestant Bibles are proscribed, no provision is made for the supply of others. Nay, a clear opinion is given, worthy of a darker, even of the darkest age, that the indiscriminate reading of the Scriptures is highly dangerous; (a language, by the way, which some Protestant divines scruple not to hold in common with the pope of Rome); and yet whence is the Reformation to come, if not from the Bible?

It is worthy of remark, that in one of the bulls referred to, an appeal is made to the authority of the bull Unigenitus of Clement XI.\* a production which, for bigotry and intolerance, has seldom been equalled: as also to Innocent III. as an acknowledged and decisive authority upon the subject; the same Innocent, who in the days of King John, laid this kingdom under an interdict, by which all religious offices were suspended, all the seven sacraments of their church, except baptism, were withheld, and the dead were buried like dogs in the highway, without any funeral solemnity;—the same Innocent, who likewise excited the murderous crusades against the peaceable Waldenses and Albigenses, and who first appointed merciless inquisitors to propagate the religion of Christ by violence and blood. To be brief, the different bulls of the present pope, notwithstanding all that has been said of the suavity of his disposition, have served to accredit some of the worst maxims which the court of Rome has ever promulgated, and have supported or revived some of the most anti-Christian measures which that court has ever promoted.

We repeat, that we have no quarrel with the representation given by Mr. Wix, of the charac-

\* The Bull Unigenitus, was directed against a French translation of the New Testament, by the pious Quesnel.

ter of the present pope; but how incurable then must be the system, which, in despite of all his amiable feelings and private virtues, and in direct contempt of every principle of gratitude to that Protestant power which restored to him his dignities and honours, could induce such a man not only to applaud but to imitate the worst acts of his worst predecessors? With these facts looking us in the face, is it, we would ask, in the slightest degree probable, that the Romish priesthood would, for the purpose of uniting with the Church of England, "abandon as errors the doctrines and usages which they have zealously inculcated and defended, and which they are sworn to maintain, *ad supremum vitæ articulum*; or that they would renounce any one of the thirteen doctrines and usages before-mentioned?" (English Reformation, &c. p. 29.) We would not be understood to affirm, that the Roman Catholic religion is incapable of amendment; but so long as the Council of Trent is to fix its character, we cannot conceive how any great or material change is to be produced. And, in point of fact, it is in no respect changed; there is, at this day, the same rigid adherence to the most preposterous doctrines, and the worst practices and superstitions which disgraced it in the times of our fathers. If it were necessary to cite proofs of these assertions, they might be found in abundance. We might adduce the oath of the Jesuits, which contains a distinct avowal, on the part of the person subscribing it, of his firm belief of the seven sacraments, the exclusive right of the Romish Church to interpret Scripture, transubstantiation, invocation of saints, belief in the power of indulgences, and in the entire supremacy of the Church of Rome over all other churches. Every thing opposed to these tenets they condemn as heretical; and they solemnly swear to maintain

and promulgate them to the utmost of their power.

It may be alleged, indeed, that a great part of the Catholic body is as strongly opposed to the Jesuits, and as much dissatisfied with the pope, for his re-establishment of that order, as the Protestants are; and that the ablest exposures of the nefarious designs and practices of the Jesuits, have come from the pens of Roman Catholics; witness the Provincial Letters of Pascal. This is true: but then, let it be recollected, that notwithstanding the light thus thrown on the abominations of the Society of Jesus; notwithstanding the overwhelming evidence of its corrupt maxims and flagitious conduct, exhibited in the face of Europe, and which produced its consentaneous expulsion from every Catholic state; and notwithstanding the strenuous opposition of multitudes of Roman Catholics to the measure, the Court of Rome has not scrupled to restore this justly proscribed body to the full possession of its former powers of mischief. And it is between this Court and the Church of England, that Mr. Wix hopes to effect a cordial and beneficial union! Doubtless the opposition to the Bible Society would be infinitely strengthened by such an alliance, and this circumstance may possibly form one of its recommendations in the eyes of Mr. Wix.

We might further adduce the admonition prefixed to their own revised Catholic translation of the New Testament:—"It was judged necessary to forbid the reading of the Scriptures in the vulgar languages, without the advice and permission of the pastors and spiritual guides whom God has appointed to govern his church. Nor is this due submission to the Catholic Church to be understood of the ignorant and unlearned only, but also of men accomplished in all kinds of learning."

We might also bring forward the Index Expurgatorius; the second,

third, and fourth rules of which, are referred to in one of the late Bulls against the Bible Society. The object of that Index is plainly to exclude every ray of scriptural light from the territories of papal darkness: not only does it condemn all versions of the Bible made by heretics and schismatics, the works of the Reformers, &c. but it proclaims open war against such works as our Spectators and Tutlers; and no adherent of the pope is allowed to peruse them.

We might, in short, fill a volume with proofs of the same kind, which can neither be denied nor explained away: but in place of many similar observations, we shall add merely the following.

“It is often asserted by the advocates of Roman Catholicism, that persecution is not sanctioned by the authority of the Church. In addition to the proofs and reasonings alleged in the Lectures, I beg the reader's attention to the following passage, extracted from the Notes annexed to a folio edition of the Donay Bible, published in Manchester. These Notes are universally acknowledged by the Catholics to contain a true and authentic exposition of the sense attached by the church to the testimony of Scripture. That to which I particularly refer is on Deut. xvii. 8, &c. The text is cited and explained in the first Lecture, pp. 29—31: Let the reader, ‘mark, learn, and inwardly digest’ the authorized Roman Catholic interpretation. ‘Here we see what authority God was pleased to give to the church guides of the Old Testament in deciding, without appeal, all controversies relating to the law; promising that they should not err therein, and punishing with death such as proudly refused to obey their decisions. And surely he has not done less for the church guides of the New Testament!’” See Fletcher's Lectures, p. 396.

And this is the church with which Mr. Wix thinks it possible and expedient to form a union! We fully concur with the Bishop of St. David's, and with the present Pope, that the Church of Rome cannot unite with other churches.

“Between the unreformed Church of Rome, then, and the reformed Church of

England, there can be no union. One or other of the churches must cease to be what it is, before there can be union. The bishops and clergy of the Church of Rome being sworn in the profession of their faith to make no change in any of the articles of Pius's Creed, all change and reformation, on her part, are hopeless, and, of course, all union impracticable.” Bishop of St. David's Letter, p. 16.

But we are treading on dangerous ground: we are unconsciously exposing ourselves to the charge which Mr. Wix has made upon the Bishop of St. David's, of representing him as friendly to union with Rome unreformed. We have, in express terms, distinctly stated, that such is not the intention of Mr. Wix; neither does the Bishop impute to him any such design. The argument of the Bishop's Letter to Lord Kenyon may be stated briefly thus: “I see no advantage to be derived from the proposed council. Mr. Wix thinks, that mutual concessions may be made: but the nature of the Roman Catholic religion forbids me to indulge any hope of the kind. Look at the doctrines, and the whole history of that church: with such a church, union is impossible.” Now, in this there is no misrepresentation. How is the question to be discussed at all, if the sensibilities of the peace-maker will not allow persons to examine the character of the church, with which, under some happy reformation, he proposes to unite? How can the allegations, that the Romish Church has been cruelly calumniated, and that its articles of faith are substantially the same with our own, be answered, but by stating, what its character, and views, and pretensions really are; and not what an invidious advocate can make of them, or what, under some plastic power hitherto unknown, they might possibly become? At all events, this we are fully entitled to require of Mr. Wix, that before he again proposes an union, or even a council for effecting it, he should exhibit to us in proof of a dis-

position to reform, not in a few or even in many individual Roman Catholics, but in the Romish Hierarchy—in the Church of Rome itself.

Mr. Wix thinks that he has a precedent for his plan in the correspondence of Archbishop Wake and the Doctors of the Sorbonne, relative to a proposed union between the English and Gallican Church; and he believes himself to be much misrepresented by the Bishop of St. David's in his remarks on this subject: but neither in this, nor in the other instances of alleged misconception, do we perceive any ground for the charge. The argument on the part of his lordship may be briefly stated thus: "The case of Archbishop Wake is little to the purpose: he required the separation of the Gallican Church from the Church of Rome, as an essential preliminary step, without which no negotiation could be commenced. You recommend union with the Church of Rome itself, and propose a general council to consider about previous mutual concessions: the Archbishop knew nothing of mutual concessions; he required, in the first instance, a renunciation, on the part of the Gallican Church, of every thing which distinguished their church from our own. That negotiation is therefore no precedent, and affords no argument for this." Mr. Wix does not indeed cite the Archbishop as friendly to union with the *Church of Rome*, which he erroneously supposes to be the construction put upon his words by the Bishop of St. David's: yet he surely considers the Archbishop's correspondence as affording some ground for his own proposal; and we must state, that it appears to us, as well as to Mr. Wix's right reverend opponent, to be of a totally opposite character: the principles upon which it proceeded render it evident to our minds, that the Archbishop would not have listened for a moment to any scheme of union

between the Church of Rome and the Church of England.

To those who may wish to know the sentiments of that distinguished prelate, concerning the character of Popery, we would recommend a perusal of the following short section, taken from his *Catechism*. We do not, however, altogether undertake to justify the manner in which a part of it is written.

"Q. What have been the ill effects of this error?

"A. Chiefly those two which I before mentioned; that it introduced the doctrines of the Mass Sacrifice, and of the Half Communion; to which may be added, thirdly, the Adoration of the Host.

"Q. What do you call the Host?

"A. It is the Wafer which those of the Church of Rome make use of instead of Bread, in this Sacrament.

"Q. Do those of that church adore the consecrated wafer?

"A. They do, and that as if it were really, what they pretend to believe it is; our Saviour Christ himself.

"Q. Is there any great harm in such a worship?

"A. Only the sin of idolatry; for so it must needs be, to give Divine worship to a piece of bread.

"Q. Ought not Christ to be adored in this sacrament?

"A. Christ is every where to be adored; and therefore in the receiving of the holy communion, as well as in all our other religious performances.

"Q. How can it then be sinful for those who believe the bread to be changed into the body of Christ, upon that supposition, to worship the host?

"A. As well as for a heathen, who believes the sun to be God, upon that supposition to worship the sun.

"Q. But he intends to worship Christ, and that can never be justly said to be idolatry.

"A. And so the other intends to worship God. But to put another case, which may more easily be understood: If a man will, in defiance of sense and reason, believe a post to be his father; and, upon that supposition, ask blessing of a post; does his opinion, or rather his madness, alter the nature of things, and make him ever the less ask blessing of a post, because he takes that post to be his father? The Papist will needs have a piece of bread to be Christ's body;



and, upon that presumption, he pays Divine honour to it. Does he ever the less give Divine honour to a piece of bread, because he fancies that bread to be the body of Christ?

“Q. Will not his intention direct his action aright?

“A. No, it will not: or if it would, his very intention itself is wrong. For his intention is to adore the host. 'Tis true, he believes it to be Christ's body; and therefore adores it: but still, right or wrong, the host he adores; which being in reality no more than bread, he must needs commit idolatry in adoring of it.” Wake's Catechism, pp. 168—170.

It has already been stated, that the mode suggested by Mr. Wix of promoting unanimity in the proposed council, and of ascertaining the true faith and usages of the church, is that of referring to primitive times. Now, if neither the Church of Rome nor the Church of England had ever thought of appealing to the records of the early ages, and if men could be brought candidly to examine the writings of the fathers, the hope might possibly be indulged that something would be effected. But the fact is indisputable, that both churches appeal with great confidence to antiquity: and it is probable that either of them will retract the sentiments which it has hitherto maintained as the primitive doctrines, merely in comparison to the other?

With respect to the Church of England, we shall cite only the words of Bishop Jewell.

“We have done nothing in the changing of religion either insolently or rashly; nothing but with great deliberation and slowly: nor had we ever thought of doing it, except the will of God undoubtedly and manifestly opened to us in the most sacred Scriptures, and the necessity of our salvation, had compelled us so to do; for although we have departed from that church which they call the Catholic Church, and thereupon they have kindled a great envy against us, in them who cannot well judge of us; yet it is enough for us, and ought

to be so to any prudent and pious man, who considers seriously of his salvation, that we have only departed from that church which may err, which Christ, who cannot err, so long since foretold would err, and which we see clearly with our eyes has departed from the holy fathers, the Apostles, Christ himself, and the primitive and Catholic Church; and we have approached, as much as possibly we could the Church of the Apostles and ancient Catholic bishops and fathers, which we know was yet a perfect church, not contaminated with any idolatry or great and public error. Neither have we only reformed the doctrine of our church, and made it like theirs in all things, but we have also brought the celebration of the sacraments, and the form of our public rites and prayers, to an exact resemblance with their institutions or customs. And so we have only done that which we know Christ himself, and all pious and godly men, have in all ages ever done; for we have brought back religion which was foully neglected and depraved by them, to her original and first state; for we considered that the reformation of religion was to be made by that which was the first pattern of it; for this rule will ever hold good against the hereticks, saith the most ancient father Tertullian, *That that is true which is first, and that is adulterated and corrupted which is later.* (See Fathers of the Church, Jewell, p. 108.)

And what say the Romanists?

“The Papist, truly represented,” says Gother, one of their ablest advocates, “believes that nothing is to have place in his creed but what was taught by Christ and his Apostles, and has been delivered and taught in all ages by the church of God, the congregation of all true believers, and has been so delivered down to him through all ages\*.” There is therefore no superstition,

\* Fletcher's Lectures, p. 53.

which, according to their view of things, is not confirmed by the general view of the fathers.

*All antiquity, for instance, allows men to invoke the saints.*

“Whether they may know our wants and desires by the ministry of angels, who, according to the said Scriptures, are established by God as his agents in the works of his providence, or whether God himself may make our petitions known to them; the Church contents herself with asserting, in consonance with all antiquity, that to pray to them is good and useful.” *Wix's Letter*, p. 32.

“That the saints do intercede for us with God, is a dogma of Revelation, positively taught by the Council of Trent, supposed in the second Council of Nice, founded on antiquity, and the New Testament, proved by the unanimous teaching of the fathers, especially by the uniformity of the orthodox, or schismatic Liturgies, of the fifth age.” (*Discussion Amicale.*) *Ibid.* p. 57.

*All antiquity is for the supremacy of the Pope.*

The Catholic doctrine is, “that St. Peter was head of the church under Christ; that the pope or bishop of Rome is at present head of the church, and Christ's vicar on earth. How do we prove these propositions? *By the unanimous consent of the fathers, and the tradition of the church.*” (*Pope Pius' Creed*, &c. p. 88. *Fletcher's Lectures.*)

And there is no question, that if a Papist be not over scrupulous about the sort of antiquity to which he appeals, he is authorized to plead antiquity. This subject was long since taken up by Ponet, the learned bishop of Winchester, in a work of which Strype has given us a detailed account. The passage which follows is both amusing and instructing.

“This book ends with the names of a number of old heretics condemned in the church of God, out of whose heresies, opinions and errors in doctrine, and strange behaviour in manners, diet, vesture and life, the Papists have gathered their opinions and rules; whereby

they had framed and couched together the whole body of their popish and heretical learning; as it was sufficiently proved by the testimony of old doctors and ancient writers, in a part of his book, where their sundry opinions and behaviour, and the opinions and behaviour of the popish sect, were so compared and joined together, that the reader might easily perceive how Popery is one most pestilent heresy, as the author said, mingled and made up of a multitude of other perilous and blasphemous heresies. This task Ponet undertook, because his adversary had been so liberal in calling the professors of the Gospel heretics, and speaking much how heresy and impurity went together: therefore had Ponet spent one long chapter in his book, in joining with Martin and all the rest of his sect, for trial, as he said, whether of the two were most worthy of the name of heretic. Having notably performed this, at the conclusion of his book, by way of a table, he sets down the names of some of the old heretics, of whom he charged the Papists to have gathered their opinions, and the years of our Lord when they lived, and the references to the pages, where the reader might find their agreement with the Papists. The list of these heretics is as follows:—Simon Magus, Ebion, Basilides, Carpocrates, Saturninus, Gnostici, Valentinus, Secundus, &c.: and so he proceeded, naming no less than one and fifty heretics; reaching to the heretics in the fifth century, namely, to the year 449. And then this conclusion he sets down at the end: ‘The church which the Papists say is of Catholics, is proved by the doctors a flock of heretics.’” (*See Strype's Memorials*, vol. V. p. 62.)

Such was the opinion of Ponet: but we have, moreover, little doubt that a good popish casuist would be able to make any of the fathers speak whatever language he pleased. The popish objection to the free use of the Scriptures, that there

are many things in them hard to be understood; that men wrest them to any sense which suits their fancy; "that Arius, Nestorius, and such other heretics, did allege the Scriptures for their doctrines as the Catholics did, depraving the true sense, which is only known by the tradition and consent of the Catholic Church, so that the one without the other is not a direction but a seduction to a simple man\*;" would apply with equal force to the Protestant interpretation of the fathers. The Roman Catholic would affix his own sense to them, and, however absurdly, to this he would adhere. When Christopherson reproached Philpot with his ignorance of the fathers, Philpot replied, "That it was a shame for them to wrest and wreath the doctors as they did, to maintain a false religion; and that the doctors were altogether against them, if they took them aright; and that it was indeed their false packing of doctors together, had given him and others occasion to look upon them. Whereby we find you, said he, shameful liars and misrepresenters of the ancient doctors."

With so many obstacles in the way of conciliation and mutual concession, we cannot but consider the project of Mr. Wix as absolutely hopeless: and, were it practicable, we are not convinced of its expediency.

"If an union," observes the Bishop of St. David's, "were to be made by any thing short of an entire abandonment of all the corruptions from which the Church of England emancipated itself in the sixteenth century; if it were made by any compromise of the truth on our part; instead of extinguishing schism, we should inflame it in a tenfold degree. The old Puritans separated from our church, because they thought we retained too much of Popery in our services. What would their descendants think—what would many of our own most zealous Protestant friends

think—if, by Mr. Wix's plan of mutual concessions, we were to re-admit any of the doctrines and usages, against which our pious and martyred Reformers protested; and which, no doubt, the Roman Catholics in Council would most pertinaciously retain?" Letter, p. 29.

This reasoning is so manifestly just, that it must approve itself to the judgment of every reflecting person.

The mere fact of such a council being assembled would excite very serious alarm among all classes of our population. The clergy, if they were supposed to countenance the measure, would be esteemed by multitudes of their people as unfaithful to the trust reposed in them: and whatever cause might gain, the Church of England would suffer. The breaking up of the council without a compromise would but increase the evil, which it was intended to remove: and, in our judgment, no compromise could the Church of England obtain without concessions which would be fatal to her character.

We have no hesitation in expressing our clear conviction, that under present circumstances a more mischievous scheme could hardly be devised. Has Mr. Wix attended to the progress which the Roman Catholic superstitions have made among us during the last few years? The subject is of great importance in itself: and it is peculiarly important with respect to the argument before us.

In the year 1781, there were only three Roman Catholic schools of any consequence throughout all England and Wales: at present it appears that there are not less than fifty, and some of them of considerable magnitude\*. The number of chapels is stated to be, on a fair computation, about 900: most of which have been erected in the course of the last thirty years. Many of them are capacious and magnifi-

\* Sermon by Watson, one of Queen Mary's preachers.

\* For a list of the chief Roman Catholic establishments in Great Britain, see our Vol. for 1818, p. 91.

Cent: the chapel at Glasgow cost above 13,000*l.* and that at Moorfields is said to be on a scale still more extensive.

In 1780, the number of Roman Catholics in Great Britain was stated at 69,376; an estimate, however, which we must consider as falling far below the truth. At present, it is said to be about 500,000. But whatever be the exact comparative numbers at these different periods, there has undoubtedly been a very large increase in the last forty years, owing to emigrations from Ireland, and other causes.

The account given of the Jesuit College at Stonyhurst is not calculated to do away the impression which these statements ought generally to produce. There are, it seems, about 1100 acres of land attached to the college, which the Jesuits keep in their own hands, and farm themselves: they consume the produce of the land in the college, and also make large purchases in addition from the farmers and graziers for many miles round, thus augmenting their influence, and diffusing their principles more widely throughout the country. They have suitable offices for a variety of tradesmen; receive pupils from various parts of the Continent, from Ireland, and different parts of Great Britain: their present number of pupils may be from 200 to 300, and the general average for the last twenty-five years cannot, it is said, have fallen short of that number. —For these and further particulars, our readers may refer to our vol. for 1818, p. 92.

To these statements it may be added, that the Papists are said to have the command of several of the Irish journals and presses, and even of one or two of the daily newspapers in London; and that they regularly publish three monthly miscellaneous magazines, besides contributing occasionally to other periodical publications.

We would submit the case to any intelligent individuals, whether the

mischiefs likely to result from the proposed council do not assume a more fearful appearance when connected with the circumstances which have here been noticed? What the emissaries of Rome have hitherto effected in this island has been done mainly in *opposition* to the general feelings of the country; and some doubtless have been prevented from joining their ranks by observing the opinion entertained of them by our Protestant Church. But how many of the checks, which have hitherto retarded their progress, would by the mere convening of a council be at once done away! Would not the people generally suppose, that by our own tacit acknowledgments, we do not consider the difference between the two churches as essential? Would not the Roman Catholic priest know how to turn this feeling to account, with all the force which he could derive from the assertion, that his church is, by the admission of Protestants themselves, a true church, while Papists do not entertain the same judgment concerning the Church of England?

We forbear to press the argument farther: but if the council were to be convened, the time would probably not be very remote, when the colleges and academies of the Roman Catholics would be increased tenfold, and be filled with recruits from our Protestant population. We have been accustomed to think so lightly of “rouge and songe, of the mumbling, murmuring, and piteously pewling forth of responds and versicles for the souls of our Christian brethren and sisters departed out of this world\*”;—we have paid so little attention to “my Lady Mass,” since she announced her intended but unwilling departure from this kingdom, with

“ Help and defend, my good brethren  
all,  
Which love doctrine cathedral,

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\* King Henry's Primer.

And do believe unwritten veritie,  
To be as good as Scriptures' sinceritie :  
Because in the Bible I cannot be found,  
The hereticks would bury me under the  
ground.

I pray you hartly, yf it be possible,  
To get me a place in the Great Bible :  
Or else, as I do understand,  
I shall be banished out of this land :  
And shall be compelled with sinne and  
payne,

To return to Rome to my father again ;"

—we have deemed likewise so irreverently of the proverbial faith of the Collier, ("Fides Carbonaria," for a definition of which, see *Christ. Observ.* 1817, p. 441.) that we live without any apprehension of the return of such follies. But if we are to be led away by a spurious charity, the evil may be nearer than we suspect: some of us may live to be the disciples of the "mewlers and pewlers," to profess the faith of the Collier, to be delighted with the splendor of the mass, and to believe ourselves edified by a service, of which not one word do we understand.

Mr. Wix, however, is of opinion, that the benefits to be derived from the union of the Church of England and the Church of Rome, on the principle of mutual concessions, are of no ordinary magnitude.

It will tend, he thinks, 1st, To promote religious peace and unanimity in the flock of Jesus Christ. (*Restrictions*, p. 79.)

We consider the two churches as far too widely disjointed to warrant such a conclusion.

2d, "Persons might then cease to consider themselves justified in their separate communion, from the example of the great Protestant Church of England."

We do not imagine that Dissenters lay much stress upon this argument: and even if they did, it would scarcely be desirable to hazard so fearful an experiment merely to deprive them of it.

"Mr. Wix states the nature of this great schism very incorrectly. He makes it not an act of the Pope, but of

the Church of England. And to distinguish it from the schism of our Dissenters, he says it is not a separation from the church, but a separation from error. But this does not mark the difference between us and our Dissenters; for they, no doubt, make the same plea. The schism of the sixteenth century, in this country, was an act of the Pope: it commenced with the Pope's insolent summons of Henry VIII. to Rome; and, as Mr. Butler observes, was consummated by the Pope's Bull. The difference between us and our Dissenters consists in this, that we left no mother church, but adhered to the Church of England, and restored the ancient faith and government of the Church." *Bishop of St. David's Letter*, p. 51.

The reader may possibly expect, as an additional benefit, the prospect of gaining over the Dissenters; especially as Mr. Wix states generally, that the want of union in matters of religion has long been very seriously lamented by him. It appears, however, that his design is to comprehend those alone, who maintain already the episcopal form of church government: the Dissenters come not under his contemplation.

"No: the union desired is not between members of the church and schismatics; not between those who acknowledge Christ and those who acknowledge him not; but between the Church of Rome and the Church of England, if indeed they may be designated as churches under different names. Union is not, indeed, nor ought to be desired, between the true apostolical church, and those who renounce apostolical discipline—between the believers in the only Atonement of our Lord Jesus Christ, and the professors of his holy sacraments; and those who deny the Atonement and despise the sacraments; but union between the Church of England and the Church of Rome, on proper Christian grounds, might, under the blessing of Almighty God, happily prevail with many to renounce their infidelity, or, what is worse than infidelity, their unmanly indifference; to arouse from their slumber, and to unite themselves in the bond of Christian love under their common Master Jesus Christ—blessed for evermore!" *Reflections*, pp. x, xi.

The schismatic spirit of the day, which, we think, he exceedingly overrates, he represents himself as viewing with "horror;" (p. 38 of Reflections); a strong term, and not very closely allied to conciliation. "No sound Catholic," he tells us, "whether of the Church of Rome, or of the Church of England, can unite with Protestants while they refuse to be under the discipline of the church, or to bow to its faith." Reflections, p. 63.

And again:

"Whatever may be the errors of the Church of Rome, they are not, in the view of the writer, so alarming, nor should they be, in the view of any sound member of the Church of England, as the errors of the Socinians, the Anabaptists, the Quakers, and others, who reject episcopal discipline, and depart widely from apostolical faith. For, the Church of Rome has the foundation of true faith, and the advantages of a discipline modelled after apostolical practice. A conference, therefore, with her, by the Church of England, now that the heat of the Reformation has, in a great degree, subsided, might, under Almighty Blessing given to fervent prayer, be the happy means of leading to the renunciation of error, and of bringing about a Christian union, which might restrain the alarming progress of that unscriptural variety of opinion which prevails, to the great injury of our common religion.

"The members of the Church of England, and many Protestant Dissenters, have, indeed, in their creeds and books of devotion, the true faith; but they are deficient in zeal and sincerity, in maintaining the articles of their creed, and preserving them in purity from the impieties of the Socinian, of the Quaker, and of the numerous other sects; impieties far more injurious to Gospel Truth than the errors attaching to the Roman Catholic Faith." Reflections, pp. 94, 95.

Now without going into the inquiry, whether the episcopal form of church government is so absolutely essential, that none can be considered as within the pale of Christ's visible church, who have

not adopted it; without discussing the question whether the Society for promoting Christian Knowledge has not done irreparable injury to the faith, by committing its cause in the East Indies to Lutheran Missionaries; and whether all classes of Dissenters, even those who hold the doctrines of the Church of England, are to be ranked among the "schismatics," who acknowledge not Christ, and despise his sacraments; (although our own opinion is at utter variance with that which appears to be the sentiment of Mr. Wix); we would simply ask, Why should you not attempt to bring over to the Established Church, those who maintain substantially the same creed, but who have not adopted the apostolical discipline? Mr. Wix has, on this point, virtually fallen into the sort of error which he imputes to the Bishop of St. David's. "I cannot unite with schismatics." But if you can gain them to the church, they are no longer schismatics. Cannot you unite with them when they are properly reformed? And why should you not attempt their reformation? In fact, every argument which Mr. Wix adopts as conclusive against union with these *schismatics*, while they are out of the pale of the church, is totally misplaced and irrelevant. Instead of seeking to unite the Churches of England and Rome as a remedy against schism,—

"would it not be much more natural and charitable and Christian-like, to devise some means, if possible, of recovering to the Church the various denominations of Dissenters in England and Ireland, and of the Kirk of Scotland? Mutual concessions might be more practicable with them, than with the Church of Rome; a very large portion of the Dissenters being what are called orthodox Dissenters, and none of them having to look higher for the origin of their dissent than the sixteenth century, and a very small portion of them differing from us in the essentials of their faith. The condition of union with them, as with the Roman Catholics, must be unity

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114 *Review of Pamphlets on Union with the Church of Rome.* [Feb. of faith and discipline." \* Bishop of St. David's, p. 30.

We cannot but express our surprize at the marked difference of tone manifested by Mr. Wix towards many classes of Protestants on the one hand, and towards the Roman Catholics on the other;—a tone which, in the former case, appears to be not very consistent with that charity which hopeth and believeth all things; and in the latter is but little after the example of our best and most venerated divines. We do not object to a spirit of kindness and conciliation, wherever it can be shewn without sacrificing the interests of truth; but the language of Mr. Wix goes much beyond the limit which we should wish to prescribe to ourselves. "I am hurt," he remarks, "when I hear you charged with idolatry for invoking them, (namely, angels or departed saints,) or with detracting from the merits of Christ."—"No church could have been more careful than yours has been to inculcate confidence in God and the mediators of Christ," &c. (Reflections, p. 23.) "The Roman Catholics, it is believed, are greatly misunderstood, and cruelly calumniated;" (p. xxxviii.); "The errors and improprieties of the Church of Rome;" "The practices of the Church of Rome, however erroneous they are supposed to be, &c." "Errors such as the Church of England considers them, &c." "Many are zealous in untruly charging upon the Church of Rome idolatry." "The writer cannot agree with those, who, in an intemperate zeal, have as uncharitably as absurdly stated the Church of Rome to be the anti-christian power. How can that church be called anti-christian, which recites in her services, the same creeds, the same prayers, and the same divine Psalms, as the Church of England does?"

\* Mr. Wix's Reply, p. 81 of his Letter to the Bishop of St. David's, appears to us not to touch the argument: we still say, could not the attempt be made? And if you will try conciliation, why not begin with Protestants?

The writer is hurt whenever he notices so cruel a charge, from whatever high authority."

In reference to these and similar observations of Mr. Wix, the Bishop of St. David's justly remarks, that it is difficult to believe that we are reading the work of a member of the same church with Bishops Jewell, Usher, Taylor, Stillingfleet, Wake, Bull, &c.: and the thought has frequently occurred to us, how much and how often the feelings of the writer would have been hurt, if he had lived with the Reformers! There is scarcely one of them, whom he would not have had reason to rebuke as a propagator of cruel and uncharitable accusations. Luther must appear to him to be perfectly outrageous, and very little better was the editor of one of his sermons. A man who could exhort his readers "to lift up their eyes, and behold the abomination of idolatry so shamefully used in these days, and not only used, but with force and maine fortified and uphelden with fire and faggot, crudelity and strength; and so sore upholden, that the eternal word of God is clearly banished;" and who could further describe the mass as "the most shameful mass and gazing stock, the wicked mass, the offspring of satan, the invention of the devil, the fair fruit of the Romish ravening antichrist and the lazehous of all his shaven posterity;" whatever justice there might be in his statements, would give pain to feelings far less acute than those of Mr. Wix. Our own Reformers are of a moderate cast: but we should be glad to know what Mr. Wix would have thought of the following persons, if he had heard them deliver the sentiments subjoined to their several names.

Coverdale.—"That he (Edward VI.) was most godly occupied, and continued in stopping up the gap, that antichrist and his false doctrine had made in the vineyard of the Lord, and in building again the walls of his house, which through

idolatry, superstition, evil example, and horrible abuses had been broken down."

Philpot.—"He answered them, that if the clergy could prove their sacrament of the altar to be a sacrament, or themselves to be of the *true church of Christ*, he promised he would be conformable to all their doings."

Taylor.—"That transubstantiation is a conjuring word; and that the bishop of Rome is against God; and that he made by a juggling word the body and blood of Christ of bread and wine, and that to worship it with honour due to God is *idolatry*."

"After long disputations, the Bishop (Gardiner), asked him again whether he would return to the unity of the Catholic Church? He answered that he would not come to *antichrist's church*."

Rogers.—"My lord, where you say, ye willed me to rise again with you, and so to come to the unity of Christ's Church, I take you by those your words, that you willed me to fall; for I do understand the church otherwise than you do: for I do understand the church of Christ, and you do understand the Romish Church of *antichrist*. And I say, that the pope's church, which you believe, is the church of *antichrist*."

Hooper.—"Et si illi (Petro) et aliis totius ecclesie curam Christus principaliter concessisset, nihil *Romani antichristi partes adjuvaret*."

"Saying also, that the mass is the iniquity of the devil, and that the mass is an *idol*."

Bale.—"But whereas they report our communion to have a popish face, I desire you to mark that which followeth here, and to judge their independency. To that face chiefly belongeth a monstrous brothel or ape of *antichrist*, with shaven crowns, side-gowns, oil in thumbs, tippet, portas and mass book. Our communion hath none such." "That execrable *antichrist*."

Ridley.—"They delivered him

to the executioners to be burnt alive, for no other crime than that he asserted, that Christ being true man had a fixed and not uncertain seat in heaven; and attributed to him the supreme government on earth against the Roman *antichrist*."

Latimer.—"O good Lord! what a damnable act have you done! you have changed the holy communion into a most wicked and horrible sacrifice of *idolatry*."

"But although the Holy Ghost appointed them no living for their mass-saying in God's book, yet have they appointed themselves a living in *antichrist's decrees*."

"He (Latimer) bade the lay-people to go away from the forged sacrifices, and chuse whether they would ride to the devil with *idolaters*, or go to heaven with Christ and his members, by bearing his cross."

Cramer.—"And now I come to the great thing, which so much troubleth my conscience, &c." (his subscription to different popish papers, to save his life): "and forasmuch as my hand offended contrary to my heart, my hand shall first be punished therefore. For may I come to the fire, it shall be first burnt: and as for the pope, I refuse him as Christ's enemy and *antichrist*, with all his false doctrine, &c."

Such was the testimony of Cranmer, in St. Mary's, Oxford, just before his burning: "And more he would have spoken of the sacrament and of the papacy, but that they bade stop his mouth, and pull him down." The Romish priests were exceedingly hurt to hear the pope so cruelly calumniated.

We cannot resist one additional quotation, on the same authority\* from which the others are taken, because it expresses, not the sentiments of one individual, however exalted, but of the chief bishops and preachers under confinement in Queen Mary's days: it forms



part of a confession of faith, to which they subscribed their names.

"Purgatory, masses, &c. are the doctrine of *antichrist*." "The mutilation of the sacrament, and the doctrine of transubstantiation, and the adoration of the bread, &c. is *antichristian*."

If Mr. Wix's feelings are so much pained by occasional sentiments of this sort, couched in the language of our polished and courtly times, what would he have felt had he lived at the rugged period of the Reformation? We can assure him, that we do not mean to insinuate any suspicion of his principles; but with the venerable fathers of our church, he could not have associated without great personal discomfort: and we wish that some portion of that clarity, which he has exercised in so remote a degree toward the Roman Catholics, had been manifested towards his Protestant countrymen, who hold, "in effect, the same faith with himself." But to return from this digression—

A main object, which the projected union of the Churches of England and Rome, through the medium of mutual concessions, is intended to accomplish, is the destruction of the Bible Society. Mr. Wix seems on this subject to sympathize the "amiable" person, whom he compliments with the title of his holiness; and is truly glad at this "most crafty device," at same person calls it—"this defilement of the terms equ"—and asserts, in the Bishop's language, that "the very essence of religion are undermined of religion lies that this." He be-

\* We are not society is the language, which some of the it is very certain; for man, worketh not in vain, God," and that the benefit is gained by the usefulness of are only exhibited. We writers. of the

grand modern engine of schism and religious insubordination; that it tends to neutralize all the exterior forms, as well as all the peculiar doctrines of Christianity; that it superinduces a grand system of indifference to the genuine interests of the Gospel; that our reverend and right reverend clergy give, in this unhappy association, the great influence of it to Socinians, to Quakers, and to any and every impugner of the Christian doctrines and sacraments; that this communication tends to a compromise of sound doctrine, and is inconsistent with that honest zeal with which we are to contend for the faith, &c. &c. As amidst many charges of this sort, we find little that is new, or that has not been satisfactorily and repeatedly answered; as it is well known that the one, simple, unmixed object of the Bible Society is, by means of general contributions, to put men into possession of the Word of God; as it is now admitted that it circulates no other religious publications, maintains no schools, and supports no missions, but devotes the whole of its funds to the distribution of the Scriptures, there seems to be little room for disputation. Mr. Wix's assertions are, for the most part, perfectly gratuitous; and if, in any case, he appears to speak from personal knowledge, he must permit us to say, that the concurrent testimony of many clergymen of the Church of England, and some of the Church of Rome, is decisively against him. The fact is notorious, that in places where the Bible Society has been established, and especially where Bible Associations have flourished, not only are the churches better filled than they formerly were, but there seems to be, with the increasing intelligence of the lower classes, an increasing regard to the great truths of religion. No institutions have been assailed by the disaffected "radicals" with greater bitterness than Bible Societies.

There is, however, one passage, which we cannot dismiss without a few observations.

“It was not contemplated by the early Reformers, who, disgusted with the multifarious errors of boasted tradition, asserted, that ‘holy Scripture containeth all things necessary to salvation; so, that whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith;’ that the time would arrive, when every individual, with the Bible in his hands, would consider himself qualified and justified to form his own faith, and to reject all that had been concluded on in the piety and learning of his ancestors, which did not accord with his own notions; but now this folly, this pride, this worse than folly and pride united, has prevailed to the alarming extent, that each person considers himself at full liberty to form or to choose whatever faith he pleases, and to deny doctrines, however plainly revealed, which are above his comprehension. Thus, in the profaneness of reason, unchastized by the admonition and teaching of Divine revelation and ancient persuasion, the prominent articles of Christian faith, are denied by those who call themselves the disciples of the meek and humble Jesus.” *Reflections*, p. 80.

The opponents of the Bible Society are, in one respect, extremely unfortunate, that they adopt arguments very similar to those, which the Papists formerly used against the free use of the Scriptures themselves. “These heretics will be still doing in the Scriptures. A shoemaker, a cobbler, a taylor, a boy not yet twenty years of age, shall not stick to reprove that a learned man of forty years’ study shall affirm in the declaration of God’s word. Oh! how godly were the people disposed, when they knew nothing of the Scripture, but as they were taught by profound clerks and well-learned men!”\* Mr. Wix, perhaps, means to say nothing of the kind; but has not his argument something of this tendency? Whether is the force of

\* *Supplication of the Commons.*—*Styrye.*

it derived from the *constitution of the Bible Society*, or from the *enlarged circulation of the Scriptures?*

The passage is doubtless intended against the Society: and as no discrimination is made, it applies to the whole Society; to the members of the Establishment, as well as to others. Is it true, then, that such are the views and sentiments of the bishops and clergy, who support that institution? Or do they encourage such conduct in others? Where will Mr. Wix find more faithful advocates for the church to which they belong; more determined enemies of heresy and idolatry; more assiduous preachers; more enlightened and zealous champions for the faith once delivered to the saints? Are these the usual symptoms of that spirit of indifference, and of those latitudinarian principles, which are so fearlessly ascribed to them?

Indeed, we think that Mr. Wix is not wholly insensible to the force of these considerations. He knows that, in London at least, if the inquiry were made, In what places of worship belonging to the church do you find the most crowded, intelligent, and devout congregations? the friends of the Bible Society need to be under no apprehension for the result. How then is the matter to be explained? It is only to hold up to reproach, as schismatics and evangelicals\*, the ministers of crowded churches; it is only to substitute the word enthusiasm for indifference, and—a truce with consistency—the business is done.

“Unfortunately, schism does not prevail merely out of the church; it abounds within it. It has been observed,

\* If the cause were less serious, it would be quite amusing to observe with what vehemence the men, who exclaim against others, as arrogating to themselves the exclusive knowledge of the Gospel, protest that *they*, and *they alone*, interpret the Scriptures aright;—how zealously they urge the claim, which, in the same breath, they condemn.

in the course of the foregoing reflections, that, among those who profess themselves to be members of the church, very little attachment to it is found. It is, moreover, most seriously to be deplored, that very many of those, who boast of the warmest attachment to her doctrines, have arrogated to themselves the knowledge of the Gospel, in a sense which excludes all others from a due conception of it, whose opinions or feelings accord not with their own.

"In order to convince ourselves that these persons are not sound or consistent members of the church, nor sincere admirers of her apostolical ministry, we may observe, that, however they crowd to any church where there is what they call Evangelical or Gospel preaching, they do, if they find it not in the church, notoriously resort to meeting-houses, where they do find it, but where the ministry is not episcopal, nor can be traced in authorized succession from the Apostles." *Reflec.* pp. 99, 100.

The charge contained in the first paragraph of the preceding quotation, is wholly unsupported by proof. If the author had said, that very many of those who boast of the warmest attachment to the church *traduce* their brethren as schismatics, it would probably be more correct, and the proof not very far to seek.

The charge in the second paragraph is explicable upon other principles than those of schism. From some cause, either in the constitution of the human mind, or in the mode of their education, men are found generally in a free country to attach greater value to the *doctrines*, than to the *discipline* and *government* of religious societies, and to think more of the sermon than of the prayers. The admirable plan suggested by the Bishop of St. David's, for introducing into our schools an "Authorized Formulary of Church Principles, supplementary to the Catechism, and forming an indispensable part of National Education," might tend to keep numbers in the Establishment, who might otherwise be induced to leave it: yet it is still very possible that if one of these dissent-

ing teachers, who, according to Mr. Wix's admission, agree with the church in doctrine, and have the true faith in their creeds and books of devotion, should come into a neglected parish, some persons might be induced to leave the Church and go to the Meeting. And it should not perhaps be imputed as a very serious crime to the zealous and orthodox successor of such a clergyman, if he brought back the wanderers to the fold. It is certainly very possible, notwithstanding this result of his labours, or even a subsequent defection under a great change of circumstances, that he may not be a schismatic.

We shall not, it is hoped, commit any grievous offence against the laws of Christian forbearance, if we express our concern that Mr. Wix has not acted with more fairness upon this subject of the Bible Society, than we conceive him to have done. Can he seriously believe, that the existence of this institution has prevented Roman Catholics from renouncing their errors; (see *Letter to the Bishop*, p. 95); or that, in expressing their alarm for the discipline and faith of the Christian church, they were terrified for any thing but *Roman Catholic discipline* and *Roman Catholic faith*? Is it for the *Protestant faith*, the faith of HERETICS, the faith of the *Gospel of Christ*, that the pope has been alarmed? Is it for this that he has hurled the thunders of the Vatican; for this that he has endeavoured to displace Baron Von Wessenberg, and appealed to such authorities as Clement XI. and Innocent III.? If "his holiness" were to assure us of it in his own proper person, we should be tempted almost to doubt his infallible word.

Another instance of this want of fairness, and the last which we shall adduce, occurs in the *Letter to the Bishop of St. David's*.

"In one capacity, the churchmen of the Society do pray for the conversion"

of Jews, Turks, infidels, and heretics; and, in another capacity, they declare, with much boasting, that persons by joining the Society may become fraternal members of a Society of Christ\*, for a pecuniary consideration, without requiring the possession of any of those qualifications which the church deems essential to the character of Christians." *Reflections*, p. 85.

The authority which he cites is that of an Irish writer, occupied in the same cause with himself; and so implicitly does Mr. Wix rely upon him, that he copies his errors. The Icelandic Address is not in the Number for January, 1818, but in that for 1817. This circumstance is not unimportant; for in proving that Mr. Wix had not turned to the Number, it proves further concerning the charge against the advocates of the Society, which makes them declare, *with much boasting*, that persons, by joining the Society, become fraternal members of a SOCIETY OF CHRIST, (the words in italics being, so far as we can find, entirely his own), was made without the slightest examination into its truth. Our readers, by referring to that Number, will see that there is no ground for it: there is no declaration of the sort by any advocate, much less by the advocates generally, as if this were a common crime: there is no boasting of any kind: the address is a poetical address by the Icelandic translator of Milton, and it is introduced merely with a statement of that fact. So, if a poor Icelander, and that Icelander a poet, in the fulness of his gratitude to a Christian Society, which had bestowed upon him and his countrymen the word of God, should give way to his feelings and his love of song, and express his thanks, in warm terms, for this inestimable blessing, it is to be imputed to the Society as a grievous offence; and the mere insertion of it, as a literary curiosity in a pe-

\* So the Society is called in the *Christian Observer*, for January, 1818; article, *The Address of the Island of Iceland to the British and Foreign Bible Society.*"

riodical work, is to be visited upon all the friends of that institution! they are even to be accused of making assertions, *with much boasting*, which assertions were never made at all.

Mr. Wix complains that persons like himself, have been *cruelly calumniated* by the friends of the Society. Supposing his statement to be correct, although we know that it has been frequently made without the shadow of a foundation, we would beg leave to ask, what has been the treatment experienced by the patrons of that institution in the first instance? Have they not been represented as pursuing objects of the most nefarious tendency; as aiming at the subversion of all that is sacred and venerable in the land? Have they not been held up to public scorn and contempt, under every designation which the bad passions of their adversaries could invent and devise? Can an instance be cited, in modern times, where so much shameless misrepresentation and flagrant abuse have been levelled at any class of men as at the advocates and clerical members of the Bible Society? Let their other qualifications be what they may; let them own all the articles of the creed, and believe and live according to the holy Scriptures; let them be as zealous for the discipline of the church as they are faithful to its doctrines; yet, if they approve of the Bible Society, they are enemies of the church which supports, and to the religion of the country which protects them: they are scarcely a whit better than were the ancient opponents of the mass in the eyes of the Papists—"Christians no longer, but mere Turks, who are laying a plot for the great Turk to overrun Christendom." And can it be matter of surprise if men thus assailed and calumniated, should sometimes express themselves with warmth against those who so strangely misrepresent them? If they see the very same arguments used against the circulation of the

Scriptures by the Bible Society, and applied in the same way which the Papists adopt against the circulation of the Scriptures at all, is it an unpardonable offence in them to point out the coincidence? If they find tradition put, as nearly as possible, upon the same level with the Bible, or be almost deafened with exclamations about the dangers resulting to the simple hearted from reading the word of God without the interpretation of the church, is it calumny to remark that the Roman Catholics are much of the same opinion?\*

Mr. Wix, conceiving himself to have been represented by the Bishop of St. David's as friendly to union with the unreformed Church of Rome, is exceedingly disturbed at the circumstance. "Is not the charge," he asks, "of a most serious nature? Ought not any bishop to pause, and gravely to consider in charity, in common justice, how injurious such a charge, so preferred, may be to the influence which a clergyman of the Church of England should be anxious to maintain?" "He (the author) has to defend his character from misrepresentations, which are, professionally, of a very unpleasant nature, amounting to insinuations of Popery against a Protestant

\* "The true sense of the Scripture," says Watson, the preacher of Queen Mary, "is only known by tradition and consent of the Catholic Church." [Then let all take heed of reading the word of God as they would avoid being seduced.] "Because the very Scripture indeed is not the bare letter, as it lieth to be taken of every man, but the true sense as it is delivered by the universal consent of Christ's church." [Which words do effectually destroy the authority of the Scriptures and make them useless, since we cannot understand any thing in them, until we first know what sense the universal church of Christ put upon them. And how shall we come to know that? How difficult to understand how the universal church interprets each place!]

The passages between brackets are Strype's.

clergyman." "I, a clergyman of the Church of England, am charged, &c. &c.;"

"And I have a sacred character to support; but, if I be represented as desirous of union with the Church of Rome in her unreformed state, as wishing to compromise truth, and as having mis-stated writers, in vain I shall hope to discharge those important duties of instruction which devolve on me, in virtue of the commission which I have received, to teach and to exhort in the Church of Christ." p. 14.

... And may not those clergymen, who are represented by Mr. Wix as evangelical and schismatical, turn upon him with the same expostulation? *They*, too, have characters to support; and to many of them, from the extent of their dioceses (if the words be meant to include bishops) or the magnitude of their parishes, professional influence is of as much value as to himself; and a minister of the church would do well to consider this subject, before he brands a brother clergyman with the title of schismatic.

With regard to the whole question of the Bible Society, Mr. Wix appears to us to be under a complete delusion. The following extract from the Bishop of St. David's may perhaps, if candidly considered, remove some of his objections. We are sorry that we have not much room for quotation, or we should avail ourselves of his lordship's observations to a greater extent: the pamphlet is, in all its parts, worthy of the high character of its respected and venerable author.

"Against the Bible Society Mr. Wix has united his forces with Mr. Phelan. To your lordship I am indebted for the first sight of Mr. Phelan's tract. And, though it is my misfortune to have different views of that Society from your lordship, yet I am persuaded, you will not be unwilling to see how far Mr. Phelan has made good his critique on my defence of the Bible Society.

"The Bible Society (says Mr. Phelan) professes itself to be a religious [and most apostolical] institution.' And why should it not profess itself to be a reli-

gious institution? The distribution of the Bible is, certainly, a religious, and, we may add, an apostolical act. For, next in usefulness to the preaching of the Gospel, is the distribution of the Gospel. But the Bible Society nowhere, I believe, calls itself a most apostolical institution.

“ The Bible Society asserts, that its officiating ministers are directed by the special influence of the Holy Spirit.’ Where does the Bible Society assert this? I believe, no where.

“ The Bible Society indiscriminately admits heretics and schismatics of all existing denominations.’ Admits to what? To the distribution of the Bible; that is, it accepts the subscriptions of all who are willing to contribute their pecuniary aid to this charitable and evangelical duty. It thankfully receives all subscriptions from whatever quarter they come. But it leaves to every man his own faith and motives and principles. For it discusses no man’s motives, nor questions any man’s faith or principles; but is content with uniting all men in the furtherance of the Gospel, as far as it can, by its unofficial and unministerial exertions in disseminating the Gospel. It assumes no act of the Christian ministry, but, by the delivery of the Bible to the poor, it affords abundant supplies auxiliary to the Christian ministry.” pp. 32—34.

Our remarks have extended to a length which we did not anticipate; yet we cannot close the article without expressing our regret that Mr. Wix has not more explicitly informed us *in what way* the union between the two churches is to produce the desired results? By what process, for instance, is the influence of the Bible Society to be destroyed? Suppose the Church of England to have made the requisite concessions, and, by concessions on the other side, to be connected with the Church of Rome, what measures would this Catholic body be able to adopt for the extirpation of “ this pestilence?” The mere act of union would, in this country, do nothing for that purpose; it might add 500,000 Roman Catholics to the nominal profession of the Church; but they could scarcely be more hostile to the Society than

we find them already; so that neither would the opponents of that institution be increased, nor its friends diminished. We have no reason to suppose that the arguments of its enemies would be then more conclusive, nor their misrepresentations more wonderful or more effective, than at present. There are, therefore, only two ways, as it occurs to us, by which the object could be attained; one by the natural progress of Roman Catholic principles, and the other by that *ultima ratio papæ*, the fiery argument of the reign of Queen Mary. In the latter case, the constitution of this free country must be materially changed; and we are quite certain that Mr. Wix did not look for the operation of either of these modes. Our impression is, that he had no very clear or definite view upon the subject: his idea seems to have been, that there are many religious divisions in the country, and that the union of Episcopalians would tend, in some sort, to heal them: but in what way the specific objects, which we have noticed, are to be attained, he has not, as we think, very closely considered. The true method of healing divisions is not by a coalition with the bishop of Rome, but by a Christian adherence to the principles of our National Church, and by the exercise of kindness and charity, of liberality and the amplest toleration, towards all men. It is too much to expect, however much it is to be desired, that in these days Christians shall universally adopt exactly the same modes of worship, or submit to the same kind of discipline: but, if they differ in the form, they may agree in the substance; and the very circumstance of their differing will, we trust, be at least rendered so far beneficial, as to provoke them mutually to love and to good works.

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*Original Dramas: containing Royal Beneficence, or the Emperor Alexander; Winter; Kendrew,*

or the Coal Mine; *The Force of Conscience; Mrs. Jordan and the Methodist; and The Salutary Reproof; with Prefaces and Notes.* By JAMES PLUMPTRE, B. D. Vicar of Great Gransden, Hunts, and formerly of Clarehall, Cambridge. Cambridge: 1818.

1 *Letter to the Author of a Tract, entitled The Stage, or Three Dialogues between Mr. Clement and Mr. Mortimer. Published by the Religious Tract Society.* By the Same. Cambridge: 1810.

THE family of Mr. Plumptre is not unknown to the world in the department of fiction and elegant literature. Our author's sisters, Annabella and Anne, have distinguished themselves by a variety of publications—not much short, perhaps, of thirty—chiefly plays and novels, either original or translated from the German; to which may be added several translations of French and German travels, biographical sketches, &c.\* Our author's pen has been still more prolific; and, in addition to a variety of sermons and collections of songs, he has devoted no less than five or six works to the object of purifying the stage. His published sermons are chiefly of a moral tendency; and several of them are devoted to topics which do not usually find admission into our pulpits, but which are doubtless of considerable interest to society; such as Vaccination, the popular Dread of Apparitions, &c. His three Discourses on Tithes are rather more naturalized; and the duties of men to the inferior animals have frequently constituted the subject of pulpit addresses. We shall not stop, on the present occasion, to consider how far subjects of this nature are adapted to the Christian temple: we should trust that the many hundred discourses which have been

\* We are not aware whether Dr. Plumptre, the learned Dean of Gloucester, who is also an author and editor, is of the same family.

preached by our author in the course of years which have elapsed while these occasional sermons were successively appearing from the press, were of a more directly spiritual nature, and addressed themselves far more pointedly to the auditors as fallen beings, degraded by sin, guilty before God, needing a Saviour, and requiring to be frequently and minutely informed respecting the plan of redemption, its Author, its objects, its end; the way of becoming interested in it; the danger of neglecting it; the duties resulting from it; and a large variety of kindred and collateral topics. Trusting that points of this description have been the more regular objects of our author's ministry, we shall pass over these more exempt cases with one remark; that although the pulpit admits of a large range of topics, so that scarcely any thing that relates to the well-being, even the *physical* well-being, of mankind is wholly excluded, there are *very* few cases in which topics of this secondary nature ought to constitute the principal object of a discourse: though they may often, perhaps, be incidentally alluded to by way of inference or suggestion. The country clergyman does well to admonish his farmers to be kind to the inferior animals; but he must not forget that his discourse is to a being who is "of more value than many sparrows," and who, when he is learning that "God careth for oxen," may be slow to advert to the interests of his own soul—that soul for which Christ died, and which must survive for ever when all the inferior animals have passed into oblivion. We are not assuming—for we do not remember to have read our author's occasional sermons—that he has not made them a vehicle for subjects of much higher interest than those to which some of their titles directly relate; but we thought it right just to point out the danger of permitting what ought seldom to be more than a passing and incidental topic, to en-

trench upon the great object of pulpit instruction, which is to turn the sinner from darkness unto light, and from the power of satan unto God, and to build up the true believer in his most holy faith.

Another of Mr. Plumptre's efforts was to improve the popular collections of songs; for which purpose he published his Letters to Dr. Aikin, on song-writing, and has issued several selections, formed upon his own principles, containing more than a thousand specimens. His collections have been stated, by his critics, to be entirely free, not only from all licentious compositions, but from all that are in any way offensive to morality or religion, or that are founded upon false principles. He is said to have excluded all allusions to heathen fables, all passionate and poetical adoration, all complaints of fate and fortune, all mention of ghosts and fairies, and in short, adds the British Critic, "every thing that will not bear the test of Christian principles." In addition to this, he has made great efforts to purify the hawkers' baskets of immoral songs, by substituting verses of a loyal and virtuous nature in the place of that exceptionable trash which too often furnishes their most marketable commodity.

As we are not much conversant with this species of literature, we can only say, that if the result has been as successful as we are persuaded the motive was good, Mr. Plumptre will have performed a considerable service to the song-reading part of the community. We know, however, that compilations thus duly chastised too often want what is the first thing which the admirers of songs look for—*attractiveness*; without which they cannot work their way into extensive popular circulation. If Mr. Plumptre has found or composed any thing like the above number of songs, possessing this quality and yet endued with the higher ones above-mentioned, he has certainly

been singularly successful. We had no conception that our language was half so rich in this species of composition.

But it is with our author's writings on the stage that we are at present concerned. In 1796, he published some observations on Hamlet, to prove that in that tragedy Shakespear intended to allude to the case of Mary Queen of Scots. He had, in the preceding year, published a tragedy of his own, entitled *Osway*. In 1810, appeared *Four Discourses on the Stage*, preached before the University of Cambridge. In 1812, he published "*The English Drama Purified*, being a specimen of plays in which all the passages which have appeared to the Editor objectionable, in point of morality, are omitted or altered." The same year produced an abridgment of the four discourses, as a sixpenny tract; since which, the two publications at the head of this review have been ushered into notice.

Mr. Plumptre may, therefore, be considered as a veteran in the cause of the theatre. He views dramatic exhibitions as furnishing an engine of great power, which ought not to be laid aside, but to be turned to a useful and profitable account, in increasing the good taste, good sense, and, still more, the morality and religion of the community. We are not precisely aware of the nature of all his arguments, not having his *Four Discourses* at hand; and indeed the time has gone by for reviewing them; but there are one or two points suggested by his "*Original Dramas*" which we think we may touch upon with advantage, without entering far into the general question of the stage—a question which has been so often and so ably discussed, that we are not likely to throw much new light upon it.

In commencing our remarks, we are particularly anxious to avoid subjecting ourselves to a charge somewhat similar to that which Mr.



Wix has urged, on another subject, against his right reverend critic; (see our preceding Review), as if Mr. Plumptre were advocating the cause of the stage *as it at present exists*. The contrary is the case; neither Mr. Plumptre nor Mr. Wix pursue their argument under the supposition of things existing as they now are and have long been; but both think amendment practicable; and therefore lay down their conciliatory suggestions—the one in favour of an union with the Church of Rome, the other for a friendly acquaintance with the theatre—under the idea that the Church of Rome and the stage of Great Britain respectively may be so reformed as to become worthy of our favourable regards. Mr. Plumptre's description of the stage “as it is, not as it ought to be,” is scarcely less severe than that of his opponent “Mr. Clement;” as far as we can gather “Mr. Clement's” invectives in the pages of Mr. Plumptre's replicatory Letter, where alone we have seen them.

Now, it is something in the cause of truth and good neighbourhood to have to do with an opponent who candidly admits, nay, warmly contends, that the stage as it is, and as it has been for ages, is a pest and nuisance to society. We should act quite unfairly were we to charge Mr. Plumptre with advocating the cause of an immoral stage, when so large a part of his life and writings—more, our readers may think, than became his profession—have been devoted to reduce it to unexceptionable purity.

Our author's opponents, we conceive, may be reduced chiefly to the following classes. First, those who prefer the stage as it is, and who, if it were truly reformed, would cease to find it attractive. How large this class may be, we have not the means of ascertaining; but, that it is not small, may be inferred from the circumstance of the managers of our theatres finding it so often their interest to purvey to

the taste of this part of their supporters. The arguments of such, if arguments they have, may very fairly pass unheeded; and if Mr. Plumptre meet with no other opposers, in his efforts to purify the drama, we trust the suffrages of the moral part of the community would bear him through with a triumphant majority.

A second class would oppose our author's plan on the ground that the drama, in all its forms and under every modification, is sinful; and that for a Christian to attempt to purify it is like a legislature providing enactments to regulate smuggling, or a divine undertaking to reduce high-way robbery to the bounds of propriety and decorum. The argument of such persons is, that the very attempt to reform what is fundamentally wrong, gives an indirect sanction to the evil. *Delenda est Carthago* is their motto; the drama is “the devil's cobweb to catch flies,” and therefore, under no circumstances, ought to be tolerated, even in thought, by a Christian mind.

Now, though our general conclusions are not very different from those of such an objector, yet we are not accustomed to arrive at them by so sweeping a process. Many introductory points need to be proved, and not a few arguments require to be answered, before the fair and temperate reasoner arrives at so large a conclusion. “Is the drama lawful?” is one of those indefinite questions which cannot be answered without first settling a variety of prefatory ones. It is like being asked, on arriving from one's travels, “How do you like abroad?” or still more, like the vague subject of a prize essay at one of our universities, a few years since, “On general Knowledge.”

“Is the drama lawful?” may be best answered by another question; namely, What does the inquirer mean by the drama? “Are novels lawful?” is a similar question; to which we can only reply, that

"Cœlebs in search of a Wife," is lawful; and Tom Jones, though at length he found one, is not. "Talents Improved," and "The Two Wealthy Farmers," are allowed by the religious world to be lawful, though a variety of tales, not one degree more fictitious, are not. The question then is not whether fiction, *as fiction*, is unlawful, but whether a particular work (for books, like men, must be judged by their qualities, and not their names), comes on the right or left side of the boundary of demarcation between good and evil. Another question is, Where does the boundary lie? It of course excludes the novels of Smollett and Sterne, of Fielding and Lewis. But are the Fashionable Tales of Miss Edgeworth, the Agrippina of Miss Hamilton, the Cecilia of Madame D'Arblay, or the Refusal of Mrs. West, to be ranked in the same class? Is the authoress of "Elizabeth, ou l' Exile de Siberie," to take her station with the author of La Nouvelle Heloise? And, in short, are all works of fiction to lie on the same shelf, and to undergo the same censure, without regard to their respective merits or demerits? We are not attempting, on the present occasion, to draw the line: we only mean to shew that it must be drawn somewhere; and if, as we believe would be the case, we should draw it far more strictly, than would suit the taste of ordinary readers, or even than would be thought necessary by many who call themselves very sincere Christians, our reason for doing so would not be that vague sort of argument which blends the good, the passable, and the positively bad together, but rather a conviction that the temptations are usually on the side of luxury, with a firm persuasion, grounded on a variety of considerations which we have not opportunity at present to detail, that comparatively few works of fiction are wholly unexceptionable in their nature; and that even where

they are so, they are not always wholesome in their tendency, since they accustom the mind to an artificial food, by no means calculated to increase its moral or intellectual vigour. There are many dishes which we would not absolutely prohibit at our table, but which we should not wish, either as economists or physicians, to see become a staple article of diet.

While then we differ widely from our author in many of his arguments and conclusions, we should hesitate to do so exactly on the ground of the objector, who assumes at once as an admitted postulate in the inquiry, that the drama is necessarily unlawful in all its forms and modifications. Dr. Watts remarks, "The affairs of this life, with a reference to a life to come, would shine bright in a dramatic description." Mrs. Hannah More's Sacred Dramas, we suppose, will be generally admitted to be not only unexceptionable, but highly useful. We believe, indeed, there are a few persons who object even to these; and we will undertake to answer their arguments, when they have first shewn us why they still continue to tolerate the Pilgrim's Progress, or Bunyan's Holy War; or how they reconcile Nathan's parable to David, or Jotham's apologue of the Trees choosing a King, with their ideas of scriptural truth.

We cannot then condemn the written drama as simply unlawful, without obliquely censuring every thing in the shape of fictitious dialogue, however excellent its object. Mr. Plumptre uses the word drama in a large sense: he says he should not object to his parishioners hearing recited the "Village Politics," the "Two Wealthy Farmers," or other Cheap Repository Tracts, which he considers to be, in fact, so many dramas. His own dramas are little more than benevolent dialogues, with scarcely any plot, and no passion. The usual objections, therefore, to dramas, *as such*, cau-

not extend to works like these; yet they are dramas; or, if they are not, what is the definition of a drama? We presume the circumstance of its being moral, or otherwise, does not alter its name, though it may go far to determine whether or not it is allowable.

But there is a third class of opponents, whom we think our author will find more difficulty in confuting. The objectors of this class, without contending for the abstract unlawfulness of the drama, see so many other considerations involved in the question, that, however, lawful it may be in theory, they fear it can never long continue lawful in practice. The very first circumstance that occurs—namely, that a drama is not simply *to be read, but to be acted*—materially limits the field of inquiry. Allow the plot and dialogue to be as excellent as possible, the circumstances attending the representation are too suspicious to pass unnoticed by the Christian moralist.

he “scenery, machinery, decorations, and dresses” quite alter the question. Our readers will readily fill up the outline; and whether a class of persons is to be maintained entirely for the purpose, or every man is to be his own actor, the evils incident to the practice must necessarily be very great. The theatre might indeed be purified, in *imagination* both of bad society and exceptionable sentiments; but when has it been so *in fact*, or when is it likely to become so? We shall not rake together the feculence of the stage, either ancient or modern, in proof of the justice of our censure: this has been done often enough, and perhaps too often for the interests of Christian decorum. It is unfair to bring forward, as an argument against Mr. Plumptre, what he himself censures as much as his opponents. But the point in which we chiefly differ from him, is this, that while he admits the abuses, he thinks them susceptible of removal. In theory, they may be

and are so; but, in reality, we fear they are not. Our author himself has published several popular dramas purified: but were they acted, or are they likely to be so? And if acted, are they preferred by the play-going part of the population to the ordinary editions of the same drama? And if the play be pure, are there no injurious circumstances attending the representation which it is almost, if not quite, impossible to overcome?—But let us listen to our author, whose sentiments will appear from the first passage of his dedication to Mrs. Hannah More.

“The name of Mrs. Hannah More must henceforth rank high amongst those who have distinguished themselves in the literature of Great Britain; and, which is a rare instance, you have attained excellence in the theological and moral, and in the dramatic departments. We are indebted to the pen of Mrs. H. More for *Practical Piety, and Christian Morals*,—and also for the tragedies of *Percy and Fatal Falshood*, and for a volume of *Sacred Dramas*. Your dramatic career, however, exhibits this remarkable phenomenon, that, having written one of the most interesting and pathetic,—and, in many respects, most religious and moral—tragedies in the English language, and which is, in the theatrical phrase, a stock piece, you have, after a period of twenty-three years, re-published it, together with your other pieces, with a preface, in which you profess that you consider the stage as an amusement incompatible with the character of a sincere Christian. Your reasons for this opinion are stated, and many instances are pointed out, in which the false religion and false morals of the stage are exposed with but too much justice. You do not, as many other writers against the stage have done, censure it as altogether unlawful in itself; but on account of what it is in the present day; and you express your want of hope that it will ever be successfully and thoroughly reformed. You, at the same time, acknowledge the stage to be ‘of all public amusements’—‘the most interesting, the most intellectual, and the most accommodated to the taste and capacities of a rational being; nay, that it is al-

most the only one which has mind for its object; which has the combined advantage of addressing itself to the imagination, the judgment, and the heart; that it is the only public diversion which calls out the higher energies of the understanding in the composition, and awakens the most lively and natural feelings of the heart in the representation.' (Works, Vol. III. Pref. p. 6.) Under these impressions, it is the wish, I believe, of many friends to the cause of piety and virtue, that, with your altered views of the stage, instead of prohibiting it as an amusement to Christians, you had employed the great resources of your mind, (displayed in the works before mentioned, and in your other works, especially in that great treasure of piety, morals, delineation of character, and exquisite humour, the Cheap Repository Tracts), in setting an example of dramas, which might be worthy the attention of the lover of the stage and the Christian. You, however, make an exception in favour of the reading of plays: 'I think then, that there is a substantial difference between seeing and reading a dramatic composition; and that the objections which lie so strongly against the one, are not, at least in the same degree, applicable to the other.' (p. 40.)

"I have myself, madam, as I have stated in a former work, been, at a very humble distance, a writer for the stage, and consider myself indebted to you for having opened my eyes to the unchristian spirit of it in its present state. But I have judged it right, with my altered sentiments, to do what lies in my power—however little that may be—to purify it from its corruption, and render it more worthy the attention of a Christian. With these views I published, a few years ago, a collection of some of our best dramatic compositions, with the exceptionable passages omitted or altered, and, in pursuance of the same system, I now lay before the public the following dramas, written at different times since; and I presume to inscribe them to you, in the hope that they may not be found in the perusal altogether unworthy your patronage. I have, in the preface to the Force of Conscience, p. 129, made mention of the manner in which I first became acquainted with your Cheap Repository Tracts; I must farther acknowledge, that it was the interest you had gained in my youthful

mind, by your tragedy of Percy, which disposed me favourably towards your better productions, to your Remarks on the Speech of M. Dupont, in the year 1792, your Thoughts on the Manners of the Great, and Estimate of the Religion of the Fashionable World, and the Tracts themselves; and I make no doubt, that, had you thought proper to have written plays conformable to your present impressions of Christianity, you might have begun a good work, which, though, perhaps, slow in its progress at first, might have spread, and increased, and strengthened, till it had effected the reformation which you consider as at once so desirable and so hopeless." pp. v.—viii.

'It appears from this passage, that Mr. Plumptre was not, in the early part of his life, aware of the "unchristian spirit" of the stage in its present state. His first object, when he made the discovery, was to contrive means for its reformation; while Mrs. More, who had "opened his eyes," gave it up as a thing completely "hopeless." Mr. Plumptre seems to think, that she ought, at least, to have made the attempt. Now we fully believe, with Mr. Plumptre, that had the thing been feasible, Mrs. More would have effected more than almost any other author. Dr. Johnson and Mr. Garrick, no mean authorities on such a question, are said to have spoken of her talents in dramatic writing in very sanguine terms; terms which the applause bestowed upon "Percy" prove to have been well merited. But surely this speaks strongly against our author's argument; for if Mrs. More, whose pen has never been backward to effect any desired reformation in the morals or habits of her countrymen, and who possessed such peculiar talents for this department of labour, gave up the point in despair, it certainly is no slight proof of the difficulty, if not impracticability, of effecting the wished-for amendment. We will not, indeed, say that a reformed stage—a stage reformed even to

the extent which our benevolent author desires—is a thing wholly impossible, but, we fear, in practice, the difficulties are next to insuperable. Christian virtue is, in fact, a very tame sort of thing to a lover of the drama: the bustle and passion which give zest to the theatre are not easily transferable to the milder atmosphere where the graces of Christianity love to dwell. We will not say that any one particular passion, even love itself, is absolutely necessary to fit a drama for popular acceptance: but *some* passion must be introduced; for a play without passion is too insipid to keep up the attention of ordinary minds. But when once passion is admitted, the tendency is rapidly downward. Passion is too dangerous a weapon to be sported with without risk. The poet has indeed his choice of passions, and, if he be well disposed, may make his scenes conspire to produce a moral impression. The undertaking is, however, very arduous, especially as almost all the passions which appear most striking in dramatic exhibitions, are those of the exceptionable kind. Meekness, gentleness, kindness, modesty, chastity, piety, and similar affections, would produce little stage effect. The cardinal virtues of the theatre are rage, jealousy, revenge, ambition, licentious passion, and others equally exceptionable. Our author has avoided the difficulty, by introducing no passion at all into his “original dramas.” They are founded on some anecdote illustrative of kindness, generosity, or humanity, and they teem with good advice and pious sentiments. But all this is not sufficient for the stage. Our author has exerted himself in vain to procure a trial for two of his pieces, at the London and one of the provincial theatres: they have been decidedly rejected; and the rejection, we might have conceived, would have taught him a lesson, which he does not seem to have learned, relative to the real

nature of the taste of the lovers of the drama.

It would, however, be incorrect to suppose that no other cause might be assigned for the rejection of Mr. Plumptre's dramas, except the moral and religious character which he has given to them. They are destitute of some of the chief requisites which even a reformed theatre would perhaps demand. If, instead of introducing passages of Scripture, and delivering solemn lectures on death, and judgment, and eternity, and recommending prayer and psalmody, and making their characters plain good old fashioned Christians, they had been constructed on the popular models, they would still, we apprehend, have been rejected. We mean no disrespect to our author, when we say that we do not consider theatrical writing his strongest point: his dramas are very good and sensible dialogues; and if divested of their references to the stage, and pruned in the manner we may hereafter suggest, we should think they might form a very interesting volume under the title of “Family Dialogues,” or “Benevolent Conversations.” But for theatrical representation they are as unfit in other respects as in that which constitutes their great moral merit—their want of conformity with the taste of the existing drama.

We have waded to point whether genius of a very superior order, under the influence of Christian principles, might or might not be able to produce compositions of a highly moral and religious kind, which should rival in the public taste the present run of theatrical compositions. Even were this to be effected, the preference, after all, would not be given to the moral but to the intellectual qualifications of the writer: and it is not saying much for the stage, to suppose, that although it would make a sacrifice, the sacrifice was not to religion but to genius; and that had the genius been produced without the religion

it would have been equally, or even more acceptable, while the religion, except under the protecting ægis of genius, would have been scouted as an unwelcome intruder. It goes far, in our opinion, to decide the point, that religious persons in general have thought it necessary rather to abandon the stage altogether than to attempt its purification. We should not have been so sanguine as our author, had Mrs. H. More undertaken the task; not from distrust in her powers, but from the very nature of the achievement. For, after all, the purity of the written drama is but one among many considerations; and we believe, that those who have been most "behind the curtain," will readily allow that a theatre, to be extensively attractive in any country, must admit much that Mr. Plumptre would think ought not in a *Christian* land to be introduced, and introduce much that ought in every land to be avoided.

Our author seems to think it a little peculiar, that Mrs. H. More, after writing for the stage, should now condemn it "as an amusement incompatible with the character of a sincere Christian." He, however, agrees with her in her opinion of "the false religion and false morals" of the stage; and seems pleased that she does not "condemn it as altogether unlawful in itself." But how *could* she have condemned it thus abstractedly? We have already quoted Dr. Watts's remark; to which might be added, the sentiments of many other wise and pious men, who have left upon record their opinion, that in a nation of true Christians, dramatic scenes *might* be contrived not only of an innocent but of a beneficial tendency. "How might such performances," adds Dr. Watts, "under a Divine blessing, call back the dying piety of the nation to life and beauty! This would make religion appear like itself, and confound the blasphemies of a profligate world,"

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ignorant of pious pleasures." But while good men are writing thus in their closets, and speculating upon a state of things not likely soon to exist; those who, like Mrs. More, have had large experience in society, and have deeply fathomed the human heart, as exhibited in the tendency which the theatre has always been prone to take, have felt it necessary "to express their want of hope that it will *ever* be successfully and thoroughly reformed." We think Mrs. More has therefore acted wisely in not taking up the abstract point, that the stage is "altogether unlawful in itself." It is very certain it is unlawful as it existed in the days of our forefathers, as it exists in our own, and as it is likely to exist in those of our posterity. It is therefore a question of fact rather than of abstract discussion; though, even on the general subject, there are not a few considerations which ought to have weight. It may be doubted whether the most reformed stage—a stage, for example, where nothing should be acted below the moral standard of Mrs. More's Sacred Dramas—would be altogether lawful. We are not completely certain that it would be quite lawful for a responsible being to spend his life in the exercise of spouting even good sentiments, as a mere actor; that he could dress and gesticulate as would be necessary to produce effect even on a reformed stage without impairing his moral and intellectual dignity; or that he could "do his duty" as a performer without the temptation of pride and vanity, and other stimulants which would injure him as a Christian. In the case of female performers, the argument is still more strong. Upon all grounds therefore, and especially when we consider that the disciple of the Redeemer is to avoid even *the appearance* of evil, we think that it is not to be hastily conceded that the stage, under any modification, can ever be wholly

lawful. But it is not on these *a priori* considerations, that we rest our opposition. We will admit, as Mrs. More does, if the objector so wishes, that dramatic exhibitions are not abstractedly sinful; yet, if they are almost necessarily and unavoidably so in actual practice, the argument against them is not less strong.

With regard to *reading* plays, the question lies within very compendious bounds. If the individual sentiments and the general tendency be lawful, they are not rendered less so by being conveyed in the form of a dialogue, or by being worked up into a narrative, any more than unlawful sentiments would become lawful by being denominated a sermon or moral essay.

“That which we call a rose  
By any other name would smell as sweet.”

Such is the theory: but in practice it is almost invariably found that plays are built upon false principles; that they introduce exceptionable, or at best idle, scenes; that even where they boast of not doing any harm they do no good; that the development of passion constitutes their usual object; and that the very circumstance of their being plays presupposes, with a very few exceptions, that they are founded on the usual models of dramatic literature. These things premised, it is not necessary to assert that dramatic reading is abstractedly unlawful, in order to point out its actual tendency. The presumption is, in every case, against a new play: the odds against it are as many as the number of unchristian dramas bears to that of Christian ones. The question of play-acting and play-reading comes nearly to this alternative, that while the world is what it has ever been, plays, to answer their avowed purpose, will seldom be what a sincere Christian can approve; and that, when all the world are sincere Christians, plays will not be wanted at all. In the mean time, they must be, generally speaking, injurious; and as to the attempt

to reform them, we would say with a Roman play-wright on another occasion,

“Nihilò plus agas  
Quam si des operam ut cum ratione  
insanias.”

A few words, more immediately relative to the work before us, will conclude our remarks.

The first of these dramas is intended to record the benevolence of the Emperor of Russia, in assisting to rescue a young man apparently drowned, and for which he received a medal from the Royal Humane Society in London. This drama minutely describes the methods for restoring suspended animation, and enters at length into the praise of vaccination and the Bible Society.—The second, entitled “Winter,” seems intended to shew the best mode of guarding against the effects of excessive cold, and the usefulness of the clergy circulating information of this kind among their parishioners.—The third describes the case of a party engulfed in a coal-mine by a flood, with a variety of good advice suitable to such an occasion. Two of the characters are “patient Joe,” and “Mary the collier girl,” well known to the readers of the *Cheap Repository Tracts*, to which the author professes to have been greatly indebted in the composition of his dramas.—The fourth “on the Power of Conscience,” gives an account of a person who had committed murder, which he concealed for many years, but was at last induced by the torments of remorse to confess, and for which he suffers capital punishment.—The fifth is founded on an alleged anecdote of the actress Mrs. Jordan and a Methodist Preacher, who, overcome at seeing her surrounded by a poor family whom she had relieved, was induced to seize her hand in the street, and to sing his palinode on his former invectives against players. The anecdote itself, as related with all its circumstances, is extremely improbable; and whether

true or not, is a most unfortunate subject for a drama. We entirely object to the principle on which the whole piece is constructed, and which would encourage a spurious and theatrical candour very different from that Christian charity which, we are persuaded, it was the intention of the writer to inculcate. —The last drama is founded chiefly on one of "Buck's Anecdotes," in which a clergyman reproves a butcher for swearing; and, happening to meet with him some years after, finds that the reproof was of service in inducing him to think seriously upon the subject of religion. The effect, though not the intention of this drama, is to blend too much the different orders of society. The last scene in particular, which is meant to be affecting, is rendered quite ludicrous by this circumstance. We will give the closing speech with the author's directions to the actor.

"*Lord O.* Such a circle, Sir William, should not separate without joining hands in friendship. And, yet, how shall we arrange it! *Mr. Shepherd* (the clergyman), *Mr. Goodman* (the butcher)— [*Lord O. and Sir William alternately shake hands with Mr. S. (the clergyman), and Goodman (the butcher)*—*Mr. S. and Goodman then take each other cordially by the hand, in the centre, while Lord O. takes Goodman's hand and Mrs. G.'s (the butcher's wife)*—*Sir William takes Mr. S.'s and Ruth (the butcher's daughter)'s*—*Mrs. G. takes Muggins (the publican)'s, and Muggins takes George's*—*Ruth takes Crusty's, and Crusty his wife's.*] *The curtain drops.*" pp. 239, 240.

As the author's intention is so excellent, we have abstained from criticising at length the merits of his work, which is wholly unfit for its avowed object of theatrical representation, but might be made an amusing book for young persons, by such omissions and alterations as those we have suggested. The fifth drama should be wholly expunged. After all, however, we fear there is an incurable incongruity in the very basis of the work. We can hardly reconcile

to our minds the idea of family-prayer and psalm-singing being *acted*. But it is time to let our readers hear Mr. Plumptre speak. He will perhaps thank us for selecting the following scene.

"*Goodm.* Sir, I cannot help thinking that I have seen your face, and heard your voice before?

"*Mr. S.* Possibly in my own church. Were you ever at Gladford?

"*Goodm.* No, sir. Were you ever at Blesbury?

"*Mr. S.* [*Recollecting.*] Yes—about five and twenty years since, when I was going to look at the village of Gladford, where I now reside as curate.

"*Goodm.* I cannot, surely, mistake, sir. Did you put up at the Wheat-sheaf?

"*Mr. S.* I think that was the inn.

"*Goodm.* Do you remember, sir, that, under the window of the room in which you sat, was the stall of a butcher, who most profanely cursed and swore? You opened the window, reproved him, and shut it again. The butcher, however, continued his oaths, and you again opened the window, that you might the more readily continue your reproofs.

"*Mr. S.* [*Putting aside the Ease-and-Comfort, and sitting upright.*] I remember well, now you remind me of it. At first he received my reproofs with all imaginable contempt. At length, however, I observed, that the butcher, whenever he dropped an oath, looked up to see whether I noticed it. This encouraged me to persist, and I set before him, in few words, some of the most important and awful truths of religion.

"*Goodm.* You did, sir. I am that man. There was, at the same time, an authority and a kindness in your manner, an affection for the sinner, while you hated the sin, that had a powerful effect upon me. From that moment, I was led into serious reflection upon my ways. The following Sunday I went to church, which I had seldom frequented before; and, when I did, it was without any thoughts of God. There I heard a sermon which searched me to the bottom, shewed me to myself, and a change took place in my heart. It is to you, then, sir, that I owe all that I am in this life, and all my hope in that which is to come.

"*Mr. S.* [*Rising from his chair.*] Gracious God! I 'cast my bread upon the



waters,' and, thus, I 'find it after many days.' I must take thee to my bosom.

*Goodm.* I am not worthy, sir.

*Mr. S. Nor I.* We are brethren.

*Goodm.* Rather you, sir, my father.

*Mr. S.* My son. [They embrace.]

*Mrs. Goodm.* Allow me to kiss your hand, sir. [Kneeling.]

*Mr. S.* Rise.

*Mrs. G.* Are you, indeed, the good gentleman, who was, under Providence, the instrument of my husband's conversion!

*Mr. S.* Let us be seated again. [They sit.] Tell me now the whole of your story?" pp. 216—218.

The construction put upon Eccles. xi. 1, in this extract, though the usual one, appears less satisfactory than either of the following. "Bread" literally cast upon the waters was far more likely to be

destroyed than recovered after many days; but if for "bread" we read "corn," and by "waters" consider to be meant "moist places"—caused, for instance, by an inundation, as in Egypt and some other hot climates—the meaning of the passage becomes very clear. Or, if instead of "upon the waters," we read "before the rainy season," the probability of finding it "after many days" is very great; and indeed no other time is fit for sowing corn in a tropical climate. We leave to our Hebraical readers to decide for themselves, how far either of these interpretations is admissible, as we have already exceeded the limits to which we had intended to confine the present article.

## LITERARY AND PHILOSOPHICAL INTELLIGENCE,

Éc. Éc.

### GREAT BRITAIN.

PREPARING for publication:—Memoirs of Bishop Walton and his Coadjutors in the Polyglot Bible, by the Rev. H. J. Todd;—A Tale of Paraguay, by R. Southey, Esq.;—History and Statistics of Wallachia and Moldavia, by William Wilkinson, Esq.;—Memoirs of Camoens, by John Adamson;—The Introduction of Christianity into this Island; and the Welch Nonconformist's Memorial; by the Rev. Dr. W. Richards.

In the press:—Tour to the Himala Mountains, by J. B. Fraser;—Public Men of all Countries, in 1820;—Memoirs of R. L. Edgeworth, by himself and Daughter;—Sacred Lyrics, by James Edmestone;—Sunday School Sketches;—The Voice of Royal Bereavements, by Jos. Hughes, A. M.

Cambridge. — The Rev. John Hulse, among his other bequests for the promotion of religion and learning, instituted a Lectureship in Divinity, to which he annexed a considerable salary, arising out of estates in Middewich, Sandbach, and Clive. The duty of the lecturer is to preach and publish twenty sermons, chiefly on the truth and excel-

lence of Revelation. The Rev. Christopher Benson, of Trinity College, has been chosen Lecturer for the present year. This is the first appointment under Mr. Hulse's will.

Porson Prize. — The passage fixed upon for the present year is, Shakspeare, Macbeth, Act I. Scene the last. The Dialogue between Macbeth and Lady Macbeth—

Beginning with,

"We will proceed no further."

And ending with

—"What the false heart doth know."

The Hulscan Prize, for the present year, is adjudged to the Rev. E. White, B. A. of Corpus Christi College, for his essay on "The fitness of the time when Christ came into the world."

The subject of the Chancellor's third gold medal, for this year, is "Waterloo." That of the Hulscan Prize Dissertation is, "The Importance of Natural Religion."

There being two of Sir Wm. Browne's medals which have not been disposed of in former years, it is the intention of the Vice-Chancellor to give one medal for the best Latin Ode in imitation of Horace, and one medal for the best Greek

and Latin Epigrams, after the manner of the Anthologia, and after the model of Martial, respectively.

Subject for the Latin Ode:

Χρυσία φαρμακία.

For the Greek Epigram:

Εἰς Ἀγγλία

τῆς μακαριστοῦ Καρολάττα,

Γεωργίου του των Βρετανικῶν Ἀρχόντου

Θυγατρός.

For the Latin Epigram:

"Optimus nos esse dum infirmi sumus."

On the 3d of December, a deputation of the Court of Directors of the East India Company proceeded to the College, at Haultbury, to receive the report of the result of the general examination of the students at the close of the term. The students read and translated in the Sanscrit, Arabic, Persian, and Hindustani languages; and Specimens of Persian and Dava Nagaree writings were exhibited. Prizes were delivered to Messrs. Mangles, Blane, Bradford, Goldingham, Bacon, Gordon, Begbie, Arbuthnot, Venn, Udny, Hamilton, Schaleh, Dorin, Paternoster, Smith, Washington, Brown, Prinsep, Palmer, Babington, and Franco.

An ingenious proposal has been made for illuminating coal-mines, by means of electricity, in glass tubes, so as to supersede the necessity of either steel-mills or safety lamps.

The *Annales de Chimie*, for last October, contains a paper announcing some alleged results from the action of sulphuric acid on vegetable fibre. The first product is a sort of gum; from

which, by means of diluted sulphuric acid, is produced *argar*, which, when purified, is stated to be equal, in all respects, to that from the sugar-cane. Hempen cloth was chiefly employed for the experiment, and the writer adds, that a pound of linen cloth will produce more than a pound of sugar.

*Russia.*—The Imperial Academy of Sciences at St. Petersburg has been enriched with nearly five hundred valuable Persian, Arabic, and Turkish manuscripts, collected by M. Roussau, formerly French Consul-General at Bagdat. They were taken to France, where they were purchased for Russia, before any competition arose from any other country.

*Austria.*—Savings banks, the advantages of which are so well known among us and our neighbours, the French, have made their way to Austria also; and one is now formed in the Leopoldstadt, one of the most populous suburbs of Vienna, under the auspices of the minister of the interior, Count de Sauran. The Austrian government renounces all influence over this nascent undertaking; but has given its sanction by an imperial edict.

*Egypt.*—The present enterprising Basha is said to have succeeded in forming a mercantile communication between India and his country, by way of the Red Sea; namely, from Bengal to Suez, thence across the desert to Cairo and Alexandria. He hopes, it is added, to restore the ancient Canal of the Ptolemies, so as to possess a navigable communication between the Arabian Gulph and the Mediterranean.

## LIST OF NEW PUBLICATIONS.

### THEOLOGY.

A Mother's Journal during her Daughter's last Illness, with a Preface; by Miss Jane Taylor. 12mo. 3s. 6d.

Sermons on the emerging Doctrine of the Established Church; by the Hon. and Rev. E. J. Turnour. 3 vols. 8vo. 11. 7s.

The Divine Origin and Authority of the Christian Religion Vindicated; by the Rev. H. C. O'Donnoghue. 5s. 6d.

An Inquiry on the Duty of Christians with respect to War; by Mr. John Sheppard. 8vo.

Discourses and Essays on Subjects of Public Interest; by J. McGill. 12mo. 6s. 6d.

A Compendious History of the Church of God; by the Rev. C. Ives. 12mo. 2s. 6d.

The Chronology of Our Saviour's Birth; by the Rev. C. Benson. 8vo. 6s.

Four Letters to the Rev. W. J. Fox; by an Inquirer. 1s. 6d.

### MISCELLANEOUS.

Germany and the Revolution; by Professor Goepres. 10s. 6d.

The Cathedral Antiquities of England; by John Britton. 12s. and 11. 4to.

Bibliotheca Britannica, or a General Index to the Literature of Great Britain and Ireland, ancient and modern; by R. Watt. Parts I. and II. 11. 1s. each.

W. Baynes and Son's Catalogue of Old Books for 1820. Part I.

Memoirs of Mrs. Hulston, Sister of Mrs. Savage. 12mo. 1s. 6d.

The Life of Andrew Melville, with an Appendix, consisting of original papers; by T. McCrie. 2 vols. 8vo. 11. 4s.

The Annual Biography and Obituary, for 1820. 15s.

Anecdotes of Pooks and Men; by the Rev. James Spence. cr. 8vo. 6s. 6d.

The Percy Anecdotes, by R. Percy. Parts I. to IV. 18mo. 2s. 6d. each.

The Art of instructing the Infant Deaf and Dumb, by J. P. Arrowsmith; illustrated with plates, drawn and engraved by the author's Brother, an artist born deaf and dumb. 8vo. 10s. 6d.

Report upon the Establishment of M. de Fellenberg; by J. Attersoll. 3s. 6d.

The Jacobite Relics of Scotland; collected and illustrated by J. Hogg. 8vo. 12s.

Report of the Royal Jennerian Society. 1s.

Memoirs of the Protector Oliver Cromwell, and his Sons Richard and Henry, by Oliver Cromwell. 4to. with six portraits, 3l. 3s.

A Chronological Chart, showing the cotemporary Sovereigns of Europe, from the Norman Conquest to the present Time. Atlas drawing-paper, 5s. plain, and 7s. coloured.

A Compendious History of the Jews; by J. Bigland. 2s. 6d.

History of the County of York; by T. D. Whitaker. Parts I. and II. 2l. 2s. each.

Ogle, Duncan, and Co.'s Catalogue of the Writings of the Jansenists, and others connected with Port Royal, recently imported.

## RELIGIOUS INTELLIGENCE.

### CHRISTIANITY IN THE SOUTH SEAS.

THE progress of the Gospel in Otaheite and the neighbouring islands continues to be very encouraging. The following are extracts from a recent letter of Pomare, King of Otaheite, to a gentleman connected with the London Missionary Society.

“Tahiti, Oct. 3, 1818.

“Dear Friend,—May you be blessed and your family, with the salvation of Jehovah the true God.”

“A missionary society has been formed here in Tahiti. We are collecting cocoa-nut oil, pork, arrow-root, and cotton, as property to promote the word of God. Our business is to send the property collected to you, at your place. That is our work at this time. The chiefs of Tahiti have been made governors. We have also a secretary and a treasurer. When it gets into the same order as yours, then it will do.

“Next May we intend to establish a code of laws. Then all the people of Tahiti will assemble at Pare. The laws will be established; and a consultation will take place. The faulty parts will be corrected: and when it is very correct, the people will return to their houses.”

“I have sent you the evil spirits (idols), which you sent to me for. All the large idols are consumed, having been burnt in the fire. This is only a little one that remains. The name of the little idol is Taroa.”

“What am I to do with the little pearl

box, which was inclosed in the parcel which you sent me? Had it been directed to me it would have been right; but there is another name on it, that of the Queen of Lattakoo: that is the reason I inform you of it. I have sent back the little pearl box to Mr. Marden, at Port Jackson, that he may return it to you. If you write to me again I shall be glad. If it be agreeable, send me three books: one very large Bible: one good portable one, very small; and one book of geography. If it be not agreeable, very well: do not think evil of me, dear friend, for the small request that I make in the conclusion of my letter. We are well; and I shall be glad to hear that you are well also.

“May you be blessed by Jesus Christ, the true King of Salvation, by whom we must all be saved. POMARE.”

The Missionaries write:—“The impression of St. Luke's Gospel, in the Tahitian language, is now completed: viz. 3000 copies; and although we demand, as formerly mentioned, a quantity of cocoa-nut oil, as the price of each copy, to help in defraying the expense of printing more, yet the people manifest the utmost eagerness to obtain them. It is matter of much concern to us, that great numbers must go without any for the present. Many of the inhabitants of the Palliser's and other islands, to the eastward of Otaheite, have also demolished their idols, and become professed worshippers of the true God; and 320 of them have lately

come to these islands in order to obtain books.—Some elementary ones have been given to them, but it grieves us that we cannot let them have more."

"We wish to carry on the printing with spirit. An edition of 10,000 copies of Luke, as many of Matthew, and of the Acts (which are in a course of preparation, and will be ready by the time we obtain paper), will not be too many for the urgent calls of the natives."

#### MORAVIAN MISSIONS.

A letter from one of the Moravian Missionaries at the Cape of Good Hope, (the Rev. H. P. Hallbeck), announces the return of the brethren to the Witte Revier. The following is the substance of the communication.

"I found myself in the midst of our brethren and sisters at Uitenhagen on the 3d. (Oct.) Thanks to the Lord, and the many friends he had awakened in this place, among whom the noble landdrost and his amiable lady rank first, I found the missionaries and their small congregation much more comfortably situated than I could have expected. It is neither my intention, nor indeed in my power, to enumerate the really astonishing proofs of kindness which our brethren and Hottentots have received, and still continue to receive, from Colonel Cuyler and his lady. If I say that they have been, and are, like parents to the fugitives, it is saying much too little; for there are thousands of parents who do not study the interests of their children with as much zeal as did that noble family the interests of the missionaries and their flock."

"I was also extremely glad to find, that the Brethren Hoffman, Hornig, and Schulz, by their exemplary, and in this country unexampled, diligence, have procured for themselves, and for the brethren in general, the esteem of all classes; and that also the Hottentots were every where praised as faithful and diligent labourers: so much so, that the inhabitants of Uitenhagen greatly regretted their removal. As to their return to the Witte Revier, several of the Hottentots, and indeed also the single brethren had, on my first arrival, no great inclination to make the attempt. Yet it soon appeared that such an attempt must be made, since, after having received a remuneration for our lost cattle, out of the herds re-taken from the Caffres, we could no longer

remain at Uitenhagen, where there was not sufficient pasture; and since, after the conclusion of a peace with the Caffres\*, several of the farmers had returned to their farms, there was no pretext or reason why we should be afraid of returning to the Witte Revier. After I had spoken privately and publicly with the brethren and Hottentots, I had also the satisfaction to find, that their objections gradually vanished, and their courage and confidence in the Lord increased. Yet, in order to act as prudently as possible, we resolved first to make a reconnoitering visit to the Witte Revier and its neighbourhood, and the landdrost kindly offered to accompany us. Accordingly, the landdrost, with his son and clerk, Brother Schmitt, myself, and the Brethren Hoffman and Schulz, accompanied by about forty burghers and Hottentots, mostly armed, visited the Witte Revier, and scoured part of the Zuurberg on the 14th, 15th, and 16th of October. Having satisfied ourselves, as far as human foresight goes, as to the safety of returning, we resolved upon it without loss of time; leaving, however, in the first instance, most of the women and children here at Uitenhagen. The governor and Colonel Bird, who happened to be here about the time, very kindly ordered nine Hottentots, not belonging to the Witte Revier congregation, to assist us in erecting palisades, &c. and gave orders, that if we wanted provisions and other articles from Capo Town, such should be brought to Algoa Bay in the government schooner."

On the 23d of October, Mr. Hallbeck made the plan known to the Hottentots, and to his great astonishment, there was not one who wished to remain behind. On the 25th, they left Uitenhagen. The company consisted of Brother Schmitt and his wife, Mr. Hallbeck, the Brethren Hoffman and Schulz, thirty-four Hottentot men and women, and a few children.

He adds: "On the 26th, we arrived on the Witte Revier, encamped near the large pond, opposite to your yellow wood tree, and immediately set to work, after having in prayer on our knees im-

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\* By another letter, it appears that this took place in October, and that in future the Kieskamma, or Cat Revier, four or five days' journey to the eastward, is to be the boundary of the colony."

plored the Lord's blessing and protection. Eight happy days I spent at that place, which is now in its fullest beauty, having abundance of pasture and water; and worked at the side of the Hottentots, with my spade and hatchet, as much as my strength permitted; making excursions in the neighbouring mountains, in the cool hours of the day, on horseback or on foot, as opportunity offered. No where did we perceive any trace of the Caffres; and before I left our people, all fears and apprehensions of the most intimidated minds were removed. A most delightful spirit of willingness and confidence in the Lord was perceptible in the whole company; and I have no doubt but the glory of the second house will exceed that of the first, if this spirit continues."

The Witte Revier is a most delightful spot; and what is of more importance, the small congregation is in a very pleasing state. One hundred and fifty-five Hottentots are now under the care of the brethren there, of whom nineteen are communicants. Since the beginning of this year, eleven adults have been baptized, two persons received into the congregation, and four admitted to the holy communion.

The Mission stands in great need of pecuniary assistance. The restoration of the settlement on the Witte Revier will require a much greater effort and expenditure than even its first establishment. All the buildings are burnt. Some old farm houses had been patched up, so as to afford shelter to the missionaries, without putting the brethren to much expense, being done with their own hands. They were gradually preparing timber and other materials for erecting a mission house, church, and other needful buildings, which, in course of time, would have been put up, one after the other, without much extraordinary expenditure; but now, their labour and preparations being destroyed, they have only a temporary shed to live in, and must therefore at once build proper habitations for themselves, and a church for their congregation. This urgent claim on the liberality of Christians will surely not pass unheeded.

We refer such of our readers as may wish to be informed, through what channel they can aid the re-establishment of this settlement, to an advertisement on the cover of our present Number. We are very sorry to find, from

a Report just published by the London Association in aid of the Moravian Missions, that the utmost possible efforts will be necessary to keep them from sinking. Out of an annual expenditure of 7,800*l.* they can only raise among themselves about 1240*l.*; and after all the extraordinary assistance afforded to them in 1818, there remained a deficiency of 1300*l.* at the end of the year. The falling in of some annuities has since provided for a part of this deficiency, but above 800*l.* still remains unliquidated. We feel assured that this statement will induce their fellow-Christians to exert themselves diligently, to rescue their establishments from ruin.

#### PROGRESS OF EDUCATION IN FRANCE.

In our last Number we gave some interesting notices, relative to the progress of the new system of education in France, chiefly under the patronage of the Society for Elementary Instruction.

The following is an extract from their last Report—the Duke de la Rochefoucauld in the chair—at a General Meeting held at Paris, April 29, 1819.

"To teach reading and writing is to give instruction; but education ought to go further: it ought to provide for its proper use; that is, *its moral and essential design.*

"Already we have provided for our schools suitable lessons, and religious books for the higher classes which are printed. But it is necessary that children, on leaving school, should be provided with reading, adapted to their age, which will occupy their leisure hours, gratify their desire for instruction, and, at the same time, supply the means of solid information, suited to their station, and calculated to inspire them with virtuous sentiments. France, less happy in this respect than her neighbours, is almost destitute of this kind of reading. The English societies have composed and printed for this purpose a great number of books. The Dutch Society, for public utility, have for the same end provided a complete library, which they have presented to us. This has excited an earnest solicitude in our commission of public instruction, to follow the same example. If a good choice of books are in consequence provided in every school, the

benefit may be participated, not merely by the children of the schools, but also the youth, the more advanced, and even whole families. Each school should possess a sort of moral magazine, adapted to all ages and conditions.

“At Melun the plan of mutual instruction has been introduced in the *dépôt de Mendicité*. And it has also been introduced into several of the prisons, with the most encouraging prospects.”

Extracts from the *Journal d'Education*.—

“The good effects of instruction are already apparent among the criminals in the prison at Montaigne. A school has been organized and conducted by M. Appert-Boucher, in this establishment, the result of which affords a very encouraging prospect: order, discipline, and moral improvement, are conspicuously evinced. In fact, the appearance of the prison is entirely changed: indecent games and scandalous conversation no longer exist: all is order, employment, and submission: one might almost persuade one's self to forget that these men have been capable of depriving themselves of liberty; what then may we not hope from continued success? It is therefore possible to introduce moral instruction into the abodes of criminals. Is there an object more benevolent than that of restoring to society, those criminals whom vice had separated from it?”

“An interesting ceremony took place at Groslay, near Montmorency, on the 21st of June. Madame ———, fountress of the school, established in that commune, being desirous of giving a little entertainment to the children of that institution, at the time of the annual distribution of the prizes, the curé of Groslay, the mayor, and the members of the municipal council, and of the cantonal committee, with many distinguished persons from Paris and the neighbourhood, and a great number of the inhabitants of the country, assisted at the solemnity. After a discourse addressed to the children and the company, by M. Comartin, mayor of Groslay, the children were examined in the different branches of their learning, and prizes were distributed to twenty of the most meritorious. The school-box was opened, and the contents divided among all the children. There was distributed to each child a printed sheet, containing the Sermon on the Mount, by our

Lord Jesus Christ, extracted from the Gospel, and printed separately.”

Adult schools have been formed not only among the military, where they are universal, but in several great towns; in one of which are 268 grown persons learning to read and write with great success.

M. de Roznovano, first Agha of Jassy, in Moldavia, visited the schools at Paris in the course of last winter, and has since established one in his own capital: he has been assisted by M. Cleobule, of Philippopolis, in Greece, who studied the system at Paris, and has translated the lessons into the Moldavian and Modern Greek.

#### DISTRIBUTION OF THE SCRIPTURES AMONG ROMAN CATHOLICS.

We have repeatedly expressed our inability to keep pace with the progress of the Bible Societies in Great Britain and abroad. The more general results are all that we profess to detail, with such occasional facts as may serve to indicate the spirit and progress of the institution. The distribution of the Scriptures among Roman Catholics is one of those features of these Societies which we contemplate with the greatest pleasure.

The following is among the recent intelligence on this subject. Professor Van Ess writes from Marburg, July 13, 1819—

“It still pleases the Lord of Glory and the Lord of the Harvest to lay upon me his easy yoke, that I may draw the triumphal car of his everlasting Gospel. I bless His Name, that he still designs to employ me as a labourer in His vineyard; to behold His glory, full of grace and truth; and to unite in the grand choros of thanksgiving and praise, for the increased effusions of Divine Light, and for the more visible manifestation of His kingdom.

“The number of Testaments distributed from June 1818, to July 1819, exceeds 70,000; and the number which may yet be distributed is incalculable. *The Word which became flesh*, to redeem the sinful race of Adam, has, by the powerful influence of His grace, widely opened the gates of His approaching kingdom. He has prepared the path, and made straight a highway for the progress of the Word of His Cross.”

Extracts from various Letters to the

*Circular from Rome to the Irish Roman Catholic Prelates.* [FEB.

or, from his Catholic Brethren, in the same spirit.

A Catholic Priest writes;—"Through kindness, I am at length favoured with the New Testament, which have I found in good condition; and it will be my treasure, in return, to hear, that the copies of the duodecimo edition are sent into my school, and those of the quarto into many private houses. In three weeks have elapsed, I calculate that every house in my parish possess a New Testament. Many have already been gladdened by the possession of that Book of Life so withheld from them; and the comforts which will result from it cannot be most happy."

A Catholic Priest writes;—"I have afforded the highest gratification, both to my congregation and to my friends, by kindly sending us fifty-five copies in small print, and fifty in large types; and my brethren join with me in grateful acknowledgments, for the ninety copies sent before delivered to them.

Particularly moved by the example of several poor persons in the neighbourhood; who immediately called on me, as soon as they heard that the new Book was to be had.

Seeing an old man, of eighty years, I gave him a copy of the large edition; he immediately opened it; and, coming to turn to the fifth chapter of the law, he read it throughout with devotion; and then, falling on his knees, devoutly praised God for the invaluable gift. "I will not pass a day," said the old man, "without reading in it."

An active distributor of the Catholic Bibles reports—"The demand for the New Testament is so great, that I scarcely procure a sufficient number of copies. Blessed be God, who excites, preserves, and augments this hunger, in spite of all obstructions of the world; of the Divine Word! but, blessed likewise his Holy Name, that he procures open hands ready to contribute, and cheerfully to deposit the gifts on the altar of the Lord, that thousands of hungry souls in all the parts of the globe may be satisfied!"

Another correspondent bears a similar testimony—"A short time ago, I visited a village inhabited partly by Protestants and partly by Catholics; and, in the course of a sick person, I became acquainted with a little company of Ca-

tholic Christians, who were united by a concern for the salvation of their souls, and met together on certain days for mutual edification. On my inquiring whether they were possessed of a Bible, they told me that they had been collecting money at every meeting, in order to buy one. This reply gave me occasion to acquaint them with the kind offer which you made me. This communication I doubted not would give them pleasure, but my expectations were far exceeded by the reality. They earnestly besought me to assist them in obtaining the Scriptures, and offered me the sum which had been collected.

"On my departure, more than ten Catholics, besides several Protestants, accompanied me to my travelling-chaise, repeating their request. To-day I received a pressing letter, filled with the most earnest entreaty, to send them the Word of God quickly."

**CIRCULAR FROM ROME TO THE IRISH ROMAN CATHOLIC PRELATES.**

We insert the following circular, issued under papal authority, to the Roman Catholic Bishops of Ireland, chiefly to shew the great importance of the measures now pursued in that country for the diffusion of education and true religion, as evidenced in the alarm which they have excited in the college of the Vatican. The recommendation in the circular to establish schools for the poor and illiterate, will, we trust, eventually defeat its own object; for the superstitious of Popery have always declined in proportion as the lower classes of society have enjoyed the benefits of education. The proposed schools will not, we fear, admit the Scriptures within their walls; but the very circumstance of their establishment in the bosom of a church whose motto has long been, that "Ignorance is the mother of Devotion," is of importance as a remarkable feature of the times, and as indicative of the course of policy which the Romish Church begins to find it necessary to pursue.

"Rome, Court of the sacred Congregation for the Propagation of the Faith, Sept. 18, 1819.

"My Lord—The prediction of our Lord Jesus Christ, in the Parable of the Sower, that 'sowed good seed in his field; but, while people slept, his enemy came, and sowed tares upon the wheat,' Matt. xvi. 21, is, to the very great injury indeed of the Catholic Faith, seen

verified in these our own days, particularly in Ireland. For information has reached the ears of the sacred Congregation, that Bible Schools, supported by the funds of the Catholics, have been established in almost every part of Ireland, in which, under the pretence of charity, the inexperience of both sexes, but particularly peasants and paupers, are allured by the blandishments, and even gifts of the masters, and infected with the fatal poison of depraved doctrines. It is further stated, that the directors of these schools are, generally speaking, Methodists, who introduce Bibles, translated into English by 'the Bible Society,' and abounding in errors; with the sole view of seducing the youth, and entirely eradicating from their minds the truths of the orthodox faith.

"Under these circumstances, your lordship already perceives with what solicitude and attention pastors are bound to watch and carefully protect their flock from the 'snares of wolves, who come in the clothing of sheep.' If the pastors sleep, the enemy will quickly creep in by stealth, and sow the tares: soon will the tares be seen growing among the wheat, and choke it.

"Every possible exertion must, therefore, be made to keep the youth away from these destructive schools; to warn parents against suffering their children, on any account whatever, to be led into error. But, for the purpose of escaping the 'snares' of the adversaries, no plan seems more appropriate than that of establishing schools, wherein salutary instructions may be imparted to paupers and illiterate country persons.

"In the name, then, of the bowels of our Lord Jesus Christ, we exhort and beseech your lordship to guard your flock with diligence and all due discretion from those who are in the habit of thrusting themselves insidiously into the fold of Christ, in order thereby to lead the unwary sheep astray: and mindful of the forewarning of Peter the Apostle, given in these words, namely—'There shall be also lying masters among you, who shall bring in sects of perdition.' (2 Pet. ii. 1) do you labour with all your might, to keep the orthodox youth from being corrupted by them—an object which will, I hope, be easily effected by the establishing of Catholic schools throughout your diocese. And, confidently trusting, that in a matter of such vast importance, your lordship

will, with unbounded zeal, endeavour to prevent the wheat from being choked by the tares, I pray the all-powerful omnipotent God to guard and preserve you safe many years—Your lordship's most obedient humble servant,

"F. CARDINAL FONTANA, Preb.  
C. M. MEDICINI, Secret. 1720."

#### SOCIETY FOR THE SUPPRESSION OF VICE.

The Committee state, that within the last four years they have been compelled, in order to preserve the public morals from contamination, to issue no less than eighty-five prosecutions against offenders of various descriptions, all of which have led to conviction, or to recognisances by the respective parties, that must prevent the repetition of similar crimes. They have checked the sale of toys and boxes, with abominable devices, which were imported in immense quantities from France and other countries. They have caused the whole stock in hand of some of the most shameless and abandoned traffickers in obscene ballads and prints, amounting to some thousands, to be seized, and have also destroyed no less than fifty expensive copper plates, from which impressions of the latter were from time to time supplied: and, lastly, they have been obliged to condign punishment that most notorious offender, Carille; who, notwithstanding repeated indictments brought against him, still persisted in the publication of works of the foulest sedition, and the most horrible blasphemy, that ever disgraced a free press, or outraged the principles and feelings of the British people.

The necessary expenses attending these measures have greatly exceeded the funds of the Society; but the Committee appeal, with confidence and success, to every man for assistance and support, who acknowledges the obligations of our holy religion, and who is a Christian, a patriot, or a father, desirous to preserve the morals of "the young men and daughters of our envied island" from that secret corruption, which pollutes the purest sources of domestic industry and opulence, and which the laws, in the ordinary administration, cannot reach.

Our readers are already aware of the subscriptions and donations received by the treasurer, Henry B. Esq., 37, Fleet-street; and by the secretary, Mr. George Prichard, 31, Strand.



**SOCIETY FOR THE RELIEF OF  
POOR PIOUS CLERGYMEN.**

The following are a few extracts from the letters received by the Society in the course of the last year. They afford ample proof of the necessity and utility of the institution.

1. "I am curate of \_\_\_\_\_, containing about two thousand persons, and about eight hundred attend Divine service; many of whom seem to be established in grace and sound doctrine.... My salary is no more than fifty-two pounds per annum. I have a wife and four children, the eldest of which is nine years old; and they are dependent on me for support and clothing. I likewise beg leave to state, that within the last two years my family have been so reduced us to be forced to seek the aid of the parish.... I am in debt to several persons, making in the whole a considerable sum. There is no house to my chapel; and having no furniture, I am under the necessity of living in furnished apartments. I have no private property of any kind whatever; and if the excellent society can do any thing for me, it will be most gratefully received."

2. "I have a wife and nine children; eight dependent upon me, and a curacy of fifty pounds per annum. .... I lost, last May, three head of cattle, value 20*l.* and upwards, and I have paid another 20*l.* for corn, to support my family. I cannot but admire the Lord's great care of me at that pinching period; and bowed down with urgent necessities, I can testify, from grateful experience, that I have been repeatedly extricated out of my difficulties, and my gloomy prospects have been dissipated by the beneficent and charitable aid of your benevolent society."

3. "Having been kindly advised to state my circumstances for the consideration of the Committee of your very important institution, I beg to send you the answers required.... My total income is twenty-five pounds per annum. I have \_\_\_\_\_ other certain or occasional source. I have a wife and one child; but owing to \_\_\_\_\_ contracted circumstances, I have \_\_\_\_\_ unable to do any thing for them for \_\_\_\_\_ quite \_\_\_\_\_ months; and, much to my \_\_\_\_\_ with her \_\_\_\_\_ has been obliged a congregation of \_\_\_\_\_ own friends. We have at one church, and from five to six hundred at the other. \_\_\_\_\_ from four to five hundred administered eight times. The sacrament is \_\_\_\_\_ in contemplation of \_\_\_\_\_ next in the year. It \_\_\_\_\_ school, which I have \_\_\_\_\_ build a national effected. We have a \_\_\_\_\_ doubt will be \_\_\_\_\_ and a Sunday school of a \_\_\_\_\_ charity school \_\_\_\_\_ hundred children."

4. "My whole income from \_\_\_\_\_ only twenty pounds per annum. \_\_\_\_\_ he church is \_\_\_\_\_ surplice fees, which do not \_\_\_\_\_ amount, with the \_\_\_\_\_ pounds per annum.... I \_\_\_\_\_ amount to five \_\_\_\_\_ have no other

income but the donations I receive from Messrs. \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_'s benefactions. I have a wife and six children, four of whom are dependent upon me for support.... If the worthy Committee should be pleased to grant my petition, and afford their kind assistance, great will be the consolation to me and my poor family; and I hope the help will be applied to the furtherance of the cause of Him, who 'though He was rich, yet for our sakes became poor.'

5. "I am the curate of \_\_\_\_\_ and \_\_\_\_\_, for each of which I receive a salary of sixty pounds, and I have no other source of income. It was my intention to establish a school; but I am now precluded from that by a most melancholy circumstance. My dear wife is now in a very distressing state.... she is a most pitiable object.... My family consists of six besides myself. I have to keep a horse, and pay about fifteen pounds per annum for taxes. Thus I am in great affliction, and I really know not how to go on any longer, without applying for the kind assistance of your benevolent society. I have in general large congregations, considering the size of the parishes. Most of the people appear glad to hear the preaching of the Gospel; but I fear there are but few who are seriously affected by it. I have two Sunday schools, which I superintend, and I hope some good is doing among the children."

6. "I beg leave to apply to the Society, and to state that I am at present in very distressed circumstances. I have a growing family; and though, together with the discharge of my parish duties, I teach the parish school, in order to procure a subsistence, the whole produce of my earnings does not exceed sixty pounds.... I have a wife and four children. The congregation consists of about 400, and the communicants about 200."

7. "Having been appointed to the curacy of \_\_\_\_\_, stipend fifty pounds per year.... I am much distressed as to my temporal circumstances. I have a wife and four children, who are totally dependent on me for their maintenance; and \_\_\_\_\_ It is the will of my gracious Father to \_\_\_\_\_ able me, I should be particularly happy giving the two eldest a little country education. I have a twelvemonth's rent unpaid, which is ten pounds, and my landlord insists upon immediate payment; but I am at a loss to know where to turn my dejected face.... I solemnly assure you, I have all my life observed the strictest economy; and \_\_\_\_\_ that should you condescend to vote me a small relief, I shall endeavour to use it to the glory of God, and the comfort of my poor family."

## VIEW OF PUBLIC AFFAIRS.

## FOREIGN.

THE calamitous occurrences of the last month have come so thickly upon us, as to preclude more than a transient mention.

France is again threatened with some of the troubles from which, we had hoped, she was beginning to emerge. The duke de Berri, the nephew of the king and heir presumptive to the throne, was assassinated on leaving the Opera-house on Sunday (*Sunday!*) the 13th February. The motives which led to this inhuman deed are not yet very clearly ascertained. The assassin at first persisted in asserting that he had no accomplices in his crime; and that the deed was prompted by his own personal hatred of the Bourbon race, for the injuries they had inflicted on France, and his desire to rid France of their yoke. Subsequent examinations have, however, given reason for apprehending that this assassination may have been the effect of an extensive plot. Nothing certain, however, is known on the subject. In the mean time, the count de Cazes, the prime minister of France, has been assailed with such vehemence by what is called the ultra royalist party, as having, by his line of policy, paved the way for this assassination, that he has been induced to withdraw from office. He had been confined to his house, for some time, by serious indisposition; and this is assigned, in the royal ordonnance, as the cause of his resignation, although there is little doubt that this is only the ostensible motive. The king, however, in order to testify his own unabated confidence in this minister, has created him a duke, and has appointed him ambassador to England to bear the condolence of the French king, on the death of George III. in the room of the duke de Richelieu, who had been charged with this mission, but who is now appointed to the post of prime minister, vacated by M. de Cazes. We cannot pretend to disentangle the present maze of French politics, or assign motives either for the ministerial changes which are taking place, or for the sad catastrophe which appears more immediately to have led to them. Time will, doubtless, throw light on both. In the mean time, laws have been proposed for placing the periodical press under more severe restraints, under an idea

that its excessive freedom has brought about the late calamity; and for altering the present mode of electing the chamber of deputies, so as to render it somewhat more aristocratical in its texture.

Though nearly a month has elapsed since the arrival of the intelligence of an extensive insurrectionary movement in the Spanish army collected at Cádiz, with a view to its embarkation for South America, we are still without any authentic details respecting the state and progress of the insurrection. Every avenue of intelligence appears to have been carefully blocked up by the vigilance of the Spanish government. The insurrection, however, is certainly very formidable, though, as yet, it seems to have been entirely military, and to have embraced a part only, though, without doubt, a very considerable part, of the army. A royalist force has been drawn together under General Freyer, and is said to have approached the insurgent army now stationed—their friends say *entrenched*, their enemies *blockaded*—in the Isle de Leon, a short distance from Cádiz. Whatever may be the issue of these movements, as it respects the parties immediately engaged in them, we may confidently predict very beneficial effects to arise from them to the cause of South American Independence.

## DOMESTIC.

We now turn homewards, not to announce what all our readers full well know, but to lament with them over the tomb of our revered Sovereign, who resigned his earthly crown, we trust, for a crown of righteousness and eternal glory, at thirty-five minutes past eight in the evening of January 29, 1820. The occurrence had been long anticipated, and, under all the circumstances of the case, was, to himself at least, we would trust, a really "happy release." The circumstance of the Duke of Kent lying dead at the time, added greatly to the general sympathy.—Truly death has reaped a fearful harvest within our palaces! No age, no sex has escaped. The Princess Charlotte, in the bloom of youth, two royal infants, the Duke of Kent in the vigour of unexhausted manhood, and our revered King and Queen in the feebleness of old age, have all been swept away within little more than two years; and have left

a lesson which we trust may not speedily be forgotten, of the uncertainty of all human expectations, the impotence of rank, the vanity of riches, the precariousness of youth and health, the feebleness of manhood, and the importance, to all classes and all ages, of preparing to meet their God, and making the salvation of their soul their chief object of anxiety in this fleeting and probationary world.

The close of one reign, and the commencement of another, seem naturally to invite us to consider the Divine claims on our gratitude for the past, and to reflect upon some of the lessons which it becomes us to learn for the future.

With regard to the former of these points, we are inclined to place in the foremost ground the personal character of our late revered monarch. In every country, the character of the Sovereign moulds, to a considerable extent, that of the people; and it is impossible that the late king could have swayed the sceptre of these realms for nearly sixty years, during which period he saw two successive generations grow up around him, emulous to obtain his favour, and to imitate his example, without having, to a considerable extent, given a tone to the opinions and manners of the age. A variety of anecdotes have been fondly related, to illustrate his virtuous qualities. We shall not think it necessary to transcribe these at present, especially as, by means of the newspapers, they are now very generally known throughout the kingdom. It is pleasing to observe, that most of these traits of personal history have reflected credit on his moral and religious character; and the anxiety with which they have been collected, and the avidity with which they have been perused, at once mark the moral feeling of the country, and prove it to be the true policy, if there were no higher obligation, of a British Sovereign to cultivate habits of Christian piety and virtue. It will long be remembered, to the praise of our deceased Monarch, and for the edification of posterity, that one feature which particularly endeared him to his subjects, and which has called forth so warmly their eulogium and their regrets, was his attention to the external duties of religion.

The late King was not one of those characters who will shine emblazoned in the page of history for exploits of arms or projects of ambition. His

was a milder radiance than that of the conqueror. He peculiarly excelled in the virtues which have been considered as characterizing a British gentleman. His affection and virtuous anxiety as a father; his tenderness and fidelity as a husband; his temperance in the gratifications of the table; his abstinence from the giddy dissipations of a court; his punctuality and dispatch in all affairs of business; his exemplary regularity in his hours and his habits;—these and other equally valuable, though unostentatious, qualities, have been often and justly eulogized. His amusements were as simple as those of a private individual: he asked for no expensive gratifications, and much less did he copy the evil example which prevailed at some of the courts of Europe at his accession, and which ultimately led the way for the downfall of a neighbouring kingdom. Music, agriculture, and active exercise, were his favourite recreations; and he appears never to have been more happy than when unbending from the cares of state in the domestic repose of his family. That he was not deficient in personal courage was proved on numerous occasions, particularly when attempts were made to take his life. His inflexible conscientiousness of principle led him more than once to oppose, and with success, the earnest solicitations of his advisers, when he thought that their plans interfered with the welfare of his subjects, or his own oath and duty as king. Yet no man bore his faculties more meekly, and his humility and condescension endeared him to all with whom he had occasion to converse. As he was conscientious himself, he respected the rights of conscience in others; and was remarkable for his laudable anxiety to maintain the civil and religious privileges of his subjects. He adhered faithfully to his pledge that no person in his dominions should suffer persecution for conscience' sake. Though a warm advocate for the Established Church himself, he lived and died beloved by his Dissenting and Roman Catholic subjects not less than by the members of his own church; and, by his example and conduct, he doubtless had a great share in maintaining a degree of comparative pacification among different religious sects; previously, perhaps, unknown in this country. He was a truly patriotic king: his love for his country was conspicuous in all his conduct, public

and private, and he enjoyed in return the richest reward which a British Monarch can require—the affections of a free and loyal people. At the time of the French Revolution, and when many of his misguided subjects were desiring a similar convulsion at home, he has been known to weep over their infatuation, and to say that it was not for his own sake, but for theirs, that he felt so deeply affected at their conduct.

His devotional habits heightened and adorned his other qualities. It would be difficult, in the whole course of British history, to find a sovereign who shewed more profound veneration for religion, or greater regularity and ardour in his attendance upon the public ministrations of the church. He is stated to have been much attached to the writings of some of our best divines; and his general conduct shewed how sincerely he venerated Him who is the King of kings and Lord of lords. It would be superfluous to collect particular incidents illustrative of this point, when his whole life, and especially his humble behaviour and earnest devotion in public worship, were a constant commentary upon the state of his mind approaching his Creator. He appears to have been also a firm believer in the Divinity of our Lord, and in the necessity and merits of his all-sufficient Atonement.

Surely, then, the personal character of such a Monarch is a powerful claim on our gratitude to God. By his influence, and that of his revered queen, the British court became the purest in Europe. Our very satyrists could find nothing worse to say than that his Majesty was too pious to be a king, and too virtuous to lead a court.

The prolongation of his life was also a blessing of considerable magnitude. He lived through and survived a period of unexampled peril to all our most cherished institutions, civil and ecclesiastical; and, by his influence, contributed greatly to the internal securities of this country, while almost every other European power was shaken to its foundation. When we look back at the events of his reign, we cannot but fear that there were periods in which his demise might have produced very dangerous consequences. The change of power, especially in turbulent times, is always more or less hazardous. We have, therefore, reason to bless God for his late Majesty's protracted reign, and that his sceptre has been peaceably transmitted

to his successor. In this view, even the painful circumstances which rendered the late King, for several of his last years, unable to conduct in person the affairs of the country, may not have been without their use in smoothing the way for a new reign. The crown has in consequence devolved upon one already accustomed to hold the reins of government, and who actually held them at the time, and whose line of policy had previously been chosen and acted upon. The gracious providence of God has thus relieved us from the apprehension of those hazards and changes to which a new reign so often gives rise, and which the annals of our own country prove to have been often productive of fatal consequences.

Nor are these the only claims upon our gratitude to Him by whom kings reign and princes decree justice. It is true, that there have been wars and discords; and that our sins as a nation have justly provoked, in many instances, the wrath of God against us: yet, amidst all, we may pronounce the late reign eminently auspicious. Our commerce has been increased, our territories have been extended, and our rank among the nations of the earth raised to a pitch of unexampled elevation. Our court has been conspicuous for its comparative morality, and the nation at large for their increased attention to the duties of religion. The benefits of education have been far more widely diffused; and it deserves remark, that their late Majesties were among the earliest patrons of a more extended education of the poor, especially in the case of Sunday schools. The progress of benevolent exertion of every kind has been also very great; and there was scarcely any species of charity that did not derive countenance from the crown. An increased attention to the privileges and comforts of the subject has been also very conspicuous. The unrivalled purity and impartiality of our public tribunals, caused no doubt, in a considerable measure, by the judges being rendered independent of the crown, deserves a large share of national gratitude to God; in connexion with which, it may be mentioned, that during the late reign, fewer persons have suffered capital punishment for offences against the state, than perhaps was ever the case in a like period of our history. Other topics, such as the improved moral character of our army and navy, and the preservation of these

realms from invasion, when almost all others were exposed to that evil, if not subjected also to conquest, deserve our humble acknowledgments to the Author of all good. The abolition of the slave-trade, and the efforts to extend Christianity throughout the world, are also among our many motives to thankfulness. And, to add but one instance more, the improved character of our clergy, and the increase of genuine religion in the church, are blessings which justly demand, that the long reign which has now closed, should not be forgotten in the annals of a grateful country.

With regard to our duties to the royal successor, we think it highly important, in times like these, to impress the obligation of transferring our allegiance with true loyalty and sincerity of heart. The duties of the Christian to constituted authorities do not waver with every breath of popular applause or dislike. "By me kings reign." Our duty to our sovereign is founded upon our duty to God. A sense of this duty will prevent our indulging a captious and discontented spirit, or transferring the petty scandal of private life into our public conduct, as men and Christians. We need scarcely urge the apostolic duty of praying for our monarch, especially at a time like the present.—The first month of the new reign has not been calculated to increase our envy for the honours of a crown. The severe illness of the king, at the very time when his father and brother lay unburied, was a monitory lesson to himself, and to us all, of the frailness of the tenure by which

we hold every earthly enjoyment. To add to this, a question has occurred, deeply affecting his domestic happiness. This question is said to have been for the present laid at rest by the determination of ministers not to bring forward the subject in a judicial form, and the king has acquiesced in this determination.—To complete the occurrences of the month, a plot has been discovered, having for its alleged object the assassination of all the cabinet ministers. Nine of the conspirators were seized armed, in an obscure apartment, near the Edgeware-road, in the north-west extremity of London, after a desperate resistance, in which one of the officers was killed, and several were wounded. Thistlewood, who struck the fatal blow, and who is regarded as the ringleader, escaped, but was seized the next day; and several more have since been apprehended. But, late as it now is in the month, it will be impossible for us to add any farther details to this brief notice of the providential defeat of a most alarming conspiracy, which might have produced results of the most disastrous kind.

Surely, under circumstances like these, the duty of every Christian is clear; and the ensuing election will give a favourable opportunity of practising this duty, by selecting men who are neither the tools of a faction, nor mere aspirants for the honours or emoluments of office, but who have given, or are willing to give, adequate pledges of unshaken loyalty, combined with a conscientious zeal for the religion, morals, and public welfare of their country.

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## ANSWERS TO CORRESPONDENTS.

T. Y. S. was too late for our present Number, but will appear in the next; as will also the *Obituaries of Col. Trotter, of Palamcottah, and J. M. Wallace, Esq. of New Jersey.*

We fully agree with *AMICUS* in his censure of the language of certain Advertisements, and have repeatedly expressed our opinion on this very point.

E. J. V. P.; S. E. R.; *CREDENS*; *AN INQUIRING CHRISTIAN*; J. B. O. C.; and *IMPARTIAL*, are under consideration.

We can give no pledge to A. B. C. till we see his papers.

The letter of *the Curates' Committee* did not reach us till after the date mentioned for the return of their paper. We await their further directions.

We are glad to find that we were mistaken as to the drift of *PHILOXENUS's* letter; which, he states, was not to deny "the ineffable union of Deity with the human soul of the Mediator," but only to guard against "what in the fifth century would have been condemned as the Eutychian heresy."

We are much obliged to H., but have been somewhat afraid of wearying our readers with too much even on an interesting subject. We have not, however, forgotten this or his more recent paper.

A *CLERGYMAN OF THE CHURCH OF ENGLAND*, in his censure upon the management of briefs, should not be angry with us respecting them. We are totally at a loss to know upon what grounds his supposition of our being so perfectly satisfied with the present system.

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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

IF you deem the following remarks on Family Prayer, written originally for a friend, worthy of insertion in your pages, I shall be glad if they meet the eye of any who, living in the habitual neglect of the duty of which they treat, may be induced to bestow upon them a practical attention. The very heathens had their *penates*, and *household gods*; yet many a family of professed Christians will not blush to avow, in the words of the Roman historian, "*Nobis larem familiarem nullum!*" No altar! no priest! no sacrifice! A divine of the last century observed, that a family without prayer is, like a house without a roof, exposed to every storm. Would that this paper might, under the Divine blessing, induce even one such family to institute this hallowed rite; and should "the rains descend, and the winds beat upon that house," may they find that the favour of the God whom they worship is their protection in every storm!

H.

FAMILY PRAYER may be regarded as a kind of *supplementary* service. It occupies a place between public worship and private devotion. The latter is too special and particular, the former too general, to meet the exigencies of social and domestic life. In private, we unbosom our inmost souls to our Father which seeth in secret; and when no eye is fixed upon us but his, and no ear but his is open to our accents, we disclose difficulties and temptations, hopes and fears,

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with which we desire none but our Maker and ourselves to be acquainted. In the house of God an assembled district unite in acknowledging their common wants and imploring general blessings. And though we ought to rejoice in the provision made for our devotion by the wisdom and piety of our Reformers, in the use of a pure and simple, but sublime ritual, which applies to some of the most retiring feelings of the heart, while it grasps, in its comprehensive range, the state and condition of *the world*, it is obvious that some intermediate link is needed, suited to the scenes and events which form the history of each *family* in this great assemblage. Some altar should be set up without the precincts both of the temple and the chamber, to be periodically approached by the members of each social circle, where their united spiritual concerns may be transacted with the Universal Parent in heaven, the God and Father of all the families of the earth.

I propose to consider the obligation, the privilege, and the advantages of family devotion.

1. With regard to the obligation, it has been commanded by God himself, if not expressly, yet, at least, by implication so strong that it is next to impossible to entertain a doubt of his will respecting it.—What means, otherwise, the commendation bestowed upon that patriarch who might well be regarded as a model to every parent in respect to family religion—"I know him, that he will command his *children* and his *household* after him, and they shall keep justice

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and judgment?" What mean else those injunctions to the children of Israel to speak of the statutes of God, and to explain his ordinances to their offspring as they walked by the way, or sat in their house, as they lay down, and as they rose up, to the intent that they might not forget the works of God, but teach their children the same? Do we not read also of fury to be poured out on the families that call not on God's name\*? And is there not, likewise, a most encouraging promise made to social prayer? "Wherever two or three," the smallest possible number to compose a family, "are met in my name, there am I in the midst of them."

The duty is, in fact, so reasonable and so co-incident with the general injunctions of Scripture, that it seems to need no express appointment.

2. It is a *privilege* as well as a *duty*.—It has been truly remarked, that "the aged and the young, the parent and the child, the master and the servant, on their knees before the God of heaven, and in the presence of each other, forgetting, for a while, the one his inferiority, the other his preeminence, and only remembering so much of their mutual relation to each other as may unite them more closely in

\* This and the preceding texts must not, perhaps, be pressed as literally inculcating that stated service which we are accustomed to denominate Family Prayer. But their general import bears fairly and strongly on the point. The religious instructions and exhortations of Abraham and of every pious Israelite in his family, would doubtless take something of a regular form; and though the expression "*families that call not upon my name*" is primarily only a periphrasis to describe the idolatrous nations, yet the specific fact mentioned serves to indicate that the families of true believers are such as *do* call upon the name of God generally, and doubtless, among other ways, in stated family devotion, consisting of reading and instruction, of prayer and praise.

supplication to their common Father; such a group and such an occasion must kindle zeal in the most languid bosom, and communicate warmth and spirit to the coldest heart." Like the chamber of the dying Christian, this scene is "privileged beyond the common walks of life." The Most High will not disdain to visit such a habitation. "I will dwell in them, and walk in them; and they shall be my people, and I will be their God." "Them that honour me, I will honour." And surely the children of such a family will not lose their portion of the hereditary blessing. "Their sons shall grow up as the young plants, and their daughters be like the polished corners of the temple."

3. But the *advantages* of this venerable custom deserve to be more fully stated.—Most of them may be comprised under religious instruction—domestic government—family union—and public peace.

That it is the duty of the Christian to convey *religious instruction* to the several members of his household, cannot admit of a doubt. And surely no general medium of communication for this purpose can be selected with a greater probability of success, than family worship. The perusal of the Scriptures should, of course, form a conspicuous part of this duty, and probably, as far as is practicable and expedient, in a regular series and order. An opportunity is thus afforded for those of a family who have little leisure, and, perhaps, less ability or inclination, to read for themselves, to acquire a familiarity with the general tenor of the word of God, parts (and but parts) of which they hear explained from the pulpit. There is something so gentle, so free from embarrassments, and yet so forcible, in these daily lessons, when suitably conducted, that the duller understanding, we might hope, would at length be penetrated, and the hardest heart softened.

A second advantage was the fa-

cility afforded by it in *domestic government*.—It tends to impose a constant check on the bad passions which may be ready to arise in any individual of the household! The instruction thus daily afforded to the members of the family respecting their relative duties and responsibilities, will, under the blessing of God, closely connect itself with the suppression of sinful desires and vain purposes! It will tend to bridle frivolous conversation, to sober the excesses of intemperate mirth, to smooth down the roughnesses of temper, and to banish whatever is morose and gloomy from every brow! Such, at least, is its tendency as far as its beneficial effects come into due operation. And with what ease may a parent or master govern where children and servants approve the command as reasonable, and have learned and loved to obey—not as unto man, but unto God!

Another benefit resulting from this duty was its tendency to *unite* the various members of a family, and to inspire mutual confidence and love. Religion, which is confessedly the best bond of union in larger communities, is likewise so among the individuals of more confined circles. A degree of friendship is almost necessarily generated by this daily assembling of the members of a well-regulated household—brothers and sisters, domestics and visitors—independently of those frequent allusions which occur in reading the Scriptures and addressing our great common Parent, to the community of their wants, and hopes, and joys.

Nil caritate mutua fratrum, nihil  
 Jucundius concordia;  
 Non aura snavis balsami quum funditur  
 Aronis in sacrum caput;  
 Non ros tenella gemmulis argenteis  
 Pingens Sionis gramina,  
 Aut verna dulci inebrians uelagine  
 Hermonis intonsi juga.

But effects like these will be ultimately felt beyond the limits of the private circle; for “parents,

magistrates, senators, ministers of religion, were once children in a family.” And where shall such hopeful subjects be nurtured for the state as in a religious and well ordered household? Where can loyal obedience be better learned towards that authority which is as the parent of the people, than in a scene in which the parent is acting in the spirit of a mild monarch? And how can insubordination among that great class of the community, the servants of families, be better checked than by plain and affectionate instruction in their duties, combined with the powerful persuasive of a Christian example.

It has been justly observed, that “Many call for church-reformation and state-reformation, who yet are the troublers of the times themselves, and will not reform one little family. If men would agree in a holy education of their servants and children, church and state would soon be reformed. The efforts of the Christian minister would thus be essentially seconded; for children and servants judge of things, not from what one man says to them one day in a week, but from what every person is saying every day.”

So forcibly do these considerations strike my mind, that I cannot but adopt the sentiment, that “if the existence of God and the immortality of man were equivocal, if death and judgment, heaven and hell, were as doubtful as they are sure, yet family worship would possess such recommendations as no prudent man would think it wise to oppose; and finding the order and integrity, the submission and the good will, the fidelity of servants, the love of children, and the union of all springing from this duty, we should still be gainers by assembling our families for the offices of prayer and praise, though it were even ascertained that prayer should be fruitless, and praise superfluous.”

In concluding this paper, it may



be well to advert to some of the examples of the wisest and best of men, in support and illustration of the duty of cherishing family religion. We have before mentioned the case of Abraham. Of Moses it is recorded that he was faithful in all his house; and his illustrious successor expressed *his* determination in the memorable resolution, "As for me, and my house, we will serve the Lord." Of Cornelius, it is declared, that "he feared God, with all his house, and prayed to God alway." I might also mention Elkanah and Hannah, Zachariah and Elizabeth, and that interesting family in whose house the Saviour himself often abode; for "he loved Mary and her sister, and Lazarus;" though, perhaps, in several of these examples, the duty arises, rather by way of inference, than expressly from what is recorded.

To pass over the accounts given of the domestic worship of the primitive Christians, and to descend more immediately to modern times, it may be observed, that some of the most excellent men amongst the laity, as well as the clergy, have testified their opinion of the importance of family devotion, by their own observance of the duty.

In Burnet's Life of Sir Matthew Hale, we find this passage: "He used constantly to worship God in *his family*, performing it always himself, if there was no clergyman present."

The biographer of Burnet himself remarks of *him*—"He was an early riser: private meditation occupied the first two hours and the last half hour of the day. His first and last appearance to his family was at their morning and evening prayers, which were always performed by himself, though his chaplains were present. He drank his tea in company with his children, and took that opportunity of instructing them in religion. He went through the Old and New Testament with them three times,

giving his own comment upon it for an hour every morning."

In the life of that simple-hearted and contented, I had almost said *innocent* man, Izaak Walton, there is an interesting account of the domestic devotions of Mr. Nicholas Farrer; and, in the life of his contemporary, George Herbert, a similar testimony is borne to *his* habits of social worship. "His constant public prayers did never make him to neglect his own private devotions, nor those prayers that he thought himself bound to perform *with his family*, which were always a set form, and not long, and he did always conclude them with that collect which the Church had appointed for the day or week. Thus he made every day's sanctity a step towards that kingdom where impurity cannot enter."

To approach nearer our own day, I would glance at the mention made of the habits of the late Mr. Bacon, a name familiar to every lover of the fine arts. His biographer, Mr. Cecil, states, that "he was a bright example to his family and to the world. Religion, with him, was not the Sunday garb of a formalist. Occupied with business, exalted by favour, and tempted with wealth, religion was still his grand concern. Animated by this, his family dwelt *in a house of daily prayer and spiritual instruction*."

The plans of his biographer were much the same. "In his family-worship, the Scripture was read in course by one of his children. While the passage was reading, he frequently interspersed short, pithy, and instructive remarks, in the most easy and familiar manner. Of his prayers," continues the narrator, "I can only say that I never did, nor do I ever expect to hear any thing like them in simplicity, unction, and devotion, and in that filial fear, affection, and reverence which bespoke much of that nearness and close friendship with God, which he often expressed as the high privilege of a Christian. While his

prayers comprehended much, both in their matter and manner, they were always short. He aimed to make his family worship useful, without becoming irksome; latterly, they were often alarming as well as edifying, as he appeared rapidly maturing for that world where prayer is exchanged for endless praise."

In Dr. Henderson's Account of his Travels in Iceland, several sketches, of no mean interest, are drawn of the domestic worship of the islanders. In Vol. II. p. 124. he describes the Sysselman, of Skard, collecting his family and leading their hallowed exercises with a life and energy which few, even of the clergy, would surpass. In p. 24, of the same volume, he details another scene at Stadarhraun, in a family of eight individuals, assembled round their coarse wooden table, when several appropriate Psalms were sung in a very lively manner, after which a solemn and impressive prayer was offered up; all the females placing their hands flat on their faces, so as entirely to cover their eyes. "The joy," he adds, "which beamed from their countenances, at the conclusion of the service, discovered plainly the increase of happiness derived from their renewed approach to the Fountain of Bliss."

But there are two passages in the first volume so truly interesting, that, as some of your readers may not be in possession of the work, I must quote them.

"The exercise of domestic worship is attended to in almost every family in Iceland, from Michaelmas to Easter. During the summer months, the family are so scattered and the time of their returning from their various employments so different, that it is almost impossible for them to worship God in a collective capacity; yet there are many families whose piety is more lively and zealous, that make conscience of it the whole year round.

"One day I strolled up a rising ground behind the factory, and,

falling in with a dry and sheltered spot, I lay down on the grass. While my thoughts were engaged with some of the Psalms, I heard the notes of harmony behind; the which, on turning about, I found proceeded from a cottage at a little distance to the left. The inhabitants, consisting of two families, had collected together for the exercise of social worship, and were sending up the melody of praise to the God of salvation.—This practice is universal in the island on the Sabbath-day. When there is no public service, the members of each family (or where there are more families than one they combine) join in singing several hymns, read the Gospel and Epistle for the day, a prayer or two, and one of Vidalin's Sermons. Where the Bible exists, it is brought forward, and several chapters of it are read by the young people in the family."

This is the first account which this Christian traveller gives of these simple people. The other passage is at the close of his description of their mode of spending their long evenings. P. 368: "At the conclusion of the evening labours, the family join in singing a Psalm or two; after which a chapter from some book of devotion is read, if the family be not in possession of a Bible; but where this sacred Book exists, it is preferred to every other. A prayer is also read by the head of the family, and the exercise concludes with a Psalm. Their morning devotions are conducted in a similar manner at the lamp. When the Icelander awakes, he does not salute any person, but hastens to the door, and, lifting up his eyes towards heaven, adores Him who made the heavens and the earth, the Author and Preserver of his being, the Source of every blessing. He then returns into the house, and salutes every one he meets, with, 'God grant you a good day.'—This pious conduct of the Icelander, when viewed in connexion with the awful scenery that

surrounds him, is at once characteristic and delightful. It bears so strong a resemblance to the character and habits of the Scotch peasant, as drawn by the lively pencil of the author of the Shepherd's Calendar, that I cannot better express my own feelings than in his language. "I know," he observes, "of no scene so impressive as that of a family sequestered in a lone glen during the time of a winter storm. There they are left to the protection of Heaven, and they know and feel it. Throughout all the wild vicissitudes of nature, they have no hope of assistance from man, but are conversant with the Almighty alone. Before retiring to rest, the shepherd uniformly goes out to examine the state of the weather, (apt emblem of the faithful spiritual pastor; indeed, of every Christian parent), in order to make his report to the little dependent group within. Nothing is to be seen but the conflict of the elements, nor heard but the raving of the storm. Then they all kneel around him, while he recommends them to the protection of Heaven; and though their little hymn of praise can scarcely be heard even by themselves, as it mixes with the roar of the tempest, they never fail to rise from their devotions with their spirits cheered and their confidence renewed, and go to sleep with an exaltation of mind of which kings and conquerors have no share. Often have I been a sharer in such scenes, and never, even in my youngest years, without having my heart deeply impressed by the circumstances. There is a sublimity in the very idea. There we lived, as it were, inmates of the cloud and the storm, but we stood in a relationship to the Ruler of these, that neither time nor eternity can ever cancel. Woe to him that would weaken the bonds with which true Christianity connects us with Heaven and each other!" Of such a spectacle as this, is it too much to say,

"Angels might stoop from thrones in heaven to be  
Co-worshippers in such a family?"

But this is not a solitary instance, nor has the peculiar beauty of this national habit escaped the observation of the muse. The Poet of Scotland himself felt this to be one of his native country's chief and purest excellences. Is it necessary to mention "the Cotter's Saturday Night?" or have not Burns' lovely stanzas already hurried over the recollection, and brought full in view a family, in which

"Their cheerfu' supper done wi' serious face,

They round the ingle form a circle wide,  
The sire turns o'er wi' patriarchal grace,  
The big ha'-Bible — ance his father's pride.

His bonnet rev'rently is laid aside;  
His tyart haffe's wearing thin an' bare,  
Those strains that once did sweet in Zion glide,

He wales a portion with judicious care,  
And 'Let us worship God!' he says  
with solemn air."

"Then, kneeling down to heaven's eternal King,

The saint, the father, and the husband prays!"

But I stop. Your readers must be familiar with the remainder of these exquisite lines: and if any of them are still strangers to the pure delights of social prayer, let them condescend to learn them from an Ayrshire cotter.

Or, if poetical authority of a still higher stamp be sought for, I would point to what are, perhaps, two of the most beautiful and finely-conceived passages of Milton's incomparable *Paradise Lost*. In the former he thus speaks of our first parents, while as yet they were unconscious of sin, and therefore approached as nearly as possible, in all their social rites, to the Divine will:

"As soon as sacred light began to dawn  
In Eden on the humid flowers, that breathe'd  
Their morning incense, when all things that breathe

From the earth's great altar sent up silent praise  
 To the Creator, and his nostrils fill  
 With grateful smell, forth came the human pair  
 And join'd their vocal worship to the quire  
 Of creatures wanting voice!"

In the second they appear at their vespers.

"When at their shady lodge arriv'd,  
 both stood,  
 Both turn'd, and under open sky ador'd  
 The God that made both sky, air, earth,  
 and heav'n,  
 And starry pole. Thou also mad'st the night,  
 Maker Omnipotent! And Thou, the day  
 Which we, in our appointed work employ'd,  
 Have finish'd, happy in our mutual help  
 And mutual love, the crown of all our bliss  
 Ordain'd by Thee!"

Surely I need not say more in favour of a practice which, as we have seen, conduces to the piety and good order of families, to the discharge of relative duty, to the improvement of the young, to the morals of servants, and to the welfare of the community at large—a practice consonant to the will of God, and co-incident with the dictates of a well-informed judgment—a practice, moreover, adorned by the recorded examples both of primitive and of modern Christians in every station of life, from the very throne which *he* lately occupied whose loss we deplore, to the lowly cot of the pious peasant; nor need I add a syllable in proof how much it is to be wished that so pure and interesting a feature in the character of our ancestry should be universally discernible in our own.

mation of youth at its prime, and when glowing with health and vigor; and even death itself, terrible as it is at all times, is divested of its greatest horrors when it makes its approach in the gradual progress of old age; when it gently leads, not violently seizes, its victim, already matured for the sacrifice, and bending, as it were, its head to meet the stroke.

Of late years we have been called to learn many a salutary lesson of the shortness and uncertainty of life, not only from the ordinary but, from the most exalted ranks of mankind: and the annals of British royalty have furnished, within a short period, instances of mortality in every stage of human existence, from infancy to youth, from youth to manhood, and from manhood up to enfeebled and wasted old age.

Within ten years we have to record the removal of a *daughter*, the ornament of her sex, and the pattern in life of those Christian graces which shed a mild lustre upon her parting scene; and whose loss is said to have mainly contributed to extinguish the last ray of intelligence in her illustrious but too susceptible father. Then followed, though at a considerable interval, a *grand-daughter*, the pride and hope of the British nation, and of whom it has been beautifully said, "that the Deity, after having conducted her to an eminence, from whence she could survey the glories of empire as her own, Himself closed her eyes in death." One inevitable stroke cut asunder the thread of life to the mother and the infant, and felled

FAMILY SERMONS.\*—No. CXXXV.  
 Job v. 26.—"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season."

EVERY thing is beautiful in its season. We admire the playful ani-

\* Though some weeks have elapsed since the departure of our late revered

Sovereign, we do not think our readers will require an apology for our making that event the ground-work of a Family Sermon. It is an occurrence which has spoken forcibly to us all, and we should not feel satisfied if this department of our pages did not record a humble attempt to point out some of the lessons which the dispensation seems calculated to enforce.

at once the parent tree, and the scion just about to take root.

Next in the melancholy catalogue, we have to enumerate our late *venerable and lamented Queen*, who, while she may have lived long enough for fame, had not lived too long for usefulness; and who sustained to the last her high character for conjugal fidelity and affection, for courtly manners and virtuous decorum. And now we have been lately called to perform the last rites to our *aged and revered Monarch*, while yet the knell had scarcely ceased to sound for his *lamented son*, whose manly and benevolent character, and general habits, most nearly resembled his own. That princely son has been deposited in the silent tomb. The following week, his royal sire was removed in funereal state to the same dark abode; and a Christian and loyal people gave vent to their feelings by devoting to sacred meditation and prayer, that day which saw carried to the house appointed for all living, the mortal remains of one who was not less distinguished for his magnanimity and justice as a sovereign, than for his piety and humility as a Christian. But however distressing the stroke which assembled us together on that day, it came to us freed from many aggravations which might have attended it, had it fallen at an earlier period. We are not now called to lament over life cut short in the prime and vigor of usefulness, like the fig-tree that withered before it be grown up; or to bewail the loss of a man in his old age, smoothly descending into the grave in peace, and rising up without a struggle, and exemplifying in a happy degree the promise of the Lord, "Thou shalt come to thy grave in a good old age, like as a shock of corn that ripeneth in his season." The words were originally spoken in his conference with the elders, the subject of his multitudes must therefore be understood with many qualifications, though strikingly applicable to that early

patriarch—of whom it is reported, that "the Lord blessed his latter end more than his beginning," and that he died when old and full of days, and cheered by the sight of his numerous descendants, even to the fourth generation—yet they cannot be considered as generally true. Unmixed prosperity is seldom, at any age the lot of God's children: their Heavenly Parent knows too well the advantages of affliction, to withhold that loving correction which is intended to make them great; at the same time that he nicely adapts the trial to their acquired strength, or "makes a way for their escape that they may be able to bear it." But if ever the assertion of the text receives a full accomplishment, it must surely be in the case of those who, having humbly bowed to the discipline of their heavenly Teacher, have duly improved in the school of affliction. To them may be applied the words of the same speaker in another place, "Behold, happy is the man whom God correcteth:" or those of the Apostle to a similar effect, "Behold, we count them happy which endure." The sorrows that are borne well, that are received with meekness, and applied to the purposes of increased self-knowledge, and a progressive advancement in holiness, will infallibly end well: they will be accompanied by present alleviation—they will terminate in future joy—and "he that now goeth on his way weeping, yet bearing precious seed, shall doubtless come again with joy, bringing his sheaves with him." He that submits to bear the yoke in his youth, may reasonably expect, in one sense at least, to come to his grave in a good old age, to be adorned with a crown of righteousness, and to be gathered into the barn of the great husbandman, like a shock of corn ripe for the sickle, and in its proper season.

There is a *figurative* and a *literal* sense in which the words of the text may receive their fulfilment, both of which it will be my object

in the present discourse to explain and to apply to the case of the illustrious personage, whose departure from this transitory scene is, we would hope, but his entrance upon an eternal state of unfading honour and bliss.

And first, There is a *figurative* sense in which a man may come to his grave in a *full age*.

Life is not to be measured by the few or the many fleeting hours which may happen to compose the term of our mortal existence, but by the use to which it is applied; and that young person who shall have given the morning of his days to God, and whose "sun may have gone down at noon day," shall have lived longer than another who may have arrived at the longest age of man without attending to the concerns of his soul. That was not a mere fanciful distinction preserved on the ancient epitaph of a great man, which reported him to have died at an advanced old age, yet to have *lived* only the period of infancy. Accordingly that man may be said to have arrived at a full age, without reference to actual duration, who shall have rightly *conceived*, and rightly *followed* the grand object and end of his present being.

1st, He must rightly have conceived the object of his present being. If we take our opinions of life from the world, we should say that its object was to derive the greatest possible enjoyment from this short inch of our existence; but if we derive them from the infallible word of God, the true object of life is to prepare for eternity. A mistake then at this stage must be fatal, since it is clear that we cannot arrive at a fixed point by a road which runs in a contrary direction; and that men, the heirs of immortality, who shall live exclusively or chiefly for the objects of time, can no more answer the purposes of their being than a plant of Eden suddenly transferred from its original seat could flourish in a soil

which bears upon it the curse of barrenness. That man, therefore, can never arrive at the maturity, properly so called, of his being, who proposes to himself any inferior aim; who either spends his labour for nought, or does not rise to the level of his immortal hopes and prospects. If he is not actually to be compared to those tares which are fit only for burning, he is like corn blasted with mildew, stopt in its growth, and incapable of yielding seed to the sower, or bread to the reaper. Very different, however, is the case of the man who sees life in its true colours, and considers it as a season of probation, and a day of grace in which to secure the salvation of his soul. He will view himself as a fallen creature, exposed to the displeasure of God, and deriving from the first Adam a corrupt and sinful nature. He will perceive that the image of God, lost at the fall, must be regained ere man can be again admitted, as he once was in a state of innocence, to the beatific and heavenly vision. He will see that now is the time for mercy, and that now a remedy can be found in the blood of Christ from sin, that worst of all human evils; and that, as now is the day of salvation on the part of God, so it is the season for exertion on the part of man, the period in which he must become reconciled to God through Jesus Christ, and believe, and watch, and labour, and pray for his immortal welfare. With such a sober view of the true objects of life he will be little liable to be dazzled by its flattering splendours, to be attracted by its fading honours, to be overcome by its empty pleasures, or cheated by its lying vanities. From viewing the world and its votary as equally doomed to perish, he is not likely to cast in his lot or his fortunes with them; but having seen things by the light of God's word, and the clear shining of his Spirit, in their real dimensions, and conceived rightly of God as the Author of all our mer-

même d'être rassuré. Il lui fut impossible de proférer une parole; et Aurélie le regardant avec douceur : Vous avez vu ce matin Damoville ? lui dit-elle. Luzincour, confondu de ce début, ne répondit rien. Je trouve son procédé fort noble, poursuivit négligemment Aurélie; il vous a montré mon billet, et il soupçonnoit que vous étiez son rival. Il y a de la franchise et de la noblesse dans cette conduite. Aurélie s'arrêta comme si elle eût attendu une réponse : elle ne l'obtint pas. Luzincour fut au moment d'éclater, mais il se contint; et, ce premier mouvement passé, il se promit intérieurement de dissimuler son chagrin et son dépit. Il ne s'étoit jamais permis de confier à Aurélie ses véritables sentimens pour Damoville. Il imagina que s'il avoit la foiblesse de démentir sa générosité à cet égard, Aurélie n'attribueroit qu'à la jalousie tout ce qu'il pourroit dire; ainsi il prit la ferme résolution de se taire. Après un moment de silence.... Eh bien ! dit Aurélie; quand ferez-vous vos visites ? — Quelles visites, madame ? — Vos visites de sollicitations aux académiciens.... Ah ! c'en est trop, madame, s'écria Luzincour hors de lui, de joindre la raillerie à tant de cruauté !.....

Écoutez-moi, Luzincour, reprit doucement Aurélie, écoutez-moi, et calmez-vous. Réfléchissez à ma situation ; la voici. J'aime la littérature, et j'ai pour la gloire une passion extraordinaire. Je suis décidée à deux choses, à me remarier et à n'épouser qu'un homme de lettres. Mais je veux encore n'épouser que celui qui aura le plus de mérite. De tous les gens de lettres à marier que je connois, il n'y a que vous et Damoville qui ayez une réputation qui puisse satisfaire ma vanité. Vous m'aimez l'un et l'autre : il s'agit donc de choisir entre vous. La passion ne m'aveugle point ; j'ai le libre usage de ma raison. Cependant, je vous l'avouerai sans détour, je sens bien au fond de mon cœur quelques mouvemens de préférence ; et si j'écoutois le penchant, il parleroit pour vous.... Qu'entends-je ! s'écria Luzincour ; Aurélie, se pourroit-il ?.... Rien n'est plus vrai, reprit Aurélie ; mais, ajouta-t-elle en souriant, vous n'en êtes pas plus avancé ; au contraire, je me méfie de mon cœur, je crains de ne pouvoir vous juger sans prévention, je me refuse. Ce ne sera point moi qui vous jugerai ; je m'en rapporte à quarante personnes les plus spirituelles de la nation, un *conseil*



cies; of himself as a dependant and sinful being, of Christ as his Saviour, and the Holy Ghost as his Comforter and Sanctifier; what can he do less than transfer these conceptions as ruling principles into his life, and go on to perfection; and from conceiving, proceed to pursue rightly the things which belong to his eternal peace?

2. The man then who comes to a full age pursues rightly, in the second place, the grand object of life. Inferior objects must necessarily engage, but they do not engross his attention; animal life must call for sustenance and support; but his true life is not that of sense but that of faith, and is "hid with Christ in God." This unites him to his heavenly Father, and proves at the same time the ground of his justification, and the animating and unceasing principle of a holy and spiritual course. Here he lives indeed, because he lives under the sunshine of that favour which is better than life, and in the exercise of those dispositions which are to be perpetuated eternally, though in some new and appropriate forms, in the world of spirits. He then truly lives, because delivered from the depressing weight of worldly cares, and set free from the entanglements of sin, and from either extreme of passion or indolence, his spirit is at liberty to seek and to find its proper rest in God; the animal is subdued to the spiritual nature; and while still confined in person within the range of this lower world, and chained down to its necessary occupations, his best affections yet speed their flight to holier and happier regions. It is no longer *he* that lives, but Christ that lives in him, and the life that he lives in the flesh, he lives by the faith of the Son of God, who gave himself for him. The seed of a progressive sanctification having been planted in his soul, a fruitful and ripened harvest has sprung up from it: it has appeared first in the blade, then in the ear; and at

whatever time death may have been commissioned to put in his sickle, he has found "the full corn in the ear." The believer has arrived at his full age; because, whatever be the term of his natural life, he has outstept in his feelings the boundaries which separate time from eternity, and is ripened into a meetness for the glorious and heavenly state. At whatever time his Lord shall come (and he cannot come unseasonably), he shall find him with his loins girded, his lamp burning, and himself like a servant "waiting for his Lord. He has arrived at his full age; for "blessed," adds the Saviour, "is that servant whom his lord when he cometh shall find watching."

Such being the *figurative* and most important sense in which a man may be said to come to his grave in a full age, I proceed now to notice shortly, a *literal* sense in which this expression may receive its accomplishment. Now this takes place, when the dispositions which imply the true life of the soul, its death unto sin, and its new birth unto righteousness, are exhibited through a lengthened term of years; and the natural life prolonged to a good old age becomes more nearly the measure of the spiritual; when these two flow on in graceful union together, and the promise of the Old Testament appears in the later stages of their progress, to have received its fulfilment: "With long life will I satisfy him, and shew him my salvation." Such was the case with Abraham, the father of the faithful; who, having long sojourned in a strange land, died in a good old age and full of years, in faith of that heavenly inheritance, of which the earthly Canaan was but a type and pledge. Such was the case with Jacob, who, preserved through the perils of a long life, and actually engaged in pronouncing a blessing upon his sons, exclaimed, "I have waited for thy salvation, O Lord." Such were Joshua and Hezekiah among the Old-Testament saints;

and such was good old Simeon, who though he had watched for the Consolation of Israel, until his bodily eyesight was almost gone, was yet content to die as soon as he had been permitted to see the infant Messiah, and indeed prayed for his dismissal: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." In these holy men the principle of life had reached its utmost limit; in both senses they had attained to a good old age, and descended as naturally into the grave, as the ripened fruit disengages itself by its own weight from the sustaining branch. And such is the promise of the text: "Thou shalt come to thy grave in a good old age, as a shock of corn cometh in in his season."

And now, to apply these remarks to the case of our late honoured and most beloved Monarch, between whom and the persons in question there may be traced several points of resemblance, and whose death may be considered rather as the burning out, than the forcible extinction of the taper—Judging of him by what he was in his moments of soundest reason and intelligence, I trust we are warranted in believing that he came to his full age in a *spiritual*, as well as natural sense, *because, though a king, he never forgot his dependance upon God.* It is not easy to dive into the interior of the human breast; but if a tree may be known by the fruits which it puts forth to view, we shall be able to trace, in the leading features of a reign remarkable both for its dangers and its deliverances, a constant recognition of *His* power, through whom alone "kings reign and princes decree justice." Who was foremost in seasons of calamity to propose, and himself to practise, humiliation before Almighty God? Who, in the returns of national prosperity, was first to disclaim any share in producing it, and to ascribe all the glory to the Divine interposition? It was the king and father of his people. Many who witness-

ed that august act of thanksgiving which followed upon his first restoration to health, have been swept away; and all who now remember it will, ere long, be numbered with the dead; but the act *itself* is engraved in the annals of the world—that the first in rank and in obligation was the first to return thanks to his Supreme Benefactor. And truly, the sight of a monarch advancing with a firm and steady pace, at the head of a devoted people, for the purpose of returning thanks to God, is one which will be represented in unfading colours to the imagination of a Christian people to the end of time. Surely had he died upon the spot, when he reached the cathedral of the Protestant world, we might have followed him in faith and hope without presumption, from the thanksgivings of the church on earth, to those of the church triumphant in heaven.

But perhaps it was the improvement of this very affliction which led to his longer continuance amongst us. He did not despise the chastening of the Lord. He heard the rod, and Him who had appointed it. He saw and traced the finger of goodness and mercy in the stroke, and therefore was permitted to preside over his people through many years of trouble, and rebuke, and blasphemy, in which, but for the hold he possessed on their affections, and the energy of his government, the horrors of revolution had probably overwhelmed the goodly fabric of our constitution in church and state. In answer to our prayers, he was preserved to a good old age, and guided, though unconsciously, the vessel of the state in safety through the storm which assailed it. I would say then, in summing up the character of our late revered and never to be forgotten Sovereign, that *as a king* he was ever disposed to postpone all selfish feeling to the interests of his subjects; that he was, mild and tolerant in his principles,

and firm in the maintenance of his own rights *only* when the infringement of them would have impaired that balance of the different orders of the state upon which the welfare of the whole depends; that, *as a man*, he was condescending in his manners, and benevolent in his actions—that he was an affectionate and judicious father—a faithful and devoted husband; that, *as a Christian*, he was a man of conscience and of prayer. Let his attendance on all the ordinances of the church—the devotions of his palace—and the prayer which he composed for himself on the day of his coronation, attest how zealously he worshipped God in private, as well as in public. England may possibly owe much of her prosperity to him, who doubtless often thought of his subjects when, perhaps, too many of them thought not of themselves—who prayed for them that prayed not for themselves. May I not add, that he was a nursing father to the church—the patron of piety at home and abroad, and himself an example of meekness, temperance, faith, and charity? Such numerous and consistent virtues, we may assume, could have proceeded but from one source; namely, a lively and stedfast faith in Christ our Saviour. Having been watered by Divine grace, and obtained their full ripeness in a lengthened life, they have, as we trust, been plucked only to be transplanted, and to flourish for ever in the paradise of God. Our late Sovereign has come to his grave in a good old age, and been gathered like a shock of corn in its proper season.

But to conclude this subject by a few remarks more immediately applicable to ourselves—If the blessings of the text be intimately connected with the improvement of affliction, if not absolutely suspended upon it, let us be careful to improve this solemn season of mourning to our own individual good, and, as far as our influence extends, to that of the nation.

As individuals, let us learn to make a right estimate of life. If death has no respect to persons, but the highest must in due time submit to his power, let us take care to answer the ends of life, that he may not surprise us when as yet not arrived at the maturity of the Christian life, without which we may be considered as dead while we live. The very *grant* of life demands its improvement: the very possession of reason and immortal powers implies that they should be employed for the noblest purposes. And what purpose so noble as the recovery of the soul from the guilt and dominion of sin, and its translation into the glorious liberty of the children of God? What distinction so great as to be united to our glorious Redeemer by a living faith; to die with him unto sin, and to live again unto righteousness—to be planted in the likeness of his death here, that we may be planted in the likeness of his resurrection hereafter? May we be enabled, by the Spirit of God, to learn this lesson from the present solemn visitation! May He fasten home upon our consciences an abiding conviction of the uncertainty of life, and the nearness of death—of the danger of delay—and the wisdom of beginning early to live for God, seeing there are only a few short years, perhaps only a few days, interposing between us and judgment! May we “work while it is called to-day; for the night cometh when no man can work!”

Lastly, As persons living under the shade of the mildest government in the world, let us not fail to express our sympathy and loyalty towards his present majesty, the illustrious and rightful heir to these kingdoms. Let us rally round that *throne* which has been consecrated by the piety of a long and revered life. Let us make every sacrifice, and use every effort to stop that tide of infidelity, which is as much opposed to the government of man as to that of God, and would involve

(if it could) both church and state in one common ruin. Let us pray that, as God has taken away our late king, a double portion of his spirit may rest upon his successor; that he may long be preserved as the noble head of a free and loyal people; that he may wield the sceptre of these realms with honour to himself and with advantage to his subjects, and not only preserve and improve the sources of our national prosperity, but, what is of yet far more importance, encourage and promote our progress in morality and true religion; that we may be a people serving God and working righteousness, and that after having fulfilled the duties of his lofty station, he may, late in life, exchange his earthly for a heavenly crown, which shall never fade. Amen.

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*To the Editor of the Christian Observer.*

AMONG the doxologies made use of in the Christian church, the following is the one usually selected by clergymen in concluding their sermons: "*Now to God the Father, God the Son, and God the Holy Ghost, three Persons and one God, be ascribed all praise, glory, &c.*" I am not aware by whom this doxology was composed, or when it was first admitted into the church. Its design is evidently to shew our belief in the Divinity of each of the Three Persons in the Godhead, in opposition to all false doctrines affecting this fundamental point. It, however, guards, with equal care, against the charge so unfairly made against the orthodox, that they believe in three Deities, by the addition of the words "Three Persons and one God." These words are essential to the correctness of the doxology. "Hear, O Israel, the Lord our God is one Lord." Yet they are very frequently omitted not only in parish churches, but even in our cathedrals and university pulpits. As the omission evidently arises only from inadvertence, it will be sufficient to turn

the attention of your clerical readers to the point, without dwelling upon it. It is plain, that if this clause be omitted, the doxology becomes not only Trinitarian but Tri-theistic, which certainly is not the intention of those who thus curtail it. Our old formularies are very correct and explicit upon such points; our Trinity churches are churches dedicated to "*The Holy and Undivided Trinity in Unity;*" and our creeds and articles, in an especial manner, teach us that while we believe in Three Divine Persons, we believe in one God. The impropriety of curtailing this doxology is, if possible, now greater than ever; as the opposers of the Divinity of our Lord, and of the Holy Spirit, do not scruple to urge the absurd charge of Polytheism against us. But "the Catholic faith is this; that we worship one God in Trinity, and Trinity in Unity;" and although "the Father is God, the Son is God, and the Holy Ghost is God," yet we believe that "there are not three Gods, but one God."

R. E. L.

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*To the Editor of the Christian Observer.*

YOUR correspondent QUÆRENS, in your last Number, has touched upon a very important subject, on which, as he requests further communications, he, perhaps, will not be displeased if I venture to suggest a few hints.

He begins with mentioning the great advantages which may be often derived by a clergyman causing a suitable number of his parishioners to meet together on some week day, for the purpose of strengthening the impression of the Sunday's devotions and instructions, by a more familiar exposition of Scripture than can be well introduced in the regular service. In large and scattered parishes, and especially among the poor, the advantages of the plan are very great, and I fully agree with Quærens, that *in fit hands and under proper*

regulations the practice is highly laudable. I add these qualifying terms for reasons which will be obvious to every person who has had occasion to observe the evil tendencies of the human heart, and to witness the obliquity and deterioration which are too apt to occur in the best designs.

There are, however, two or three points on which Quærens appears to labour under some misapprehension. He seems, in the first place, to take it for granted, that it is nearly immaterial, as respects ecclesiastical law and usage, whether the attendants on this extra service are convened in the church or elsewhere. I believe the law, strictly interpreted, is against him, and that the church or chapel is the only place legally recognized for such purposes. But the nature of the case has, in numerous instances, carried its own apology with it; and very few prelates, I imagine, would wish to interfere with a prudent clergyman for assembling twenty or thirty of his parishioners, for the purpose of familiar instruction and exhortation, in the course of the week, where the church is too distant to be reasonably accessible, or under other circumstances of urgency. Indeed, I have reason to believe that many of our prelates have not only sanctioned but applauded the diligence of those of their clergy who have thus sought out the poor of their flock, and have endeavoured to allure them to the fold of their Saviour. In preparing them for confirmation, and instructing them previously to the reception of the holy eucharist, the practice has often been found as beneficial as it is pastoral and primitive.

But Quærens asks whether, when this expository lecture is conducted in the church, it is allowable to abridge the usual service. Here, I think, no churchman can avoid deciding in the negative. The Act of Uniformity, and the whole spirit of our laws and ritual, are quite deci-

sive upon the subject. I could have wished that Quærens had been more explicit upon the nature of the alleged curtailments made in the service at the ordination to which he alludes; though, even if they were unauthorized, which, perhaps, on further inspection, it would appear they were not, the circumstance would not afford a sufficient plea for a private clergyman adopting a similar practice. The injunction of Queen Elizabeth, prefixed to the Second Book of Homilies, which Quærens mentions as a sanction for changing the appointed lesson, is wholly superseded by the Act of Uniformity. If your correspondent think otherwise, let him take counsel's opinion\* at Doctors' Commons, as many persons have done before him on this very question.

I am far from wishing to oppose the object of your correspondent's paper; but it is always most conducive to public benefit to place subjects of this kind in their true light. I have myself both experienced as an auditor, and witnessed as a pastor, the beneficial tendency of the practice in question, in my own and other country parishes; and it were much to be wished that some of the objections which at present exist upon the subject were removed.

#### RESPONDENS.

\* Strype, whose authority will not easily be controverted, says on this very subject: "Before this reformation of the lessons (Archbishop Parker's), it was recommended to the discretion of the ministers to change the chapters for some others more proper. For so it is in the Admonition to the ecclesiastical Ministers, set before the Second Book of Homilies. . . . But when the above-mentioned commissioners had altered the lessons, and made a new calendar and tables, directing the chapters to be read, *this liberty was no longer indulged to every private minister.*"

I only wish to set Quærens right as to the matter of fact; for I fully concur with him that it might possibly, on some occasions, be desirable to change a lesson, at least in the case of the Apocryphal ones, which it were, perhaps, well if we were rid of altogether.

To the Editor of the Christian Observer.

AMONG the difficulties which present themselves in the application of unfulfilled prophecy to contemporary or future events, may be mentioned the great uncertainty attending such conjectures. I call them conjectures, since, however probable they may appear, they are not among the things revealed for our guidance, and can only be inferred by a variety of remote deductions. In proof of this remark, permit me to present your readers with two modern interpretations of the celebrated prophecy in the 18th chapter of Isaiah. The first is one which is very frequently referred to in this country. The following passage from Dr. Buchanan's sermon before the Church Missionary Society, will place it in a clear light:—

"This prophecy," remarks that pious and learned divine, "which had been considered by some of the learned in this country, and first, I believe, by the late Bishop Horsley, as referring to these times, I proposed to the Jews in the East; who, after some deliberation, gave me the following explanation:—

"That the prophecy in this chapter relates to the restoration of the Jews to their own country. That the nation here addressed, by a kind compellation, 'O thou land,' was to send a message to the Jewish people, and this was to be a message of kindness.

"Inquiry was then made concerning the character and description of the nation which was to send a message of kindness to the Jewish people. The Jews stated these four particulars of its description:—

"1. That the place of the nation was beyond the rivers of Cush; that is, to the west of the Nile; for the prophet was on the east of the Nile when he delivered his prophecy.

"2. That it was a land 'shadowing with wings;' which signifies that it should be of great extent

and power, and capable of giving protection.

"3. That it was a maritime nation—sending ambassadors by sea in 'vessels of bulrushes;' a figure for light ships, not burdened with commerce, but light for dispatch; carrying merely the tidings of gladness: and that the ambassadors sent in them were messengers of peace. When I expressed some doubt as to the character of these ambassadors, we referred to the old Arabic translation of Isaiah, which happened to be at hand; where the word for ambassadors is rendered *prophets* or *preachers*.

"4. That the issue of this embassy would be the restoration of 'the people scattered and peeled to the Lord of Hosts in Zion:' and that, at the period when this should take place, there would be a shaking of the nations; for it is said, in the third verse, that God 'would lift up his ensign on the mountains, that all might see; and blow his trumpet, that all the inhabitants of the earth might hear.'

"When I endeavoured to shew that all these characters centered in GREAT BRITAIN, and that she was actually sending forth messengers at this time to all nations, the Jews were alarmed at their own interpretation."

Several other authors have insisted upon this application of the passage to Great Britain; and among others, Mr. Custance, in his "Popular Survey of the Reformation."

But what say our transatlantic friends? Will they willingly yield so high an honour to Great Britain?—In reply, I would refer to an ingenious pamphlet, some time since published at Albany, in America, and very little, if at all, known in this country. The work is entitled, "*Isaiah's Message to the American Nation. A new translation of Isaiah, chap. xviii. with Notes critical and explanatory; a remarkable Prophecy respecting the Restoration of the Jews, aided by the*

The following syllabus of contents will shew the nature of Mr. M'Donald's argument:—

"1. God calls aloud on the American nation: her situation and national characteristics described—sheltered under the out-spread wings of her own eagle—placed beyond the rivers of Cush, at that time the western boundary of Jewish geographical knowledge—sending ambassadors by sea and in vessels of reeds on the face of her own waters. 2. A commission given to her gospel-messengers, represented as qualified and prepared to carry her message to the dispersed of Jacob: his description of this people—scattered—plundered—subjected to terror in the extreme—of marvellous expectation—in deep oppression, whose country is in complete desolation. 3. A summons to all the inhabitants of the world, on seeing the standard unfurled, and hearing the sound of the trumpet to prepare and hasten to the battle of God. 4. Jehovah's private message to the prophet, stating the nature of his providential dispensation till the time of the battle. 5. A prophetic vision of the battle under the similitude of the destruction of a vineyard on the very eve of vintage. 6. A view of the field of battle, with the armies and their principal leader, abandoned unburied, to birds and beasts of prey. 7. The American nation, uniting with the friends of Christ of all nations, in presenting the Jews wonderfully changed, as an oblation to God of the first fruits of men, in Mount Zion."

I will not intrude on your pages with many extracts, to illustrate the mode in which Mr. M'Donald attempts to substantiate the various points of this resemblance. A few lines from his exposition of the first verse may suffice.

"*Land of the overshadowing wings.*] This is evidently designed, to point out a country, distinguished by the appendage of wings,

either literal or metaphorical. Persons and places, are frequently represented in Scripture by some of their appropriate qualities. Pharaoh, in allusion to the crocodile of his Nile is called the Dragon of the River. The princes of Moab are called Bulls of Bashan, on account of the distinguished breed of cattle that were reared in that noble district. Alexander of Macedon, from his nerve in exertion, from his caprice, and from the rapidity of his motions, guided more by love of fame than by thirst of blood, is stiled by Daniel, the He-Goat of Macedonia. Our Saviour describes the Roman armies, by Eagles, from the figure of that bird which decorated their marching legions, their battles and their camp. Rome, because built on seven celebrated hills, is named the Beast with Seven Heads. Guided by these analogies we may fairly infer, that the country addressed will probably be distinguished, by a bird with wide spreading wings *painted on her national standards, or by the features of the country*, which in the vision met the prophet's eye and awakened his poetic imagination.

"Near the close of the eighteenth century, a nation emerged on the eastern shore of the American continent, that chose an eagle with expanded wings for her national ensign. The Persian Conqueror and the Roman Republic, adopted the same bird to distinguish their respective standards. But their eagles represented that winged bird in hostile attitude, and eager for the prey. The American eagle, without one unfriendly feature, extends her wings for the protection of her own nation, and offers a shelter for the persecuted of all the nations of the earth. Armed on one side with the branch of peace extended, and on the other with the weapons of her aborigines, she is prepared for defence, and not aggression. Happy nation, didst thou understand the language of this emblem, and didst thou follow its instruction!"

In speaking of "the land beyond the rivers of Ethiopia," or Cush, Mr. M'Donald thus continues to apply the prophecy:—

"On passing these rivers, (the waters of the Nile,) the most extensive and frightful desert in the world commences, and continues without intermission for nearly three thousand miles, till it reaches the shores of the Atlantic. In that immense ocean of sand, no civilized nation, no commercial streams, ever did, or can exist. Beyond this, in the same direction then, this winged nation must be sought. Guided by the prospective view of the prophet, we pass the wide Atlantic wave. On reaching its western shore, a new and then unknown world is discovered! From each side of a narrow isthmus, resembling a neck, two vast, continuous stretch, to the frozen regions of the south and the north. They resemble the wings of a bird. Ridges of central mountains, covered with lofty forests, like variegated plumage, extend almost to their extremities. In front, and almost connected with the continent, the West-India islands, decked in all their tropic-colours, like the decorated head of a bird, project and meet the eye. Sheltered under the northern, and most expansive wing of this gigantic bird, the American Nation bursts on the view, bearing on her standard, her eagle, emblem of the profile of her hemisphere, and of the genius of her government.

"On a slight inspection of a common map of America, without much aid from fancy, the resemblance will appear. But when God drew the landscape, with all its features, and in all the glowing tints of light and shade, and presented it to the vivid imagination of the sacred poet, must he not have re-echoed, *Land of the overshadowing wings!* Can we, on listening to the description and comparing it with America, withhold exclaiming, It is the picture of our own country, painted by our own God!"

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Again: "*The nation addressed MUST be America.* The proof which it furnishes for the truth of prophecy is new and beautiful. The prescience of God, in events and circumstances the most minute and apparently the most fortuitous, ought to appal the heart of the most obstinate infidel, and dispose him to yield to evidence so clear;—it ought to confirm the confidence and faith of every pious believer!"

My object in adducing these two opposing interpretations, is to assist in moderating the too confident tone which many expositors of prophecy are apt to assume, by shewing how widely men of piety and learning may differ in their interpretations according to their peculiar circumstances and prejudices\*. I believe, that among the designs of God in unexplained prophecy, one may be to teach us humility and diffidence. There is, however, a benefit of some importance incidentally arising from the mistakes and contracted views of expositors; namely, that they sometimes tend, as in the present instance, to excite Christians to greater exertion, from an idea, even though a mistaken one, that their particular sect or party, or country, is to become the prominent instrument of effecting the designs of God.—In the present case, it is satisfactory to find, that, whoever is to be the instrument, all parties are agreed as to the great features of the prediction; namely, that the Jews are to be converted to the faith of Christ, and to become part of the universal fold under one Shepherd.

S. P. H.

\* It is, however, but justice to add, that Mr. M'Donald allows us a share with his own country in the conversion of the Jews, for he says: "But America shall not be alone in this arduous, in this honourable employment. Every nation, whose churches continue faithful to their Lord, shall send their sons, and employ their substance in this heaven-planned expedition. Britain and Denmark have already united in this laudable enterprise."

Y



## MISCELLANEOUS.

To the Editor of the *Christian Observer*.

YOURSELF, and many of your readers, will be interested in the late discoveries at Rome. You will recollect, that for the sake of saving the expense of parchment, the monks erased the writing of many of the MSS. of the Classics, and substituted their own compositions, missals, legends, &c. In one monastery, that of St. Columba-<sup>no</sup>, in the town of Bobbio, on the Trebia, perhaps in others, [but the later instances have all been found in the MSS. of that one monastery], they seem to have *effaced*, rather than to have *erased*, the original writing; and when that writing was but faintly visible, and did not interfere with their purpose, they interlined the spaces with their new compositions. Angelo Mai, the keeper of the Ambrosian Library, at Milan, recovered, under these circumstances, in that collection, many of the MSS. which he has since published: and his success induced the pope to invite him to Rome, where he now calls himself *prelato domestico* to his holiness, and *primo custode* of the Vatican Library. The first and hitherto greatest fruits of his appointment have been, nearly in their entirety, the books of the lost work of Cicero de Republica, in a MS. of 300 pages of two columns; which is, perhaps, the richest literary discovery of the last two centuries. One MS. had been known to exist in England, but was destroyed by fire at Canterbury. No portion of this great work had been in the possession of the world, except a few fragments preserved as quotations in Saint Augustine, Lactantius, and a few others; and the aggregate of all these scattered portions did not amount to more than eight pages in Ernesti's edition. I annex a translation of the letter of Angelo Mai to the pope.

T. Y. S.

Literary Intelligence most humbly presented to his Holiness, on the 23d Dec. 1819, by Angelo Mai, his private Chaplain, and first Librarian at the Vatican.

" Having kissed the sacred foot, I have the honour and the pleasure of informing your holiness, that, in the prosecution of my investigations in the library of the Vatican, (over which, by your sovereign goodness, I preside), I have been encouraged by great success.

" In two MSS. I have recently found some of the first-rate Latin classics. In the first of these MSS. I have discovered the lost books of Cicero built Republica, written in magnificent *uncial* letters of the best age, in 300 pages, each of two columns, and all happily legible. The titles of this noble work, and of the several books, appear in the margin; and the name of Cicero, as the author, is perfectly legible. (Other productions, of a later age are written on this parchment, between the lines of the Ciceronian MS. which, for the sake of keeping the writing of its new possessors more distinct from the remains of the old, was inverted; and which was also, for the convenience of the same parties, curtailed; the original parchment being larger than was required for the new work, and being, therefore, cut off, and applied to some other purpose.) Nevertheless, a great part remains; that is, as much as can be contained in this one great MS.

" A great addition to politics, to morals, to jurisprudence, to history, to antiquity, and to the stores of pure Latinity, may be expected, from the publication of this important and highly finished work of Cicero, which I shall immediately put in the press, and which will be in a state worthy to appear before your holiness, sovereign and protector of the Roman states.

"In the other Vatican MS. I have discovered various works, equally precious; but what is most singular, this second Vatican MS. contains those parts of the same authors which were wanting in the Milanese MS. The occurrence demands an explanation which literary history here suggests. Part of the MSS. of the celebrated monastery of St. Colombano, in Bobbio\*, went to Rome in the beginning of the 16th century, and part to Milan, in the beginning of the following; the remaining part of these MSS. was dispersed in the last revolutions. There is a memorandum on the title page of the two Vatican MSS. above-mentioned, that they belonged to St. Colombano, in Bobbio. There is the same memorandum on the Milanese MSS. which I published. This is the name in which these identical works, varied in the *Palimpsesti* (twice written), have been found part in Milan and part in Rome.

"This second MS. of the Vatican contains, 1. The correspondence of Fronto with Marcus Aurelius, as Cæsar and Emperor: it is instructive, interesting, and very affecting. In Milan, the two first books of the *Epistles to Marcus Aurelius* were published: we meet with the 3d, 4th, and 5th, in the Roman MS. as well as the supplements of the 2d, and some other Greek and Latin writings, by Fronto.

"2. The beautiful, unpublished commentary of the ancient Scholiast, which I began to publish in Milan, and which now extends to the other five orations of Cicero, with the two supplements already printed in Milan.

"3. Part of an unknown Speech of Q. Aurelius Surniacus, with the supplements to two others, by the same orator, which I have already published.

"4. The Supplements to the *Omitia*, or Comment, *Gotico-Ulfilano*, of which there is a similar

fragment in Milan, together with the Sage of Ulfila.

"Thus these authors, anciently inverted in Bobbio, and divided indiscriminately into two volumes, for the purpose of writing on them the materials of later ages, were sent, strangely altered and dismembered, part to Milan, and part to Rome; and now, through my care, they shall be seen reunited in the Roman edition, which I will make no delay in producing.

"I will not now request your attention, most holy father, towards other minor fragments, which I have observed in the same manuscripts, although worthy of being mentioned and brought to light. I have been graciously permitted to express, at the foot of your throne, my satisfaction in fulfilling, according to my feeble powers, the wise designs of your sovereign clemency.

"I humbly pray for the Apostolic Benediction."

*To the Editor of the Christian Observer.*

"Observe how flat these occasional prayers are that are now composed, in comparison with the old ones."—Geo. III.

"There were giants in the earth in those days."—*Ibid.*

I TRUST, Mr. Editor, it is not from uncharitableness, or bigotry, that I feel inclined to reiterate the above remarks of our late revered Monarch. It seems as if there were a fatality in our modern state prayers; for it so happens that there is scarcely one composed, for years together, that will bear the test of the most friendly criticism. Some have already been animadverted upon in your pages\*; and I fear that some of those which have escaped, have done so rather from accident than because they merited commendation.

My attention has been called to this subject, on the present occasion, by the "Form of Prayer and

\* See your volume for 1812, p. 636; and for 1814, p. 774, &c.

\* On the Trebia, 30 N. E. of Genoa.

Thanksgiving to Almighty God," for the recovery of the king from his short, but severe, indisposition. This formulary runs as follows:—

"Accept, we beseech thee, Almighty God, the praises and thanksgivings of our Sovereign Lord the King, for thy great mercies recently vouchsafed to him.

"In the hour of sickness, and under the severest domestic afflictions, his trust was in Thee, O God; and thou hast holpen him.

"Let thy protecting hand, we implore Thee, ever be over him; let thy Holy Spirit ever be with him: and so lengthen his days, O God, that they may bring down upon him and his people, the abundance of thy blessings and mercies, through Jesus Christ, our Lord; to whom, with Thee and the Holy Ghost, be all honour and glory, now, and for ever. Amen."

Now, among all the defective modern formularies which every sincere well-wisher to the church has had to lament, scarcely one is more defective, or more incorrect, than the foregoing.

One defect, in the very first sentence, is, that no intimation is given of what the mercies are for which thanksgivings are returned. It is true, that the fly-leaf of the paper tells us, what neither the prayer nor its title distinctly does, that it is for his majesty's recovery: but this ought to have been explicitly mentioned in the prayer itself; and, if it had been so, it would have prevented the misconception of many of the poor (and I believe some of the rich also), who actually mistook it for a thanksgiving to God for his majesty's accession to the throne!

But, a still greater defect in this sentence is, that it only prays God to accept his majesty's thanks; not a word is said of the nation joining in them. We are not taught to thank God for restoring his majesty as a public blessing; but we simply take the place assigned in the Romish Church to the saints and the Virgin Mary, of mediators or

offerers of the prayers of others; and we pray God to accept the thanks of the king as if we had no concern in him ourselves. Did an affectionate child, grateful for the recovery of his parent, ever offer up his petitions in such terms as, "Accept the praises and thanksgivings [not of myself, but] of my father, for thy great mercies recently vouchsafed to him?" And why should his Majesty's faithful subjects be forced to utter their gratitude to God in this constrained and unmeaning manner?

The second sentence enunciates a fact which, however well it may be known to the writer of the prayer, must necessarily be beyond the personal knowledge of the great body of his majesty's subjects; who are, nevertheless, required solemnly to affirm it, as if it were perfectly known to them. I will not, however, dwell upon this—as it may have been consoling to many to be informed, even in this irregular and unsuitable way, that his majesty, in his deep affliction, was enabled to place his trust where alone true joys are to be found—except to remark, that a fact, intended to be affirmed before the Almighty by every tongue in the nation, should be one rather of public notoriety than of private anecdote. I here take it for granted, that the words are intended to record the precise fact; for it would be most indegent to suppose that they were inserted merely for a compliment.

The use of the epithet "severest," in this sentence, seems to me to be also objectionable. In an address to the Almighty, we ought not, I think, to speak of any of his dispensations towards his creatures as "severe," however innocently we may use the term in our intercourse with each other. Our Father in heaven doth not willingly afflict, or grieve the children of men: he correcteth us for our profit, and, in the midst of judgment, remembereth mercy. Before Him, therefore,

our language should be, "I was dumb; I opened not my mouth, because it was thy doing." "Shall we receive good at the hand of the Lord, and shall we not receive evil?" But I object further to this epithet, because it is used in the superlative degree. Deeply painful as were his majesty's afflictions — his brother and his venerated parent lying dead, and his own life in danger — still the superlative epithet is not allowable, at least in prayer, where there should be no appearance of exaggeration. What, if the late afflictive dispensation at Claremont had been reserved to the same day that deprived his majesty of his revered parent, would not this have been a still more aggravated calamity? I do not insist upon the objection; but I merely mention it because the sentence, as it is used, seems rather an oblique paëgyric on the king, for his trust in God in the midst of such afflictions, than a direct thanksgiving to God himself.

In the concluding sentence, the first and the last clauses of which seem liable to no particular exception, we are taught to pray, "so lengthen his *days*, O God, that *they* may bring down upon him and his people the abundance of thy blessings and mercies." But what are we to understand by praying that the king's *days* may bring down blessings, and then that they are *so* to be lengthened as to do this? I really can affix no clear meaning to the words. They appear, in fact, to convey none.

The foregoing strictures are confined to particular faults; but, in fact, the whole structure of the prayer is singularly unhappy. The Almighty is twice addressed, out of three times, in the words. "O God;" a form of invocation, which, from its abruptness, ought to be but sparingly employed. The other invocation, "Almighty God," is unexceptionable in itself, but, like almost every part of this prayer, it

wants a specific application to its object. In returning thanks to God for mercies received, it is not the mere circumstance of his being "Almighty" that should have been adverted to. The thanksgivings in our regular service, usually run in some such form as "Almighty God, *Father of all mercies*," "O God, *our heavenly Father*," "O most merciful Father," "O eternal God, *our heavenly Father*." The exceptions to this rule may generally be accounted for, from the circumstances of the case; as "O Lord God, who hast justly humbled us," "O Lord God, who hast wounded us for our sins, &c." The writer of the formulary in question does not seem to have sufficiently considered that the invocations used in prayer and praise, should vary according to the nature and circumstances of the thanksgiving or petition\*.

The involution of phrase which runs through this prayer, deviates widely from the simplicity which becomes such compositions. However familiar this practice in ordinary writing, it is to be but sparingly admitted in prayer, especially as it renders the uneducated less capable of understanding the structure of the period. I might object also, as inconsistent with simplicity, to the sing-song style even of the clauses which in other respects are the least exceptionable.

"Let thy protecting hand ever be over him.

"Let thy Holy Spirit ever be with him."

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\* I might say the same of the epithets applied to our earthly monarch. "Our sovereign lord the king" is a phrase so much oftener heard at the bar than in the reading desk, that it is strange it should have been selected by the writer for the present occasion. Surely it is an offence against "our sovereign lord the king," his crown and dignity, to expose him to hear and sanction, and his "loving subjects" to repeat, such a form of words as this misnamed Thanksgiving.

A man truly in earnest in prayer will scarcely affect this libristory species of collocation.

The mixture of classical and colloquial, of Latin and Saxon words in this prayer, has moreover an awkward effect. Take, for an example, the phrase "in the severest domestic afflictions thou hast holpen him." Here the obsolete Saxon word "holpen" falls like a discord upon the ear after the Roman words "severest" and "domestic;"

ut nec pes, nec caput uni  
Reddatur formæ.

I fear this petty criticism may appear like trifling; but I am persuaded that much of the awkwardness of our modern state prayers arises from this incongruous mixture. The writer seems to compose the body of his prayer in the usual language of modern literature, but in order to give it a more venerable air, he throws in two or three antiquated terms, which ill assort with the texture of the piece. The effect is always bad: it is like a Gothic window in a Corinthian saloon. To make a modern prayer resemble our regular services, it is not enough to adopt a few half-obsolete words; there must be a much larger infusion than we have of late witnessed of what the French call *onction*; there must be the spirit as well as the mantle of Elijah.

A question naturally arises here: Who can have composed this extraordinary prayer? If the framer of it had wished to expose the Church to the derision of her enemies he could not have done it more effectually than by such a form. We implore our bishops to exercise a more vigilant superintendance over this department of ecclesiastical regulation, and to withhold the sanction of their venerable names from such crude compositions as these, which have no other effect than to degrade our excellent Establishment in the eyes of the country and of the world. I have heard it said, that there is scarcely

a Dissenting or Methodist Preacher in the kingdom, who would not have produced extemporaneously a more suitable prayer for the occasion, than that which is tauntingly but doubtless most unfairly represented as embodying the united wisdom and piety of the Church of England.—I añ, &c.

AN EPISCOPALIAN.

#### ON INJUDICIOUS ADVERTISEMENTS.

[WE readily admit the following communication, especially as it gives us another opportunity of declaring what we have often mentioned before, and what our correspondent wishes to be "distinctly understood," that we do not hold ourselves responsible for the language of advertisements which appear on our cover. It requires some vigilance to keep clear of those of an immoral kind, or which offend against right principles; as, for instance, lottery puffs and quack medicines; but to exclude an advertisement on the mere score of bad taste or undue assumption would be impracticable, without closing this vehicle of intelligence altogether. We take care, as far as possible, not to admit any but good company in the inside of our pages; but our outside passengers are less under our control. We shall be glad to find that the strictures of AMICUS produce their due effect. In a majority of cases, however, we believe, that the advertisements on our cover are as unexceptionable as can well be expected, under all the circumstances of the case; and, we think, we may fairly congratulate our readers on the general good taste and modesty of our advertising correspondents.

Contrary to our usual custom, we shall give our correspondent's letter, compliments and all; not because we are sanguine in believing all the kind things he thinks fit to utter, but partly because his compliments are in some measure interwoven

with his argument, and partly because he might think, that by their total excision, we had given an ob-jurgatory tone to his paper, which it was not his intention to assume.]

*To the Editor of the Christian Observer.*

I TRUST that your candour will induce you to receive as well meant a few remarks upon an advertisement which appeared on the blue cover of your monthly publication for January last. The advertisement purports, that a curate is wanted, and part of the qualifications that it requires are, "*that he must be of decidedly evangelical principles; and that, if he is married, his wife must be a Mary and a Dorcas.*" I confess, sir, that I was sorry to see such an advertisement appear, in however remote a degree, as an appendage to your truly valuable work; as the parts of it that I have above quoted appear to me to be highly exceptionable. In the first place, the term Evangelical, in its primary sense, signifies what clergymen of every persuasion profess themselves to be, namely, expounders of the Gospel as delivered by our Saviour; while in the sense in which it is usually understood in these days, and in which it is evidently used in the advertisement that I have alluded to, it is a mere party term, and, like other party terms, used in so indefinite a manner, that it is sometimes made expressive of every thing that enobles man, and, at others, of every thing that degrades him. This is the term by which Piety is hailed amid her labours of love, and the Antinomian in his work of destruction. It is a term which all eagerly claim, and all indignantly reject; for it has now so extensive a signification, that it may be used in any sense which its utterer chooses. Under these circumstances, it appears to me to be utterly inconsistent with common sense and Christian wisdom, to comprehend the required qualifications of a curate under a term of such an in-

definite meaning; that, though it might put a stop to the applications of many a humble Christian, it would be no check to those of a religious empiric.

With regard to the other requisition of the advertisement, that the wife of the curate must be both a Mary and a Dorcas, I can only say, that I can conceive nothing more grating to the feelings of a woman of real charity than to have her virtues blazoned abroad in answer to a public call. The delicacy of such persons, though it never obtrudes on them amidst the most disgusting scenes of poverty, makes them shrink from publicity, and nauseate their own applause. So far from being the heralds of their good acts, their right hand may almost literally be said not to know what their left hand doeth. Throughout the whole of the advertisement little attention appears to be paid to the honest feelings of a Christian minister; but in this latter paragraph there is peculiar indelicacy.

I am not, sir, aware, whether your superintendance over the work you conduct extends to the advertisements which are printed on its cover. Believe me, this letter is not in the least intended to call in question the propriety of the conduct of the Editor of the Christian Observer, but merely to suggest, that great advantage would accrue to the public, if the writers of advertisements like the present were to desire the benefit of your good sense, good taste, and good feelings. Nothing can be more unfair or more unwise, than to form an opinion of a work from the advertisements of which it is made the vehicle; but nothing can be more certain, than that the generality of readers are but too apt to do so. All monthly publications are liable to such uncandid judgments; but yours is peculiarly so, because it is considered as the best specimen of the standard of taste, feelings, and principles, of what is denominated the Religious

World. Were the Christian Observer ever to be confounded with certain other periodical works which have ostensibly the same design, and make far greater professions, I should really consider the public as having sustained a serious loss; for it is perhaps the only correction that there is to the works to which I allude. It is too much to be feared, that many readers of works, which their editors, perhaps, imagine to have the same beneficial tendency as yours, console themselves under the unpleasant convictions which the awful truths of which they are unquestionably the vehicle, may bring upon their minds, by observing in the writings of their reprovers, such virulence, party spirit, ignorance and inflation of mind, as but too clearly evince that they themselves have need to be instructed, not merely in human wisdom but Christian charity. Permit me now, sir, to conclude, with earnestly requesting you to let it be distinctly understood, that the Editor of the Christian Observer does not approve of having advertisements appear on its covers, penned like the one that I have presumed to call your attention to.

Believe me, sir,

Your sincere well-wisher,

AMICUS.

*To the Editor of the Christian Observer.*

THE investigations which have taken place on the subject of our criminal law during the last few years, have shewn in a striking point of view the impolicy, and I fear I must add the national guilt, of inflicting capital punishment for many of those crimes to which it is still attached by our otherwise excellent laws. This persuasion has concluded in no small degree to the impunity of offenders; for many persons experience an unconquerable scruple of conscience, to say nothing of their feelings, in prosecuting a criminal under the expectation of his incurring capital

punishment. The subject, look at it in what light we will, is deeply painful; yet I am inclined to apprehend, that, upon the whole, it is, generally speaking, the duty of a Christian, as a member of a civil community, to bring a criminal to justice; not of course from passion or revenge, but from a sense of public obligation. If the award of punishment be over-measured, the guilt is not his, but belongs to those who appoint it. While a law remains in force, a private member of the community does not appear to be warranted in setting up his personal opinion against the authority of "the powers that be," unless in the case of a plainly unchristian command.

The question is, however, of such importance, that if any correspondent who has had occasion to make it a subject of serious reflection and humble prayer for the Divine direction, would communicate his sentiments upon it, he would greatly oblige

DUBITANS.

*To the Editor of the Christian Observer.*

THE Society of Friends in this kingdom are now become a large and respectable body; and experience daily shews, that they are not unwilling to do their part towards alleviating the distresses of the community. We daily witness and hear of their exertions in various benevolent institutions; and I am not the only person who regrets that they are not made useful in the administration of the criminal laws, with the rest of their fellow-subjects. Perhaps there may be objections to their being eligible to every office which other Dissenters exercise; but I must confess, they do not present themselves to my view. Their scruples respecting oaths do not appear, under present circumstances, an insuperable obstacle. I solicit the attention of your readers and the public to the subject.

IMPARTIAL.

PARAPHRASE OF THE PRO-  
PHECY OF NAHUM.

SHOUT, Judah, shout ! Behold thy King !

Th' Almighty comes—an awful form :

His chariot is the whirlwind's wing ;

His march is on the storm.

Before his burning breath is driv'n,

Like dust, the fleecy rack of heav'n ;

The flow'rs that bloom on Carmel's head,

Wither beneath his glowing tread ;

Scorch'd by the lightnings of his eye,

The rivers leave their channels dry ;

And Lebanon in terror bows

The palmy honours of his brows :

Destruction tracks his way.—

He comes to conquer and to save,

To raise from earth the fainting slave :

He comes to guard and bless his own,

And pour around the tyrant's throne

A deluge of dismay.

Not wand'ring flames in fiercer tide

Rage on the mountain's wooded breast,

Devour the forest's leafy pride ;

And scale the cedar's citadel ;

So where his with'ring vengeance glows

Its rage shall blast his mightiest foes ;

And guilty empires form the pyre

That feeds his unextinguish'd ire.

Of idol gods the dæmon train

Forsake each long polluted fan ;

For Time hath brought the destin'd hour,

And Mercy arms the hand of Pow'r.

Realm of the suff'ring seed, rejoice !

Jehovah's thunder-speaking voice

Is only heard to bless :

With plenty all thy vallies sing,

With joy thy mountain summits ring,

And thy glad echoes roll around

From hill to hill the ecstatic sound

Of peace and happiness.

Shake, tow'rs of Ninus. O'er your  
leaguer'd heads

The fiery stream of wrath Jehovah sheds.

See where the chariots whirl their rapid  
sight,

Like meteors bounding on the clouds of  
night.

They come—the fierce avengers. All  
around

Like leafless pines their woods of lances  
spread ;

And groaning with their weight, the  
burden'd ground,

Beams with their flashing shields, and  
thunders to their tread.

Her bars roll back. Her moated turrets  
fall,

And shouting Conquest scales her castled  
wall.

Unnotic'd by the passing traveller's  
eyes,

And silent as a desert lake she lies.—

Is this the den, where, breathing wild  
dismay,

Th' Assyrian lion tore his quiv'ring  
food,

Stor'd every dark recess with mangled  
prey,

And train'd his tawny whelps to lap  
the feast of blood ?

City of guilt, whose stately street

Is trod by Murder's gory feet,

Where Rapine grasps her blood-stain'd  
spoils,

Where Treason spreads her secret toils  
Insatiate to devour ;

Bend, bend thy tow'r-crown'd head from  
high,

For hovering round thy sunny sky

The clouds of terror low'r.

See Desolation's vengeful form

Ride on the pinions of the storm,

While Havock pointing to the prey

Marshals the stern avenger's way ;

And thy pale children mark in speech-  
less fear

The thunder of his wheels, the lightning  
of his spear.

Remember Thebes, the queen whose  
saw

Controu'd the children of the day,

The sons of Mizraim's sultry sky,

The flow'r of Nubia's chivalry.—

Nile centinell'd her battled gate,

And nations mann'd her wall ;

Defying Heav'n, disdaining Fate,

Like thee she sat in regal state,

And thou like her shalt fall.

Vain was the warrior's plumed pride,

And vain the river's guardian tide,

The myriads vain, whose busy feet

Incessant trod her crowded street ;

Her mangled infants felt the ruthless  
sword,

And her proud nobles crouched beneath  
a foreign lord.

They come,—thy countless foes appear.  
Blow the shrill clarion ! Shake the beam-

ing spear !

Unfurl thy banner ! Bare thy blade !

And call thy children to thine aid,

Numerous as locusts when their squa-  
drons ride

In clouds, upon the whirlwind's scorch-  
ing breath,

And hang the pall of want and death  
O'er some fair province robed in ven-  
dant pride.



In vain! The sword, dread monarch of  
the fray,  
Drinks deep thy gore, and revels in dis-  
may:  
Unseen Destruction saps thy root,  
The hand of War hath cull'd thy fruit,  
And thy sear leaves, the spoils of autumn,  
sail  
Down the cold current of the ev'ning gale.  
Yes, like the flimsy insect train,  
Whose hosts encamp on ev'ry shelter'd  
plain,  
When Eve along the silent dale  
Expands her dank and dusky veil,  
But like the melting dew decay,  
Before the burning glance of day;

So shall thy warriors, so thy sages fall;  
The touch of cold Oblivion, tyrant lord,  
Shall rust thy sceptre and thy sword;  
And night and silence brood above thy  
wall.  
Thy flocks are scatter'd o'er the moun-  
tain's steep,  
Thy shepherds rest in dreamless, morn-  
less sleep;  
Earth shouts in joy; th' exulting slave  
Bounds o'er the fall'n oppressor's grave;  
Fair Freedom smiles; and Fame, with  
wings unfurl'd,  
Proclaims deliv'rance to the prostrate  
world.

ADOLESCENS.

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## REVIEW OF NEW PUBLICATIONS.

TODD *on the Declarations of our Reformers respecting Original Sin, Free-will, Grace, &c.*

LAURENCE'S *Authentic Documents respecting the Predestinarian Controversy, &c.*

(Continued from the No. for Jan. p. 48.)

OUR former article upon these publications was occupied principally in tracing what may be called the *historical* argument respecting them. It will have appeared from thence, that we had to do with three distinct periods of history; first, the period of imperfect Reformation during King Henry VIII.; secondly, the period of more complete Reformation during the short reign of King Edward VI.; thirdly, the period of Protestant Controversy during the reign of popish Mary. The last period, embracing the Predestinarian Controversy, is that contained in the *Authentic Documents* by Dr. Laurence, and must still be deferred, unwilling as we are to protract this discussion, to a future Number. Consequently we shall also defer to the same Number every thing in the two former periods which has reference to the Predestinarian question. Our pre-

sent article will briefly recapitulate the historical statements made in the former part of our Review, and then proceed to render as full attention as possible to Mr. Todd's remaining extracts.

These extracts embrace two of the three periods above-mentioned; namely, that during the reign of King Henry VIII. and that during the reign of King Edward VI. We have already considered the former of these periods, with the productions which then appeared, and which were in succession as follow. The "ten Articles" in 1536: The "Godly and Pious Institution of a Christian Man" in 1537: The "Doctrinæ Christianæ Articuli\*" in 1540: The "Necessary Erudition of a Christian Man" in 1543; with its translation, the "Pia et Catholica Christiani Homini Institutio" in 1544. From each of these several productions, particularly the "Institution" and "Necessary Erudition," we gave quotations; and then endeavoured to shew, and we think

\* Apparently the most orthodox production of the reign, but never authorized; remarked as having "some notes of the king in the margin." Q. What were those notes?

to demonstration, that these were not the statements of doctrines which would afford a genuine elucidation of the opinions of our English Reformers; and particularly not of Cranmer, whose composition it has been affirmed they were. Indeed, so far from it, we contended that the quotations which we gave, more particularly those at length from the "Necessary Erudition," contained much obscurity and popish doctrine; and that these several productions were composed, if by Cranmer in part, yet still under unfavourable and popish influence.

That these productions discover, indeed, either "the hand or the heart of Cranmer," we are the more inclined to doubt, notwithstanding the suppositions of Mr. Todd, the more we consider the subject. We have already alluded to that great reformer's *private* sentiments at the time, as given in our own early pages. We might have extracted much from certain annotations made by Cranmer, and still extant\*, upon the "King's Book," as the "Necessary Erudition" was called through the flattering contrivance of Gardner. These annotations prove most clearly the dissatisfaction of Cranmer with many of its expressions, and uniformly speak of it as a book in which he had little hand, except unavailingly to criticise its contents. It does not in-

\* See them quoted in Strype, and, for the first time printed in full, in "The Fathers of the English Church," vol. iii. The editor of that valuable work could not have performed a more important service, than the publication of these very annotations, as "found in a MS. in the Archbishop's own handwriting, preserved in the library of Corpus Christi College, Cambridge." We shall have occasion to refer to these annotations, as well as to the work itself above-named, more than once in the future course of this Review. We only now observe, that these annotations will be found, in general, to hold a language very different from that, either of the *author* or the *approver* of the "King's Book."

deed appear, as we have already stated, that Cranmer's annotations were ever attended to or adopted. Both the Institution and Necessary Erudition were moreover (as we proved from history) set forth at a time when "all the books of the Old and New Testament, of Tindal's Protestant translation, were forbidden to be kept or used in the king's dominions." They contained avowed popish doctrines; for instance, those of transubstantiation, the mass, auricular confession, and all the seven sacraments. Cranmer afterwards declared that the king was *seduced* into the adoption of them. Upon the death of that king (Henry VIII.) Cranmer did not lose a single year in setting forth a new Book of Homilies, the very same which forms our present First Book of Homilies, and which will be found to contradict the former "Erudition" in every "necessary" point. On this new book the sagacious but obdurate Gardner instantly placed his ban as directly impugning the former; and did not cease to represent it as mischievous in the extreme, urging against it all the common place objections usually applied to the genuine doctrine of justification by faith. Upon the accession of popish Mary, and the professed return of the church to the doctrine and ritual of her father Henry VIII., this new Book of Homilies was, as a matter of course, laid aside with the "Schismatical Ordinal" of Edward VI.; and a new "Profitable and Necessary Doctrine" was substituted for it, by Bishop Bonner and others, after the heads of "the Institution and Necessary Erudition." "It differed, however," says Collier, "in manner," as might be expected, being "more particular, and more polemical." In fine, the contrariety upon actual collation between the old "Institution" or "Necessary Erudition," and the present First Book of Homilies, as quoted by Mr. Todd himself, we asserted to be so apparent, so circumstantial,

so fundamental, and so irreconcilable, that he needed no further illustration from history to confirm the point. Nor can we avoid repeating our surprize, that with both documents fairly before our extractor, he should not himself have been aware what a hopeless task of reconciliation he was undertaking. We are not inclined to consider the attempt to explain the Protestant Homilies of Craumer by the former Declarations of King Henry VIII. even in so favourable a light as the attempt would be to illustrate the operations and conceptions of correct vision by the first beamings of the pure ethereal stream upon a man newly restored to sight. We are inclined to compare it rather to the wretched expedient (we do not mean to say that this was intentional on the part of Mr. Todd) of making every thing of one colour, by throwing a veil of darkness over all; or, to speak plainly, of making two documents hold the same language by endeavouring to convince us that neither holds any plain or intelligible language whatever.

Thus far, then, we have spoken relative to the history of the first period; that is, during the reign of King Henry VIII.; and we are so far advanced into the second period also, as to have embraced the publication of the First Book of Homilies, by Cranmer himself, as we now have them. This publication followed immediately on the death of that monarch. From this time, and through the period of the reign of King Edward VI., we shall not pursue the documents quoted by Mr. Todd in chronological order; but shall consider them all as containing nearly the same excellent Protestant doctrines; and having given a list of them as they occur in the pages of Mr. Todd, we shall select from each of them at our convenience, classing our selections for the convenience of our readers, in correspondence with the selections we formerly gave at length from the "Necessary Erudition." Thus, by

comparing the several doctrines of the two periods under their proper heads, there will be found no difficulty in ascertaining the exact difference between the two schemes of faith and practice. In this comparison we shall, except on extraordinary occasions, omit the corresponding or rather contrasting passages in our own authorized Homilies, though they occupy a very large space in Mr. Todd's work; because, as we have hinted before, our readers have, or ought to have, the means of making the comparison for themselves. We shall only make this general observation in the commencement, upon any resemblance between the *expressions* of our own Homilies and those of the "Institution" and "Necessary Erudition," that it must of course be expected, in passing from one class of doctrines to another, that the point of transition will exhibit *affinities* in the *mode* of expressing *varying* doctrines; and this, more particularly, where the same hand was at one time conscientiously interfering to draw things as near as possible to a correct statement of doctrine; and, at another, prudentially abstaining from introducing any novelties not absolutely necessary for the reformation and instruction of the Church—the same wisdom which our reformers also displayed in the formation of our Liturgy. Under these circumstances, it is perhaps more remarkable that so *much*, rather than that so *little*, variation should be found in the several documents before and after the death of King Henry VIII.; for there is not in them a single sentence verbally the same. Approving, as we do, of Mr. Todd's object in his present work—which, he tells us, is to stem the Antinomian heresies of the day—we, nevertheless, must disapprove of the expedient he employs for accomplishing his purpose, and which, in point of fact, is neither more nor less than attempting to introduce semi-popish doctrines into the church, on the

shoulders of our Reformers. It certainly appears very surprising to us, that Mr. Todd should not have been more struck with the many remarkable variations in the formularies, whose identity, in point of doctrine, he labours to establish. Even on the most cursory perusal, these variations cannot but excite a strong suspicion of a diversity of sentiment: but, on a close examination, they will be found completely to overturn our author's hypothesis, and to establish, instead of an identity, a most direct contrariety of doctrinal views respecting almost all the fundamental verities of the Christian faith. "If the Necessary Erudition contains sound and serviceable doctrine," as Gardner shrewdly observes to Cranmer, "how was his highness *seduced* into it?" We add, why *alter* it at all, particularly its more doctrinal parts? And if Mr. Todd, in overlooking these alterations, identifies the two statements of doctrine, under the sanction of Deans Martin and Tucker, and Dr. Nichols\*; we would ask, Has there been no examination, since their time, of these very subjects? Do not even our own humble pages, to which we referred in the former part of this Review (p. 36, &c.) leave Mr. Todd with less excuse for overlooking differences which, we presume to think, he might have found pointed out by ourselves in former volumes, with the greatest clearness?

But we proceed to those docu-

\* We are the more surprized at the commendations extracted from Dr. Nichols's Defence of the English Church, because we were much pleased with his primitive and learned view of our church doctrines, in his most able Exposition of the sixteen first Articles. But we remember well our disappointment in turning over the page for his exposition of the seventeenth, and finding his labours terminated with the sixteenth! a termination which, unless accounted for by some circumstance we know not of, speaks volumes as to his interpretation of the Seventeenth Article, and its bearing on the Predestinarian Question.

ments connected with the *second* reformation under King Edward VI. from which Mr. Todd makes extracts. These are,—1. "Reformatio Legum Ecclesiasticarum," finished in 1552, but never authorized, owing to the premature death of the young king. 2. "Forty-two Articles of Religion," commonly called "King Edward's," published in 1552, and collated by Mr. Todd with our own Thirty-nine Articles, in 1562. 3. Edward's "Brevis Catechismus," or "Short Catechism;" to which the Forty-two Articles were subjoined. 4. Bishop Jewell's far-famed "Apology for the Church of England;" which, indeed, outsteps the limits of this period, as well as of the following reign under Queen Mary, having been printed in 1562, under Queen Elizabeth, and published expressly by her authority. 5. The "Augsburg Confession," which falls short of the earlier period, having been printed in 1530. 6. The "Saxonic Confession," which was considered by Melancthon as a repetition of the Augsburg, both having been, as to their matter, derived from Luther, though composed by the eloquent and exquisite pen of Melancthon himself. (See Mosheim, by Maclean, 1803, Vol. IV. p. 92.) 7. Our own Homilies.—Now, the quotations we shall make from all these documents (except the last, as being sufficiently beaten ground,) will easily range themselves under the several heads of doctrine already employed in the quotations, which we before gave from the "Institution" and "Necessary Erudition," and which will be found in our former Number (p. 38, et seq.) in the following order. First, Baptism is alluded to, as treated of both in the "Institution" and the "Necessary Erudition." We then gave extracts, 1. On Faith; 2. On Free-will. 3. On Justification; 4. On Good Works. On each of these several points, we think it will appear that there was an intention throughout

the present Protestant documents not to *elucidate*, but to *correct*, and in some instances to *deny*, the former unqualified or unauthorized assertions of the "Institution" and "Erudition."

1. To begin with Baptism. The "Institution" had stated, with respect to this grand initial rite of the Christian Covenant, that "by the sacrament of baptism men obtain remission of their sins, the grace and favour of God, &c.; so that children dying in infancy shall be saved *thereby*, and *else not*." (p. 3.) Item, p. 6. "By virtue of that holy sacrament, men or children obtain grace and remission, if they believe the promise of God *adjoined to that sacrament*; that is to say, that *in and by* this said sacrament, God the Father giveth, for Christ's sake, remission, and the grace of the Holy Spirit, whereby they be newly regenerated, &c."

Now what says, 1. The "Reformatio Legum" on this point? After asserting the absurdity of those who hold that the efficacy of baptism consists in the water itself (*ipsis baptismi fonticulis*); and after maintaining that "our regeneration, adoption, &c. proceed from the Divine mercy flowing to us through Christ and his promise" [not, as the Institution had said, "*adjoined to that sacrament*," but] "appearing to us in holy Scripture;" it proceeds, "Their scrupulous superstition must be considered as impious, who so tie together [colligant] the grace of God and his Holy Spirit with the elements of the sacraments, as openly to affirm that no child born of Christian parents can attain salvation, who shall be carried away by death, before he can have been brought to baptism, *which we hold to be far otherwise* \*."

\* "Illorum etiam impia videri debet scrupulosa superstitio," &c. p. 115. We shall not give the Latin original where we think there can be no misunderstanding in the sense. Mr. Todd has properly and fairly noted the above important variation in his own Introduction; but it does not appear to us that

Can words seem intended more expressly to contradict the former strong and unqualified positions of the "Institution?"

In the Forty-two Articles, that on "original or birth-sin," contains the expression, "This infection of nature doth remain, yea, in them that are *baptized*." Mr. Todd here notes our own Thirty-nine Articles to have changed the last word into "*regenerate*." May it not be legitimate to infer from this change, made subsequently even to King Edward's Articles, that later reformers saw the necessity of still more strongly marking the difference between actual and baptismal regeneration\*, particularly in this case, where the very point of doctrine turned on the *reality* of the regenerating change? This again will shew a *progression* in the views of our Reformers on this important article.

Again, in Edward VI.'s "short Catechism," after a description of our justification and salvation by faith, as the mother of all good works [a passage we shall have to refer to hereafter more particularly], the formulary proceeds thus:—"Which thing baptism represents and puts before our eyes; namely, that we *are*, by the Spirit of Christ, regenerate and cleansed from sin; and that we *are* members and parts of the church, enrolled in the communion of saints; for water signifies the Spirit. Baptism is also a figure

he has profited by the hint which that remarkable discrepancy might have afforded him, as to the *intended denial* in these new formularies, of many other *as* important errors in the old.

\* It is remarkable, however, that in another article on "No man without sin but Christ alone," the expression "*baptized and born again in Christ*," does occur in these Forty-two Articles, as if to convey a clear intimation, that *they* did not consider the two expressions as *quite identical*. And this may possibly afford a solution to a difficulty which has occasioned much controversy; namely, how to account for this apparent tautology both in that and our own Article.

of our burial in Christ, and that we shall rise with him in a new life.\*"

Here, then, we have baptism, the representation, the ocular exhibition, the sign, the figure of our new birth. But where is it described, as in the "Institution," the cause, the condition, the means having "virtue" to effect it, the sine-quo-non, the quo-cum semper?

It may be our simplicity, but we unfeignedly believe the above paragraph to convey a strong and significant intimation of the writer's opinion, that baptism is but a picture, a sign of the grace of regeneration vouchsafed to "the elect people of God," but not indiscriminately to all who appear at the sacred font. So Bradford had expressed himself, in a passage extracted in the former part of our critique; "baptism requiring no less faith on the part of the believer than this, that his regeneration is signified to him in it." But where no faith takes place at the time, or subsequently, "viva et vera;" what should we imagine that either the Catechism of Edward or the opinion of Bradford, would intimate as to the reality of the mere baptismal regeneration? What but even, as Hooker says, "Reatus impij est piium nomen—godly names do not justify godless men." (Discourse of Justification.)

In Jewell's "Apology," the baptismal dogma is still more indefinite: simply that "baptism is the

"Quam rem nobis representat, et ob oculos ponit, baptismus. Nos esse per Spiritum Christi renatos, et mundatos à peccato; quodque simus membra et partes ecclesie, ascripti in communionem sanctorum; aqua enim significat Spiritum. Baptismus etiam est figura sepulture nostre in Christo, quodque cum illo una resuscitabimur in nova vita." pp. 136, 137. We are far from a wish to catechise words and grammatical terms for spiritual meanings; but we cannot but suggest the apparent separation in tense, and consequently in time, of the blessings figured by baptism, and the act of baptism itself. It figures to us, that we are born again, and shall be raised again.

sacrament of remission, and the washing we have in Christ's blood, from which not even children are to be repelled\*."

In the Confession of Augsburg, the expressions are almost equally indefinite: one indeed is more so.

"Baptism is necessary to salvation, as a ceremony instituted by Christ. By baptism the grace of God is OFFERED: children are to be baptized, and so become children of God, &c." (Art. IX.)

Finally, in the Saxon Confession it does not appear that Mr. Todd has found, or at least extracted, any thing on the subject of baptism: but as if his documents were destined to point out, one by one, still more of the true reformed doctrines on this head, we find the very text itself in John iii. on which so much reliance has been placed in proof of the uniform connexion between water and the Spirit, quoted in this document, in reference to mere adult conversion, disconnected from any baptism, whether infant or adult. We give the passage at the bottom of the page †; and shall only remark upon it, that it comes from an extract made by

\* "Baptismum quidem sacramentum esse," &c. De Baptismo, p. 149.

† "Ostendimus autem supra, fide significari fiduciam acquiescentem in Filio Dei Propitiatore, propter quem recipimur et placemus, non propter nostras virtutes, aut legis impletionem. Cum autem in hęc ipsa consolatione, fiducia, quã acquiescimus in Filio Dei, verè sit motus, accensus a Spiritu sancto, quo vivificatur cor, et liberatur ex æternâ morte, dicitur hæc conversio, regeneratio, John iii. 'Nisi quis renatus fuerit, in aqua et Spiritu.' [THIS CONVERSION, when the heart is truly warmed and quickened by the Holy Spirit, is called REGENERATION, in that passage of John iii. 'Except a man be born of water and of the Spirit.'] Et sit homo jura vere Domicilium Dei, qui est in eo efficax, ut Joan xiv. dicitur: Si quis diligit me, sermonem meum servabit, et Pater meus diliget eum et veniemus ad eum, et mansionem apud eum faciemus. Etenus Pater, et Filius, Spiritu suo sancto, rificiant, et renovant corda." pp. 152, 153.

Mr. Todd himself from a document, which but *repeats* the Augsburg Confession, called by Dr. Laurence (and we agree with him), "the pride and glory of the Reformation."

But to proceed to our next head of quotations; namely, those in reference to the extracts from the "Necessary Erudition."

1. Of Faith. This, as we have amply seen, by quotation from "the Erudition," is there taken in two proper senses: First as a full assent to all Christian truth, wrought in the heart by the Spirit of God, the necessary beginning of all righteousness; yet *not* justifying unless proceeding to hope and charity; and then not justifying as a *separate* virtue from hope, charity, fear of God, and repentance, but as meaning *obedience* to the *whole* doctrine and religion of Christ. This last complex sense is considered as the second and *proper* sense of the term faith.

Now, in reply to this, we might quote the direct and careful denial made by our own Homilies throughout, of *any* proper sense of faith but *one*, a true, living, and necessarily productive faith. Of a mere knowledge of scriptural truth, they expressly say, "This is *not* properly called faith." They *deny* it to be "*given of God*," by calling it the faith of devils. They also *expressly* deny it to be the beginning of all righteousness, by saying that "the first entry unto God is through [that] faith, whereby we be *justified* before God." The authors of the Erudition, on the contrary, tell us, that the first entry unto God is through *that* faith whereby we be *not* justified, *unless* it afterwards proceed to hope, charity, &c. which they affirm it to be possible *that it may not do*. But we leave the Homilies to our readers, and proceed as before, to the next document, the "Reformatio Legum." In this, the only occasion of using the term faith occurs in the dogma on Predestination, in which a true knowledge of our

predestination and election in Christ, is said "to confirm our *faith* of eternal salvation to be obtained through Christ, and to kindle love to God, &c." according to our Seventeenth Article. Here it is evident, faith is used in its *only proper* Protestant sense.

In the Forty-two Articles, we are told, that "Justification by *only* faith in Jesus Christ, in that sense as it is declared in the Homily on Justification, is a most certain and wholesome doctrine for Christian men." (p. 124.)

Here faith is used as in the Homilies; that is, as we have seen, in its *proper* sense; *viva, vera, fructuosa*.

In the "Brevis Catechismus," we are informed,—"Faith (or rather *rust—fiducia*) alone lays hold of, understands, and knows that our justification is given us freely of God, from no merit of our own, &c. Then faith begets the love of our neighbour, and actions well pleasing to God. For if it be lively and true, and effectuated [animata] by the Holy Spirit, it is the mother of all good works and deeds. *So do good works adhere to faith, that it can never be found without them, nor they without it.*" (p. 136.) Is then the *first* kind of faith given of God, as the "Erudition" tells us, which yet *may not* be productive of good fruits?

In Jewell's "Apology" we have the short but pithy declaration, "True faith is lively, and *cannot* be inactive;" "Vera fides viva est, nec potest esse otiosa." (p. 138.)

In the Confession of Augsburg, we have the same doctrine. "The word faith does *not* signify only a knowledge of the history of Christ," [nay, says the "Erudition," but faith *may* be that and nothing more,] "but also a belief of, and assent to that promise which is proper to the Gospel, in which, for Christ's sake, are promised to us remission of sins, justification, and life eternal. .... And when we thus console ourselves with the promise, or the

Gospel, and encourage ourselves by faith, we with certainty obtain (certò consequimur) remission of sins, and at the same time is given us the Holy Spirit.....true love, true fear of God," &c. &c.\*

We have hitherto withheld our quotations respecting faith, considered as a justifying principle; being desirous, at present, only to point out the utter variance between the *definition* of faith given by the "Erudition," and that given by the *other really Protestant* documents quoted by Mr. Todd. And were we to give all that would tend to elucidate this variance in the last document to which we have to refer, a document by far the most to our point of any—we mean the Saxonian Confession—we should go near to quote the whole extract. We must content ourselves with two passages:—"Faith does *not* signify only a knowledge of the history, such as is in the devils.....but it signifies to embrace all the articles of faith, and this among them, 'I believe the remission of sins;' and not that it is given to others only, but to myself also." [Faith is here represented not only as an *assenting* but an *appropriating* grace.] "This faith is at the same time an assured confidence resting in the Mediator, as in that expression, 'Being justified by faith, we have peace with God through our Lord Jesus Christ!'"

Again:—"From all this it will be understood that their *grammatical shift* is to be condemned [justè reprehendi synecdochem eorum], who so interpret that passage of St. Paul, we are justified by faith, as if he meant 'in the form of charity,' or as 'working by love,' as they speak. For they understand the word faith only of knowledge, and therefore say 'By faith we are justified, that is, are prepared for justification }."

\* "Et fidei vocabulum non solum, cognitionem," &c. p. 146.

† "Fides significat non tantum historie notitiam," &c. p. 175.

‡ "Ex his omnibus etiam," &c. p. 162.

This is the very sort of language used in the Erudition, when it speaks of faith, as mere knowledge, "the *beginning* [preparation] of all righteousness," but *not justificatory*, except it proceed to good works. Thus the views of Mr. Todd, in favour of the *Protestantism* of the "Erudition," are confuted by his own documents\*.

\* How decisive, however, would have been the argument, as far as it respects Mr. Todd's principal appeal, which is to the opinions of Cramer himself, had he adopted into the number of his documents (as he should have done, for a complete view of the case,) the annotations we have before mentioned of Cramer himself, in this very book, the "Erudition," as given in the Fathers of the English Church, vol. iii. We quote, from p. 84, the following conclusion to a long annotation, the fourth, to which the archbishop refers, as his full and final opinion on the subject of faith. Never mentioning at all the *first faith* of the "Erudition," and speaking only of the *true faith* and its *counterfeit*, which latter he deems to be none at all, he observes, "This is the faith," (namely, a faith which engenders in the heart a hatred of all sin, and makes a sinner clean, a new man,) "which every Christian man ought to profess in his creed, and of *this* faith runneth all our paraphrases upon the same. For as for the other *signified, pretended, hypocritical, and adulterate* faith in the mouth, it is but only a *painted visor* before men; but before God it is hollow within, dead, rotten, and nothing worth. This being declared, in my judgment it shall not be necessary to interline or insert in many places where we protest our pure Christian faith, *these* words or sentences that be *newly* added (namely,—'I being in will to follow God's precepts,' 'I rejecting in my will and heart the devil and his works,' 'I willing to return to God,' 'if I continue not in sin,' 'if I continue a Christian's life,' 'if I follow Christ's precepts,' 'we living well,' 'if we order and conform our wills in this world to his precepts,' 'if we join our wills to his godly motions,' and such other like sentences or clauses *conditional*) which to the *right faith* need not to be added; for *without* these conditions is *no* right faith. And these sentences, methinks, come not in aptly in some places, as they be brought in, but



We shall have occasion to recur to faith in another point of view, when we come to the head of justification.

2. But we are interrupted in our natural progress to that subject by an *intercalary* article of the "Erudition," to which we shall now briefly turn; namely, the second, on free will. We say briefly; for were we in a lighter mood, we might be tempted to allude to a remark of Dr. Johnson, on a certain chapter in a description of Ireland. It was the shortest chapter, he said, in any book he ever met with: "On venomous reptiles." "There are no venomous reptiles to be found in any part of the island!" We have in the "Necessary Erudition," a very long, and, as Mr. Todd calls it, "a fine description" of free will. But we turn to the Homilies: we proceed to King Edward's *Reformatio*, his Forty-two Articles, and his Short Catechism; to Jewell's Apology; and to the Augsburg and Saxon Confessions; and we find not one word upon the subject! The fact is, the Augsburg Confession, "the pride and glory of the Reformation," was more or less the fountain and foundation of all the Protestant creeds. It appears further, as we have already observed, from Mosheim, that the matter of the Augsburg Confession was furnished by Luther; and even its form, though it proceeded from the pen of Melancthon, yet had the sanction of the great German Reformer before it was

rather interrupt and let the right course and phrase of the paraphrases, and obscure the same rather than make it clear. In this part I have spoken the more largely, because I do refer unto the fourth note *all other places*, like to the same matter appertaining." (Fathers of the English Church, vol. iii. p. 84.)—The application of this fourth note is made wide indeed, when in the tenth annotation we read "I being christened, and in will to follow his precepts."—Annot. "Ho that hath the true faith is christened! and [is] in will to follow his precepts." See the fourth annotation above, p. 85.

finally authorized and published. Now it is well known, that Luther had his own notions, "De Libero Arbitrio;" but they were such notions as would have led him to give another title to this part of our fallen nature; nay, he actually thought of composing a book, "De servo Arbitrio;" or "concerning the slavery of the human will." Experience and self-knowledge would perhaps teach the humble Christian that there is but too much reason for such an appellation. But looking even to the "fine description" given of this said "free will" in the "Erudition" itself, we think that Luther's proposed title might, with just as much propriety, have been placed at the head of the chapter: and we must confess, that of all the definitions ever drawn up on any subject, that of "free will" in the "Necessary Erudition," appears to us the most self-contradictory. We are fully sanctioned in our utter "reprehension" of its unintelligible terms, by its total exclusion from the works of our *real* reformers; and also by their *absolute, wise, and most Christian* silence upon that mysterious subject\*. We shall not enlarge further on this article, though we are conscious such might be said on it, having still to treat of the more important article to which we now turn.

3. On justification.—We have

\* We are willing to consider "absolute silence" as the line chosen by our wise reformers on this subject; because though we find, in an article of King Edward, a short protestation *against free will*, and a plainer *denial of it in toto*, in our own article so entitled; yet we are prepared to allow, that these are chiefly disclaimers of the Pelagian heresy, and that with respect to the contradictory attempts of the "Erudition" to reconcile free will and free grace, they chose to maintain an entire and most cautious reserve; perhaps concentrating all they had to say dogmatically upon it, in their cautiously poised articles on "predestination and election;" the counterpart of which we look for in vain, in the "Necessary Erudition."

here much to say; but we must endeavour to say it as shortly as possible. In Protestant divinity this article may be justly considered as the most important. And yet we have to note, that Mr. Todd is not the first of *modern* Protestant divines who has been content to learn this most important article at the feet of our ancient semi-popish Gamaliels, the authors of the "Institution" and "Necessary Erudition." We very much doubt whether his friend and authority, Dr. Laurence, whom he quotes with the highest satisfaction on all possible occasions, would wholly concur with him on the present. If he did, we presume we should have found in Mr. Todd's Introduction expressions of approbation quoted from Dr. Laurence, similar to those which we find quoted from Deans Martir and Tucker, and Dr. Nichols. But Mr. Todd has another precursor in this view of things. We mean Mr. Gloucester Ridley, the descendant and biographer of the eminent martyr of that name, of whom more hereafter. Mr. Gloucester Ridley, in his interesting piece of biography, has condescended to draw out at full length this doctrine, as taught in the "*Pia et Catholica Institutio*;" we wish we could say *without* that approbation of it of which, in our opinion, it is utterly unworthy. But, such as it is, we shall give it entire, for the further assistance of our readers, in comparing its views with those of genuine Protestantism.

"Justification," says Mr. G. Ridley, referring to and quoting the "*Pia et Catholica Institutio*," "is considered as the effect of three several causes: the mercy of God, the satisfaction of Christ, and man's faith and repentance by which he voluntarily accepts the mercy, and applies to himself the satisfaction. And it has three *degrees* or *states*; *beginning*, *progressive*, and *perfect*.—Our free-will, in concurrence with grace, produces two sorts of good

works; acts of *penitence*, and acts of *righteousness*.—Of the first kind are assent to the Gospel revelation, with sure faith, believing God's righteous judgment and severity against sinners, his mercy through Christ to them that repent, sorrow and compunction of heart for their past offences, restitution and satisfaction for injuries done to others, earnest and fervent prayers for acceptance, with serious resolutions of future amendment. These are required *before*, and in order to our *first* justification, which is sealed and confirmed to us in the sacrament of baptism; to adults, *after* these works of *penitence* testified to the church, and to infants on the faith of their sponsors. But this *first* justification is the *free* gift of God, *although* in adults these works of penitence are required to precede; for these works could not have been produced without preventing grace setting the will *free* to make *choice* of them, and assisting in their production. Good works, after this justification called works of righteousness, are required of us to *confirm* and *increase* this *justification*; which are, persisting in our good resolutions, and producing the fruit of them; that 'denying ungodliness and worldly lusts, we may live soberly, righteously, and godly in this present world.' (Titus ii. 12.) All those good works done in 'charity from a pure heart and good conscience, and faith unfeigned' (1 Tim. i. 5); in the production of which we must not be remiss, but use great diligence in them, otherwise we shall forfeit the grace received, cancel our former justification, and relapse into the servitude of sin. Such relapses may be again *restored* by *penitence*, a hearty conviction of their guilt, unfeigned shame and sorrow for it, a confidence of pardon for Christ's merits, with full purpose of amendment. Thus justified, whether by *baptism*, or *penitence*, after relapse," [when therefore by *faith*?] "we must proceed

and improve in the works of righteousness above described; and although these may be rendered imperfect through human frailty, and we may daily fall into sins of infirmity and surprise, yet if *we consent not to deadly sin* we shall not forfeit the grace of God, or fall from *justification*; but may, notwithstanding, receive greater measures of grace, proceed to further degrees of good works, and *increase our justification*. This is the *progressive* state of it. These works of righteousness, although imperfect, God will graciously accept in his last judgment, through the imputed merits of Christ, as a *discharge of the law*, and as a *title to the reward of eternal life*, which is our *complete and perfect justification*. Yet have we *nothing* to glory in on the account of these good works, as if they were our own, and deserved of themselves the reward. It is *grace* through Christ that discharges our original obligation to punishment; it is *grace* that restores the freedom of the will to choose good; it is *grace* assisting that enables us to perform good works; it is *grace* that supplies the defects of our best works; it is *grace* that bestows an over-proportioned reward."—See Gloucester Ridley's *Life of Ridley*, 4to. 1763. pp. 346—349.

We shall just remark, in elucidation of our next quotation, that in this exposition of "pious and *Catholic doctrine*," or "necessary *erudition*," not only is the term *justification* taken, as it always is more or less in such statements, as a personal state of the sinner himself, a quality spiritual indeed, and divinely infused, but according to the *increase or diminution* of which the man is, for Christ's sake, *more or less* justified; but also this justification is so far from being free without works, that it rests wholly upon them;—works, indeed, partly owing to God, as done by his grace, but partly to ourselves as using that grace, and, when kept up to a certain pitch of virtue, then

admitted to the high honour of finally and completely justifying us for Christ's sake.

Now the extract from G. Ridley, which we consider the fairest possible statement of the doctrines respectively contained both in the "Institution," and the "Necessary *Erudition*," on the whole question of justification, and which will be found substantially exhibited in our former Number (p. 40), we shall first confront with *another* statement of the *same* doctrine made by *another* Protestant divine, and as it might have been from the same "Institution" and "Necessary *Erudition*;" but certainly for a *purpose* very different from that of *recommending* it to his readers. The name of this *other* Protestant divine is Hooker, and his delineation of what is in substance the doctrine of *these two works* on the important article of justification, is to be found in his invaluable discourse on that subject. It is as follows:—

"Christ hath merited to *make* us just; but as a medicine which is made for health doth not heal by being made, but by being applied, so by the merits of Christ there can be no justification without the application of his merit. *Thus far we join hands with the Church of Rome*. Wherein then do we disagree? We disagree about the *nature and essence* of the *medicine whereby* Christ cureth our disease; about the *manner of applying* it; about the number and the power of *means* which God requireth *in us*, for the effectual applying thereof to our soul's comfort. When they [the Papists] are required to shew what the righteousness is whereby a Christian man is justified, they answer, that it is a divine spiritual quality; which quality received into the soul doth first make it to be one of them who were born of God, and, secondly, endue it with power to bring forth such works as they do that are born of him.....that it maketh the soul amiable and gra-

cious in the sight of God, in regard whereof it is termed grace; that it purgeth, purifieth, and washeth out all the stains and pollutions of sins; that by it, *through the merit of Christ*, we are delivered as from sin, so from eternal death and condemnation, the reward of sin. This grace they will have to be applied by infusion; to the end that, as the body is warm by the heat which is in the body, so the soul might be righteous by inherent grace; which grace they make capable of increase: as the body may be more and more warm, so the soul *more and more justified*, according as grace should be augmented; the *augmentation whereof is merited by good works*, as *good works* are made *meritorious* by it. Wherefore the first receipt of grace in their divinity is the *first justification*; the *increase* thereof, the *second justification*. As grace may be increased by the merit of good works, so it may be diminished by the demerit of sins venial; it may be lost by *mortal* sin. Inasmuch, therefore, as it is needful in the one case to repair, in the other to *recover*, the loss which is made, the infusion of grace hath her sundry *after-meals*; for the which cause they make many ways to apply the infusion of grace. It is applied to infants through *baptism*, without either *faith* or *works*, and in them really it taketh away original sin, and the punishment due unto it; is applied to infidels and wicked men in the first justification, through baptism without works, yet not without faith, and it taketh away both sins actual and original, together with all whatsoever punishment, eternal or temporal, thereby deserved. Unto such as have attained the *first justification*—that is to say, the first receipt of grace—it is applied farther by good works, to the increase of former grace, which is the *second justification*. If they work more and more, grace doth more increase, and they are *more and more justified*.”.....“To

such as have lost it through mortal sin, it is applied by the sacrament (as they call it) of *penance*, which sacrament hath force to confer grace anew; yet in such sort, that being so conferred, *it hath not altogether so much power as at the first*. For it only cleanseth out the stain or guilt of sin committed, and changeth the punishment eternal into a temporal satisfactory punishment here, if time do serve; if not, hereafter to be endured, except it be lightened by masses, works of charity, pilgrimages, fasts, and such like; or else shortened by pardon for term, or by plenary pardon quite removed and taken away. This is the MYSTERY OF THE MAN OF SIN. This maze the Church of Rome doth cause her followers to tread, when they ask her *the way to justification*. I cannot stand now to unrip this building, and sift it piece by piece; only I will pass it by in few words; that that may beful Babylon, in the presence of that which God hath builded, as happened unto Dagon before the ark!”—(Discourse of Justification, Hooker's Works, Oxford, 1793. vol. iii. pp. 434—436.)

We have no hesitation in affirming, that there is a *fundamental* agreement of the above two statements from G. Ridley and from Hooker's description of papistical doctrine, both with each other, and with the “Institution” and “Necessary Erudition.” At the same time, we as readily grant, that a few of the grosser adventitious particles of the system have been clarified and purged off by Mr. G. Ridley; and some by the Erudition itself, as compared with unmix'd Popery. But the substance remains the same. The tin purified is tin still, and is essentially different from the gold of Protestant, or rather let us say of Scriptural verities. This, however, we are conscious, must be made to appear, not by the authority of Hooker, or by any other authority than that to which Mr. Todd himself refers, the

documentary extracts which he himself has given us. To these we now turn. Our own First Book of Homilies, as we have said, is before our readers, and they can judge of it for themselves. But we will just remark, for their guidance, that both in our Homilies and in every Protestant document quoted by Mr. Todd, justification differs essentially from that described in the *Erudition* in two ways; as to its nature and essence, and as to the means of its attainment.

1. Its nature in our Homilies is described shortly, not as a *state* of man but as "the office of God only, and is not a thing which we render unto him, but which we receive of him; not which we give to him, but which we take of him by his free mercy, and by the only merits of his most dearly beloved Son, our only Redeemer, Saviour, and Justifier, Jesus Christ." It is, in fact, here as elsewhere, represented as a *judicial act* on the part of God only, for Christ's sake acquitting the sinner, and looking on him and making him "of unjust, just before God." Consequently this justification is no more capable of *increase*, or *diminution*, *first*, and *second*, than the act of acquitting a prisoner at the bar, can be so, or than a man can be more or less pardoned. And hence, not only does no trace of a *first* or *second*, a *waxing* or *waning*, justification (which is of the very *essence* of the "Necessary Erudition"), appear in our Homilies, but it is essentially impossible there should be any such vestige. To suppose such a varying justification, necessarily supposes it to be a quality in ourselves which does so vary; as Hooker states the Papists to believe, a divinely infused spiritual quality. This indeed our Homilies strongly assert to be the necessary *consequence* of our justification before God, when truly obtained, but never either its *essence*, or the means of its attainment.

2. The means of attaining justifi-

cation are, with equal clearness, *denied* in our Homilies to be what they are *asserted* to be in the "Erudition;" that is to say, our *faith and works* conjointly.

"Faith doth not exclude repentance, hope, love, &c. to be joined with faith in every man that is justified: but it *excludeth* them from the office of *justifying*. So that although they be all present together in him that is justified, they justify *not* all together."

Again: "Truth it is, that not our works [nor our *faith*] do justify us, to speak properly of our justification; that is, our works do not merit remission, and make us, of unjust, just before God."..... "Nevertheless, because *faith* doth directly send us to Christ for remission of sins, and by *faith*, given us of God, we embrace the promise of God's mercy, (which thing *none* other of our *virtues* or *works* properly *doth*,) therefore Scripture useth to say, that *faith* without *works* doth justify."

Words cannot be found in more express contradiction to the whole tenor of the "Necessary Erudition." We turn to this latter work, and we find it said, in near conformity with Mr. Ridley's better, and with Hooker's truer, delineation of it; "Wherefore it is necessary for the keeping and holding of this justification once conferred and given in *baptism*, or recovered by *penance*, through the mercy of our Saviour Christ, and also for *increasing* the same justification, and final *consummation* thereof, to take good heed, and to watch, that we be not deceived by the false suggestion and temptation of our ghostly enemy the devil; 'who,' as St. Peter saith, 'goeth about like a roaring lion, seeking whom he may devour.'" pp. 32, 33.

This is in very truth the "*Medulla Patrum*" (as we could almost think Dean Martin had sarcastically called it) upon this subject of justification; given in *baptism*, recovered by *penance*, increased and

consummated by *heed and watchfulness*. And where is *faith*? that *faith* which was afterwards, as we have seen, so carefully separated by our own Homilies, from *all other virtues*, and held up as the sole justifying principle? We are bold to say, it is here not only *excluded*, but excluded upon *system and principle*. And we must own, the *whole plan* on which these doctrines proceed appears to us little else than a secret and indirect, though civil, method of getting rid of *faith* altogether, as of no consequence in the work of justification, till from being made of no consequence, it dwindles, as in the above quotation, into an *invisible point*; and like one of the infinitely small quantities in the mathematics, at length vanishes into nothing!\*

But to proceed with our quotations (we should rather say our disclaimers) from the succeeding documents of Mr. Todd—They must be all of the same nature. The *real Protestant view* of justification was but one at home or abroad; and we cannot help again repeating our surprize, that it should never have struck Mr. Todd, notwithstanding some verbal agreement in the language of the “Necessary Erudition,” and of his other documents, that such agreement could *only* be verbal; when, in fact, the whole Protestant code, the entire *corpus confessionum*, on justification, was more or less drawn from Luther, whose opposition to the popish views on this subject was intense, and who, whilst he was the source of the Augsburg

\* “Adversarii videri volunt magnificè ornare doctrinam bonorum operum. Et tamen de his spiritualibus operibus, de *fide*, de exercitiis *fidei* in invocatione, in omnibus vitæ negotiis, consiliis, et periculis, nihil dicunt: *ac ne potest quidem rectè dici de his exercitiis, si conscientia relinquuntur in dubitatione, si nesciant Deum requirere fidem, tanquam præcipuum cultum, &c.*”—See Augsburg Confession extracted by Mr. Todd himself, p. 157.

Confession quoted by Mr. Todd, was also at the very time in high controversy with Henry VIII. himself, from whose authority the “Necessary Erudition” was so far derived as to be denominated “the King’s Book.”

But we turn to the “Reformatio Legum,” which remarks: “They are not to be listened to, who impiously impugn the doctrine of our justification, founded on Scripture, according to which, we must hold that the justification of man is *not to be made to stand on the force and efficacy of works* [non operum momentis justitiam hominum collocari.]” p. 112.

Here it is to be noted, that the Papists allow, as much as we do, the merits of Christ to be the sole moving cause of all other merit. (See Hooker above.) Consequently the opposition here meant is not between works and Christ’s merits, but between *works and faith*, the first of which are here expressly excluded, as the means of attaining justification.

Again: Take the words of the Forty-two Articles.—

“Justification by *only faith* in Jesus Christ, in that sense as it is declared in the Homily of Justification, is a most certain and wholesome doctrine for Christian men.”

Is it possible for any thing to be a more blunt and plain denial of all the obscure, garbled, and guarded statements of justification by faith, after all amounting to nothing, which we have met with before in the “Erudition?” Never was there a more remarkable change of opinion in so short a space of time. The authors of the “Erudition” were beyond measure careful that justification should not be exclusively by faith. The documents of Cranmer and King Edward were grounded on the principle that it could never be too clearly understood to be by *nothing else*. It is quite obvious that the sentiment in the two cases was of an *opposite nature*; and the *similarity, where*

it existed, was merely verbal. "Cranmer and the Lutherans," as Collier says, "had a pious sense at bottom:" but whatever it was, it was not the sense of Gardner, nor of the real framers of the "Necessary Erudition."

The next two articles of King Edward are nearly the same as our own; namely, on "Works before Justification," and "Works of Superelevation." On these we shall only remark, that it is very singular that Mr. Todd has given us nothing out of the "Institution" or "Erudition" to match them. We conclude, therefore, that they sprang out of principles adopted subsequently to those two publications, if not in opposition to them. We apprehend that the article on supererogation, in particular, is expressly levelled against that doctrine of human merit which is fostered by every page and line both of the "Institution" and the "Erudition." And what will be said to us if we aver our steadfast opinion, that the article against "works before justification" was precisely aimed at the afore-mentioned declarations of our semi-popish Reformers, which held "works before justification" to be necessary in order to procure justification, and whose whole doctrine of penance, or "acts, satisfactions, penitence," initial desires, satisfaction, charity, &c. led to, or rather presupposed, a claim prior to justification, either of "condignity," or at least, "congruity"? We may be wrong in the immediate purpose which we assign for the formation of these two articles: but certainly the use and value of them were never so strongly and irresistibly impressed upon our minds, as upon the occasion which Mr. Todd has afforded us of so conveniently and fully collating and contrasting them with the preceding declarations.

In the "Brevis Catechismus," the same statements meet us as in the other Protestant documents; except only that our justification is here made much more strongly to pro-

ceed from our "eternal election in Christ," and *faith only* is represented as a fiducial confidence in the merits of Christ, and as given to us for no works whatever of our own, but from the alone free mercy and grace of our heavenly Father. This faith justifies, or rather reports to us our justification; works being the necessarily attendant gift. We are surprised that Mr. Todd should have left these Calvinistic statements without a comment. But we leave them, as he does, for the present.

In Jewell's Apology we have the same disclaimer of works as the justifying principle, though with the express and uniform addition that true faith will be active: "nihil præsidi in operibus"—yet, "vera fides viva est nec potest esse otiosa." (p. 139)—Harding, the great popish antagonist of Jewell (and a greater controversialist never, perhaps, graced or disgraced any church), has himself done us the favour of commenting on this very passage of Jewell's Apology, and has particularly "elucidated" the term "præsidium," by his own "Catholica Institutio." In the defence of the Apology of the Church of England, contained in Jewell's Works (fol. London, 1610), p. 301, we have the following notable comment of Father Harding quoted:—"With what face," says Harding, "can these defenders affirm that they teach the people to walk in good workes, whereas beginning the treatise of workes in this present Apology, they say that we have no help or aid in our workes and deeds? For so their Latin word *præsidium* doth signify, which, in the English, is turned into meed. What, masters, is this the way to make men work well, to tell them before-hand that their workes be nothing worth, and that they help them never a whit? Why, then, let the labourer's proverb take place, I had rather play for nothing than work for nothing. Is there any labourer so mad as to work for nothing? First, ye tell the

labourers that there is no help for them in their works, and then ye cry unto them to labour; yea, forsooth, as hard as they list. Is not this to mock God and the world? Whereas ye speak to Christian men; to those that be baptized, to such as have faith. Yet ye tell them that they may work as much as they will, but all in vain, &c. Ergo, then, [here delivering his own Catholic view of the case] although a lively faith cannot be idle, and some true faith is lively, yet, in another sense, there is a true faith which is not lively, but idle: which true faith shall become lively and have great aid in works, if it will learn to leave idleness, and practise that in will and heart which it believeth in understanding." [This is the very language condemned by Cranmer in the "Necessary Erudition."] "But whereas these *Defenders*," Harding continues, "would have no help or aid to be in Christian men's works, that HERESY may not so escape, Christ being demanded of one, what good he should do to obtain everlasting life, said, 'If thou wilt enter into life, keep the commandments.' To keep the commandments is a work;—to enter into life is some help to a man. Therefore it is falsely spoken, that in our works there is no help for us.—Again: Christ saith, 'Whosoever forsaketh his house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my sake, he shall receive an hundred fold and shall inherit life everlasting.' St. Paul saith, 'God will render to every man according to his works. To those that seek for glory, and honour, and incorruption, according to the sufferance of good works, (he will render) life everlasting.'"

We can only apply here the ancient and approved saying, "Fas est ab hoste doceri." Harding evidently *understood* the meaning of Jewell and the Protestants, and brings the very argument against it which is brought by modern opposers of the same Protestant doc-

trine. If the language of the "Necessary Erudition" had been retained, would he not also have *understood* that? Would it, in the nature of things, have been open to the objection which he here plausibly brings against the true doctrine? Would it not have met his approbation, as much as this incurs his imputation of HERESY. His was no zeal (nominally) *against* the merits of Christ, it was a zeal (really) *for* the merit of our own works.

Remembering what we have already advanced on the Augsburg Confession and the Saxonian Confession, as proceeding from Luther, and knowing Luther's sentiments on justification to be matter of universal notoriety, it might appear to many quite superfluous for us to confront these noble "Confessions" with the "Necessary Erudition" on this point. We shall, nevertheless, extract one or two quotations which might be fancied, from their verbal agreement, best to serve the purpose for which Mr. Todd's Extracts are made. And without being at all under the necessity of justifying every expression in a formulary with which we have no immediate concern, we shall still shew, beyond a question, a most material <sup>in</sup> <sup>the</sup> <sup>con-</sup> <sup>science</sup> where it might have <sup>been</sup> <sup>thought</sup> there was the most <sup>of</sup> <sup>cross</sup> <sup>in</sup> <sup>re-</sup> <sup>ment</sup>. The nearest we can find in apparent conformity to the "Necessary Erudition" is the passage following:—"Also they (the Protestants) teach, that when we are reconciled by faith, the righteousness of good works ought necessarily to follow, as Christ hath said, 'If ye will enter into life, keep the commandments.' But since such is the weakness of human nature that none can satisfy the law, men must be taught indeed to obey the law, but so as to know how such obedience pleaseth God, lest conscience despair in finding itself not satisfy God's law. This obedience then pleaseth, not as satisfying the law, but because the person is reconciled to God by faith, and believes that



the remains of sin are freely pardoned. Therefore we must always feel that we obtain remission of sin, and that our person is pronounced righteous, that is, accepted freely, through Christ, by faith; but afterwards, that obedience paid to the law doth please, and is reputed a sort of righteousness, and merits rewards. For conscience cannot oppose to the judgment of God its own cleanness, or its own works, as the Psalm testifies, 'Enter not into judgment,' &c. But *after* that the person is reconciled and *made just by faith*, obedience pleaseth, and is esteemed a *sort* of righteousness, as John says, 'He that abideth in him sinneth not;' and Paul, 'Our boast is this, the testimony of our conscience\*.'

Again: "Of this obedience we teach, that those who commit mortal sins are not just, because God requires this obedience, that we resist sinful affections. But they who yield to them, against the law of God, and act against conscience, these are unjust, and retain neither the Holy Spirit, nor faith, that is confidence of mercy. For in those who delight in sin, and act not repentance, that fiducial trust cannot exist which would seek the pardon of sin †."

The whole amount of these passages, properly considered, is this: We are justified, reconciled to God, accepted and made righteous before him, through *faith only*; but *being* accepted and reconciled, we must, of duty and necessity, bring forth good works, which are, one and all, the fruit of *faith previously exercised*. Further, if we do not these acts of righteousness—if we do not lead a holy and heavenly life, but give way to the indulgence of our corrupt passions and affections—we do, in fact, *lose our principles*; our faith fails; we are fallen from grace. On the contrary, persever-

ing in a holy and righteous course, we are well pleasing to God; we receive from him larger measures of grace, to become still more holy and still more full of good works; and God is pleased, at last, to reward these good works, so produced by faith, and so persevered in to the end, with eminent blessings, not only in this life, but also in the world to come. Nor can any one, for a moment, doubt the substantial truth of these statements? Though some Christians fear the use of the term "reward" as at all applied to our poor deservings, yet is it not a doctrine strongly implied at least, in Scripture, that our bliss hereafter shall be in proportion to our advancement in holiness here; and that God is well pleased with the obedience of his justified servants? The converse is equally undeniable, that wilful disobedience and rebellion are inconsistent with a state of grace, and indicate a separation from the covenant of mercy, and a departure from that faith which alone produces an interest in it. But what mention do we find here of *two kinds of faith*; one, justifying; the other, *not* justifying, although it be the commencement of the Christian life? What is there here of *improving* that *justification* by which, through faith, we are accepted in Jesus Christ? What is there of the meriting, not *rewards*, but *everlasting life itself*?—that everlasting life expressly described by St. Paul as "*the gift of God*;" but described by the "Necessary Erudition" as *meritoriously* obtained by a *perseverance* in faith, hope, and charity. Where do we find the *initiatory* works of *penance, contrition, &c. prior to a renewed justification, and conducive to it*? Where do we find even the term "condition" applied, as of *force*, and we might say, of *right*, upon our side, no less than God's promise, upon his side, to impart justification? The term "condition," it is true, we somewhat freely use in the present day on all hands, claiming still

\* "Item docent, quod cum fide," &c. pp. 147, 148.

† "Ceterum de hâc obedientiâ." pp. 160, 161.

a safe conduct to all our Protestant principles. But the very term *condition* is disclaimed by the genuinely Protestant Augsburg Confession, and this, as given by Mr. Todd himself. "Although the Gospel requires penitence, yet that remission of sins may be certain, it teaches that they are *freely* forgiven; that is, not depending on the *condition* of our worthiness, or on account of *any preceding* works, or the *worthiness* of those that follow. ...So will remission be assured to us, when we know it depends *not* on the *condition* of our worthiness, but to be given for Christ's sake." (p. 145.)

Is it possible that this could have been brought by a reflecting person (and such we unfeignedly believe Mr. Todd to be), in *elucidation* of the uniform declarations of the "Necessary Erudition?"—But it is time for us to advance towards a conclusion.

One head still remains, but one which needs not long detain us; namely, that

4. On good works.—We are seriously as tired as we fear our readers must be of this invidious task of discrimination. We would willingly find in the "Institution" and "Necessary Erudition," all we wish to find in *them*, and all we *do* find uniformly and without exception in the *other* documents quoted by Mr. Todd. We would willingly forget the wrong doctrinal use made of "good works" by the "Erudition," as effecting or completing justification. We would confine ourselves to the *kind* of good works which it prescribes as accompanying faith, and leading to justification. We would even forget here all that we have *heard* about this said "Necessary Erudition," prescribing a multitude of good things as available to salvation; things *not* prescribed by the holy Scripture, such as Ave-Marias, Auricular Confession, Masses, Prayers for the Dead, the Use of Images, Extreme Unction, and, in short, the Seven Sacraments. If we could but find in our own quotation, given in

the former Number, all that satisfied our Protestant taste upon the subject of good works, their nature and essence, as performed through Divine grace, we would say no more. And, in truth, we find there much to commend. We find a very correct delineation of what good works really are; and a very remarkable disclaimer of those popish and pretended works of merit\*, which had been the source of so much profit to the Church of Rome, and which, strange to say, are retained *totidem literis*, in other parts of the same Institution and Erudition. Religion is made, in that *part* which we have given from Mr. Todd, a work of the heart; and charity, in very deed that "charity which never faileth."

Where, then, have we any disagreement? We *must* mention two points. One is with respect to those *initial* "good works" with which our very quotation from Mr.

\* "In which kind of works many Christian men, and especially of them that were lately called religious (as monks, friars, nuns, and such other), have, in times past, put their great trust and confidence." (Necessary Erudition-Todd, p. 38.)—We are constrained, however, on this measured and slender disclaimer, to remark, that it seems to us little better than a time-serving compliment to the tyrannical Henry, who had cast his *sacrilegious* eyes on the temporalities of these Christian men, monks, friars, and nuns; whilst the grand "Mysterium Iniquitatis," or "mysterium MERETRICIS MAGNÆ ET BESTIÆ," so feelingly deplored as *not revealed as it ought to be*, at this very time, by Cranmer, and so eloquently, not to say angrily, hunted down in our own Homilies afterwards, is left here untouched, under the general charitable appellation of "Christian men"! Nay, says our Homily, "whoever denieth faith, &c. is *not* to be accounted a Christian man." It is "the pharisaical and papistical leaven of man's feigned religion." "To be short, look what our Saviour Christ said of the Scribes and Pharisees; the same may be boldly, and with safe conscience, said of the Bishops of Rome, . . ." "They and their adherents are *not* the true Church of Christ, &c." Yet "all—all—Christian men," according to "Necessary Erudition."

Todd's extract is furnished; and which are represented as constituting a *something good* prior to justification. The other is with respect to the use of the term "penance," partly in reference to these very works.

Now, on the first of these points, it were filling our pages to surfeit, to have recourse again to our succession of quotations from the subsequent extracts of Mr. Todd, in which he has himself furnished such ample means for the confutation of the "Institution" and "Necessary Erudition." It may be sufficient to say, that in those admirable Protestant Confessions, the Augsburg and the Saxon, the basis of all the rest, English and foreign, whole passages occur which seem written as if in express denial of this very notion of initial works preparatory to justification; and the whole body of Christian practice and Christian feeling, including all primary, penitential movements of the soul, is made to arise *subsequently* to faith, to *justifying* faith, and to be *necessarily* consequent upon it. But why do we speak of foreign confessions, or any second-rate authorities, upon this most important point of Protestant doctrine? Our own Articles, in perfect consonance also with those of King Edward VI., contain one which it is impossible not to consider as written for the express purpose of overthrowing, annihilating, and anathematizing these very initial works prescribed in the "Institution" and "Erudition," as preparatory and prior to justification. (See the Article on Works before Justification, Art. XII. of 1552, now Art. XIII.) "Works done before the grace of Christ and the inspiration of his Spirit, are not pleasant to God, for as much as they spring not of faith [i. e. *justifying* faith] in Jesus Christ; neither do they make men meet to receive grace, or (as the school authors say) deserve *grace of congruity*," &c.

Much as we might admire Mr. Todd's *ingenuity*, we should have a

far worse opinion of his *ingenuousness* than we are sure we at present entertain, could we believe him capable of the attempt to reconcile the above language with his own extracted Declarations from the "Necessary Erudition." For example: "Other works not so perfect [as works and fruits of righteousness by men truly justified] *yet* done by the grace of God in faith [Q. what faith?] and good affection of heart to God, &c.:" "yet this man is *not to be accounted a justified man*," "but in a *good way*, and made more *apt* [i. e. *of congruity*] to receive further *grace* of remission of sins and justification," &c.! (See our Number for January, p. 42; or Mr. Todd, pp. 33, 40, et seq.)

After all, the whole mystery of these initiatory, *half-good* works, like the image of Nebuchadnezzar, part gold, part earth, and as easily dissoluble, resolves itself into our *second* point, the all-important, all-comprehensive, and all-mysterious term — PENANCE. They are the works of *penance*; the returning works of a man once justified, now fallen; and no longer to be restored by plain repentance, or justified by faith, but to be some how or other gradually reproduced in his Christian form by the mysterious operation of something to be called *penance*.

This term "penance," it is very true, means, in point of fact, nothing but our good and useful old word, *repentance* [pœnitentia]. And yet it should seem very worthy of a question to any considerate man, why the framers of our Articles took so much care to have this innocent synonyme struck out of all our formularies, with but one exception or two, we believe, in the Homilies and our Communion Service; and this exception was made, as we may soon see, for a particular reason. The only possible reply which can be invented to the question is, that our *real* reformers had repented of the ill use made of the term *penance* by the pretended reformers of King

Henry VIII.; and that they *therefore* rejected the term, because they disclaimed the *thing* intended to be conveyed by it; whether this *thing* were the *sacrament* of penance, openly taught both in the Institution and Necessary Erudition; or the conditional works of penitence, prior, and in order to *re-justification*.

We remember, indeed, to have seen, in a controversial pamphlet by a certain Cumberland Vicar, some six or eight years since, an allusion to this same rite of penance as still in force, and of *necessity* in the English Church. We thought it a rusty weapon which he might innocently have torn down in a hurry from the halls of his forefathers, to present on the spur of the occasion to some instant Antinomian foes, who seemed to be breaking in upon him. But we thought, that having answered its purpose, he would have replaced it in respectful silence, where it would have slept again for as many succeeding generations. But when we find this same piece of rusty and ill-tempered armour brought down from shelves which we will not name, and under the inauspicious title of "Institution" and "Necessary Erudition," offered to us once more as of mighty efficacy in repelling the PRETENDED FRIENDS, and checking the FALSE SENSES which are attempting to impose or to be imposed upon "the *national*\* faith;" we feel much inclined to try its temper and metal, and to ask what is meant by the term "*penance*" in modern acceptation; and whether there is really any *form* or *standard*, according to which "deadly" sin after baptism is now a-days brought to the test, and required to go through certain ceremonies, as of old, before the penitent can be restored, or forgiveness be obtained.

If we are told the word simply means penitence or repentance,

\* We are sorry this word should have been misprinted *natural* in our former Number, p. 33, col. 1. line 37.

without which no sinner can be made to stand in favour with God; we most fully allow the necessity of true and heartfelt scriptural repentance. But we should then ask, in what manner does this use of the word "*penance*," elucidate, or receive elucidation from, its use in the "*Institution*" or "*Erudition*;" where, besides its being understood of a certain *sacrament* so denominated, it is affixed *only* to those sins called "*deadly*," and which *wholly* forfeit the *first* justification? Is a man then never to "*repent*," except when he has committed these deadly transgressions, and finds himself positively and wholly out of a state of grace?

Besides, it may be further asked, what *are* these *deadly* sins, to which *alone*, on the authority of the "*Institution*" and "*Erudition*" as elucidating our Protestant formularies, we are to affix these said "*acts* of penitence?" Are we to confine them to the seven *deadly* sins of the popish church: and may a man as certainly know when he has fallen from grace, and stands in need of "*penance*" or repentance, as he knows when he has committed adultery, fornication, robbery; or murder? This would be to open the doors of *impenitence* widely indeed: and the sacrament of penance or the lessons of penitence, will never be to be administered or preached but in the purlieus of Newgate, or other grossly vicious places. We understand, indeed, what open and "*notorious* sin" means; and as honest, we trust, and *primitive* churchmen, we should be rejoiced at the return of times which would admit the revival of that truly primitive and "*godly* discipline, much to be wished," when such should, as at the solemn season of Lent, be "*put* to open penance," and punished by a suspension of their church communion, and church privileges. But it would be idle indeed to compare this penance\*

\* We have a noble draft for the ordering and due execution of *this* penance in

to that prescribed by the "Necessary Erudition," and the Cumberland Vicar, as conditional and supplementary to baptism, and *instead* of faith, for the renewal of the grace of justification, after having fallen from it.

In short, the whole doctrine of penance, and of the renewal by its means, of a state of justification, supposed to be lost by deadly sin, is the fruitless signment of popish brains; *fruitful* indeed, and fruitful enough for their *own* purposes, and thence transmitted, we fear, from no very wise or good motive, into the "Institution" and "Necessary Erudition." To urge such a notion in modern times, and in the clear light of Protestant Reformation, is indeed holding a candle to the sun, if not seducing souls, who are still willingly in the dark, by the treacherous phantom of an ignis fatuus. Is it not the same as telling the great body of nominal Christians, if it tell them any thing, that they are "the ninety and nine just persons *who need no repentance*;" that *deadly* sin is that *only*, which can separate them fully from the hopes of the Gospel; and therefore, if they only keep within that measure of transgression which is not deadly, (and who in his own imagination does not?) they are still within the pale and the claims of the Christian covenant? Whilst the just man falls seven times a day, and by repentance and faith rises again; this doctrine tells him, if it tell him any thing, that it is only once or twice, or at the most, seven times in his life, that he can so fall as to need repentance, penitence, or "penance," to rise again. It tells—but why need we proceed? when the *fact* is, it tells us nothing. When have we ever, in the course of any true Protestant's ministry, heard

the very "Reformatio Legum Ecclesiasticarum" before alluded to. See it at full length in Collier. The first glance will prove its total and essential difference from the *penance* of the preceding popish age.

any thing prescribed at all resembling this sacramental, this *renovating* penance? And if a youth in sin, or a veteran in crime, should come to the Cumberland Vicar himself, to be practically instructed and led to reformation, would he not in the true spirit of his blessed office, proclaim the life-giving sound, "Believe in the Lord Jesus Christ, and thou shalt be saved;" and proceed in the words once uttered by his Divine Master to such an one, "Go and sin no more?"—In dismissing this subject, and concluding our quotations from Mr. Todd, we shall only notice further, on these very Articles of King Edward VI. (from which, if from nothing more, we might fully confute all Mr. Todd's previous quotations from the Institution and Erudition,) "the masterly vindication of Cranmer's claim to their composition," as given from Dr. Laurence by Mr. Todd, and very ably confirmed by his own reasoning. We should have expected just such articles as *these* to have proceeded from the pen of the great reformer: and, *therefore*, we conclude he was not the author, the sole, willing, or unbiassed author, of the preceding Articles, Declarations, Institution, or Erudition of King Henry VIII. We think it next to impossible, that two such contradictory systems of doctrine could have proceeded from the same head or heart.

To add a few words further on Mr. Todd's Prefatory, Historical, and Critical Introduction, before taking our final leave; we wish to do him all justice for the accurate investigation which he has instituted, into the source and true history of some of these most important *first* documents of our reviving church. In addition to what we have just noticed, we might allude to the reasoning adduced with respect to the author of King Edward's "Brevis Catechismus;" which Mr. Todd, after bringing forward much evidence on both sides, leaves us to guess it to

have been the work either of Poinet, bishop of Winchester, as Churton, the biographer of Nowel, supposes; or, as Beloe and others suppose, of Nowel himself, who was the avowed author of the Catechism of 1570, bearing this name. We think, from the reasoning alleged, that Nowel's Catechism was Poinet's improved; and that this now extracted by Mr. Todd, and entitled Edward VI.'s *Brevis Catechismus*, was Poinet's composition sanctioned by Cranmer;—another clear intimation, how unwillingly Cranmer must have set his hand to the opposing statements of the "Institution" and "Necessary Erudition."

The eulogium passed on another document extracted by Mr. Todd (namely, the eulogium of Dr. Humphrey on Bishop Jewell's Apology) is entirely to our mind. "Si spectetur ordo, nihil distributius; si perspicuitas, nihil lucidius; si stylus, nihil tersius; si verba, nihil splendidius; si res, nihil nervosius." Mr. Todd's own extracts from the "Institution" and the "Necessary Erudition" will prove how little elucidation these works afford of the singular and peculiar merits of Jewell's Apology. We must confess we see but little of method, perspicuity, or strength, in these works; and for this obvious reason, that to our minds, the authors of the Institution and Erudition, were neither masters of themselves nor of their subject.

We equally agree with Mr. Todd in his commendation of the Augsburg and Saxon Confessions. And if he really means to appeal to them as the ground-work of our Articles, and the sources, as we unfeignedly believe in part they were, from which our reformers drew their views of faith and practice, we should deem it an essential service to the Christian world, if these Confessions were respectively translated, and given wholly to the public, to be "collated" both with those publications which are *not*, and with those which, sub-

ordinately to Scripture, are the authorized standards of the national creed. To which of these two they will be found most in accordance, we suppose no doubt can be reasonably entertained on either side: indeed, so *little* would or *could* they be found in accordance with the "Institution" and "Necessary Erudition," that we should speedily expect a disclaimer from the advocates of these works against our being tried by such confessions, or by any *foreign* jurisdiction whatever.

Mr. Todd has, indeed, in the last division of his "Introduction," given something like a "Sylloge" of the various doctrines comprized in his heterogeneous extracts, and has dwelt largely upon the exclusion, in particular, of the doctrines of Election and Predestination from these supposed sources of our own formularies. How far this doctrine is, or is not, either excluded *in fact*, or *intended* to be excluded, and how far the part *avowedly retained* in any or all of these documents, would be in accordance with the views of *modern anti-predestinarians*, will be questions of grave consideration when we proceed to review Dr. Laurence's publication. But in closing our present article, we shall only offer a few remarks on the manner in which Mr. Todd has endeavoured to elucidate the subjects of justification, faith, good works, &c.

And here we wish it to be understood, that we have no difference whatever with Mr. Todd respecting the principle for which he contends, and for which these and all other times render it necessary that every true Christian should contend; namely, the necessity and obligation of *good works*. Antinomianism is the GREAT HERESY of human nature. It is that which is, by all possible means, to be rooted out, as a first step to the attainment of salvation hereafter, or of true peace, or even social security, here. We are much indebted to those champions, of whatever name or side,

who stand forward, more particularly in these times, in the great cause of good works. It is *good works* of which we *all* are destitute; and from which we are all glad to be excused upon some plea or other: and, we believe further, that at the bottom, errors and heresies, of almost every description, will be found to have been broached by their authors, for the very purpose, however concealed, of getting rid of good works, and of gaining permission to "walk in the sight of their own eyes, and the ways of their own heart." If we have ever lifted up our hands and voice against any of the modern, crude, and daring, we might almost have said profligate, schemes of predestination broached by some sectaries, it has been *because* we plainly perceived them to be levelled at good works. If, on the other hand, we join hand and heart against the genuine principles and doctrines of Popery, it is, among other reasons, because we believe them to be inimical to the true cause of good works. If we quarrel with the ordinary, worldly, and indefinite statements of mis-called Protestantism, it is because we believe them to be equally and intentionally levelled by their authors against the genuine cause of good works and scriptural holiness. If we commend the motives which dictate the labours of such men as Mr. Todd and Dr. Laurence, it is as far as we believe them to be cordial in their desire to uphold and promote the practice of good works. On the other hand, if we disapprove of the result of labours undertaken with such a motive, it is only as far as we believe them not calculated to promote the end they profess to have in view. And we have no hesitation in saying, that our sole object in these remarks on Mr. Todd's attempt to reconcile the *irreconcilable* statements of King Henry VIII.'s and King Edward VI.'s divinity is, that we may support the cause of good works, as

irrefragably maintained by our own inestimable Homilies; and as weakened and overthrown by every line of the Institution and Necessary Erudition, which differs from them. That they do differ most *essentially*, we maintain, and think we have proved. Here we are at issue with Mr. Todd; and this issue implies the further question, which of the two views will best support the cause of good works; that which regards the Homilies and other formularies of the church as *agreeing* with the "Institution" and "Necessary Erudition;" or that which considers them as in direct, palpable, and intended, opposition to the statements contained in these earlier productions.

And here we cannot but repeat our former complaint—that Mr. Todd should have given us no explanation whatever of the many difficulties which must arise from his view of the case; namely, that the formularies of Henry VIII. and those of Edward VI. were meant to be identical. If so, whence arise their verbal differences? Why were the former, if so clear, and strong, and "fine," as Mr. Todd thinks them, not adopted as they stood? Why was that *finest* statement of all, on free will, entirely omitted in Cranmer's new Homilies? Why in these Homilies are things so darkly stated, or, as Mr. Todd would have it, restated, as to require the illustration of the *old* Homilies (the Institution and Erudition), to clear them up? Why in this restatement are whole passages omitted, which had appeared in the Institution and Erudition, and which Mr. Todd has pronounced to be of the clearest kind? And if the same views are at all to be traced in the present Homilies, why are we left to collect them only by half words and distant glimpses, instead of finding them exhibited with their former boldness and prominence? Well might Dean Martin have wished that all Homilies appointed since the Insti-

tution and Erudition, had been equally divine and *catholic*, without "any leaven of affected composition;" although it is surely bold in a Protestant divine, to say he wished that Cranmer had been as divine and *catholic* in his new Homilies under King Edward, as he had been in the older ones, composed by the help or sanction of Gardner and the Papists. To ask the most conclusive question, unresolved by Mr. Todd; How comes it that the new Homilies, if they are to be construed by the old, have omitted the actually popish good works of the latter; for example, the seven sacraments, the ave-Maria, prayers for the dead, holy water, and so great a mass of the will-worship set up by idolatrous Rome herself in her worst times?

We have here a dilemma to propose to those who have their own way of expounding the doctrine of justification by faith without works; and who think that our Homilies meant only that we are justified by faith without the popish works of human invention, but not without really good and Christian works. If our Homilies meant to exclude only popish works from justification, and not *all* works; then, according to Mr. Todd, the Institution and Erudition meant to exclude those said popish works also; and to prescribe only *bonâ fide* good and Christian works as availing to justification. But if so, how is it that these very popish works are *prescribed* in the Institution and Erudition as availing to justification? Either, then, our new Homilies are essentially different from the old, in rejecting the popish works which the latter recommend; or else neither the one nor the other, in rejecting the merit of good works, as valuable to justification, means popish works exclusively, but *all* good works alike. The real fact is, both the old and the new Homilies alike, in *words*, reject the *merit* of *all* good works. But the old only *verbally* reject them, with

the utmost inconsistency taking them again into favour, as "meritorious to salvation;" while the new, containing Cranmer's real sentiments and our own genuine Protestant doctrines, consistently reject them *in toto*, as having any meritorious claim whatever, either to our first justification or our final salvation.

After all, it may perhaps be said that these distinctions are without a difference, since both the old and the new Homilies equally assert the necessity of good works; a necessity which we ourselves, in common with Mr. Todd, not only fully *admit* but earnestly contend for. To this we reply, that if these distinctions have been made the ground of a great diversity in the respective formularies, the *onus* lies on Mr. Todd to shew, that this great diversity is only apparent, and not real; that both the old and the new formularies meant the same thing; and that although they thus meant the same thing, there still were wise reasons for introducing so remarkable a diversity of statement. Thus far we conceive we have a just claim on Mr. Todd; and we can by no means admit that he has in any adequate degree discharged this claim by printing a series of documents, and assuring us, on his own word, that they really all mean the same thing; while it is evident, as we conceive, on the slightest inspection, that the diversities are both numerous and important. The only proof Mr. Todd has attempted to give, that the two varying statements involve *no* real difference, and are, in short, *quite the same*, is confined to three or four general quotations from Sheldford, 1635; John Wallis, D. D. 1682; the late Dean Tucker, and the present venerable Bishop of Durham. The statement of the last on justification, in his never to be forgotten Charge, has always been to us *inter delicias*. Wallis is made to tell us, *contrary* to the "Institution" and "Erudition,"



but in perfect agreement with Scripture, and our own Homilies, "that good works are as necessary as faith, or justification [connecting justification with faith only], to bring us to heaven; and that our church owns none for a true or lively faith, but what is attended with good works as the necessary fruit thereof." Shelford seems to us equally correct, "acknowledging faith to be the only beginning in the preparation of [in preparing] our justification." The Jesuit Campian is here intermediately brought in by Mr. Todd, as "absurd enough to state it as one of the monstrous opinions of the English Church, that 'God doth not regard our works,' appealing to a passage in the Apology of Bishop Jewell, which proves the very reverse." Mr. Todd here seems not to be aware that others besides the Jesuit Campian were equally "absurd;" witness the Jesuit Harding, through a folio of controversy with the same Bishop Jewell; and Bishop Gardner of old, in dispute with Cranmer; and the whole body of Papists against the whole body of Protestants, particularly the former, as speaking through the decrees of the Council of Trent. There must have been something very puzzling to popish ears in the doctrine of justification by faith, to have so betrayed all these Papists into "absurdity" as respects the Protestants; and we find it difficult to believe that they were all at issue upon points of *distinction without difference*. Of this, however, we are sure, that if the true and real Protestant doctrine had been framed and set forth, as it appears in the "Institution" and "Necessary Erudition," Papists and Jesuits could not have fallen into the mistake under which they seem to have laboured; nor would they have been "absurd enough to state that "the Church of England monstrously asserted that 'God doth not regard our works.'" It was because Bishop Jewell expressed himself in a man-

ner essentially different from those semi-popish formularies, that he betrayed his opponents into the "absurdity" of thinking that he had rejected good works, in a treatise which, to Protestant ears, "proves the very reverse."

We had intended to have enlarged more particularly upon Mr. Todd's quotation from Dean Tucker, but time forbids us. We much approve of the strong disclaimer against human merit, which, quoting our present Homilies, he puts into the mouths of the Reformers. We cannot equally applaud, however, the sophistry (it deserves no better term, while it has the additional demerit of being *really* and at bottom *unintelligible*,) by which he endeavours to connect this disclaimer with the doctrine taught in the earlier formularies, of the necessity of good works, as actually pre-existent in order of time, and preparatory to justification. We were also surprised to find Mr. Todd designating the opposition between faith and works, in the matter of justification, attributed (falsely as he would hold) to the Homilies, as *the Calvinistic system*. We never before heard that Calvin, however peccant on the subject of predestination, held wrong notions of faith; nor that he carried his views respecting the doctrine of justification to any extravagant lengths. We had imagined he was far more moderate than Luther in his statements on that point, and "at least as moderate as the Augsburg and Saxonie Confessions cited by Mr. Todd.

We are not at all concerned to defend the Calvinism of Calvin; but perhaps Mr. Todd, and many more, may not be aware of such passages as the following, in the works of that Reformer. In his Commentary on Col. iii. 12. "Put on, as the elect of God, holy and beloved, bowels of mercies, &c." he observes, "Elect I here understand as set apart; as if the Apostle had said, With this condition God elected you to himself, sanctified

you, and received you to his love, that ye should be merciful, &c. Whoever has not these *virtues* vainly boasts of being holy and beloved; vainly enrolls himself amongst the number of the *faithful*." Yet, according to Mr. Todd, the *Calvinistic* system is "an opposition between faith and works"! This eminent Reformer has borne the blame of many an erroneous opinion, both doctrinal and practical, which he spent his life in opposing; and of which no confutation could be found, in the whole circuit of theology, more masterly than in his own Scriptural Commentaries. Dr. Winchester, Mr. Todd tells us, has found in Calvin's opinions of 1535, the prototype of Cranmer's on Universal Redemption; "which might, upon reflection, have taught him: more moderation towards those who differed from his later system." Calvin then, it appears, neither understood his adversaries nor himself. But Dr. Winchester did; and discovers Calvin's system to be self-contradictory, and self-destructive; and his latter system (when men usually cool on the more *rigid* predestinarian tenets, and Calvin, it is said, amongst others) to be "worse than the first." Dean Tucker, likewise, helps Calvin to some light on the "opposition between faith and works." Is all this from a calm and dispassionate view of his writings? Had these gentlemen read his works? Did they know or understand them? Yet, if not, how are we ever to come at *truth*? And what is theology made by these crude and absurd attacks, but an arena, and often a disgraceful arena, for the mere display of polemical tactics, and the dishonourable shouts of party-triumph?

For the present, we take our leave of Mr. Todd. We hold ourselves indebted to him for a much larger and deeper investigation of the points at issue between us and the semi-papists of the reign of King Henry VIII. than we had at first contemplated; as well as for

abundant confirmation to our own minds of the true doctrine of justification by faith, not only as it is so admirably set forth in *our* Homilies, but as it is there accompanied by such a noble compendium of Christian practice, as must for ever relieve that doctrine from the "absurd" imputation of being inimical to good works. For purity of practice, no less than of doctrine, we boldly offer our Homilies to a rigid comparison with the Institution and Erudition, as well as with all other semi-popish or more entirely popish productions. And for all these graduated and unhalloved approximations to the merit of good works, so calculated to keep up the pride of the human heart, and at bottom to weaken the demands of holiness, we can most unfeignedly say with our immortal champion, "If any man think that I seek to varnish their opinions, to set the better foot of a lame cause foremost, let him know, that since I began thoroughly to understand their meaning, I have found their halting greater than perhaps it seemeth to them which know not the deepness of satan, as the blessed divine speaketh." [*See Hooker's Discourse immediately following the very statement, in other words, of the Institution and Erudition.*]

• Hooker's words, describing the *popish* doctrine, are these. "Our countrymen at Rheims [say] that they seek salvation no other way than by the blood of Christ: and that humbly they use prayers, and fastings, alms, *faith, charity, sacrifice, sacraments*, priests, only as the means appointed by Christ, to *apply* the benefit of his holy blood unto them; touching our good works, that in their own natures they are *not* meritorious, nor answered to the joys of heaven; it cometh by the grace of Christ, and not of the work itself, that we have, by well-doing, a right to heaven, and deserve it worthily." Could the "varnished opinions" and "lame cause" of the Institution and Erudition have been better delineated? Yet this, according to Hooker, was Popery. Are we to blame for annexing the same heavy charge to the divinity of King Henry VIII.?

If a further reference to *names* be necessary, we will set before the advocates of the meritoriousness, either in whole or in part, of good works, as conducing to our justification, the choice of two examples equally eminent in their way, to either of which they may, as they shall see fit, have respect. The amiable and pious Dr. Redman—"one of the solidest and best read divines in the land, and to whose judgment great deference was paid by all, and therefore who was appointed one of the divines to compose the Common Prayer Book," (Strype's Memorials of Reformation, Vol. III. Oxford edition)—on his death-bed, and in the most solemn manner, before many witnesses, declared his last judgment on several points of Christian doctrine.—"Finally, of his own voluntary will, no man (as far as I can call to remembrance), demanding of him, he shewed his opinion concerning justification by Christ. 'I lament,' said he, 'and repent, beseeching God forgiveness of the same, that, too seriously and earnestly, I have withstood this proposition, *That only faith doth justify*; but I always feared that it should be taken to the liberty of the flesh, and so should defile the innocency of life which is in Christ. But that proposition, *that only faith doth justify*, is true,' quoth he, 'sweet, and full of spiritual comfort, if it be truly taken and rightly understood.' And when he was demanded what he thought to be the true and very sense thereof, 'I understand,' quoth he, 'that to be the lively faith, which resteth in our only Saviour Jesus Christ, and embraceth him; so that in our only Saviour Jesus Christ all the hope and trust of our salvation be surely fixed. And as concerning good works,' saith he, 'they have their *crown and merit*, and are not *destitute of their reward*; yet, nevertheless, they do *not merit the kingdom of heaven*.' For no works, said he, could purchase and obtain that blessed,

happy, and everlasting immortality; no, nor yet *those things which we do under grace, by the motion of the Holy Ghost*. For that blessed and immortal glory is given and bestowed upon us mortal men, of the heavenly Father, for his Son our Saviour Christ's sake, as St. Paul testifieth, 'The gift of God is eternal life.'" (See "Letter of Master Young to Master Cheke, concerning Doctor Redman," in Fox's Acts and Monuments, Vol. II.)

The second person in the same contemporary history whose example shall be adduced, is Bishop Gardner, who also lay dying, having been mortally seized, just after hearing the report of the execution, under his own advice and direction, of Bishops Latimer and Ridley. "At four o'clock," says the able and interesting biographer of Bishop Ridley, quoted above, "the wretch was made happy [by the report of the execution being brought to him] and went to dinner: 'he was not disappointed of his lust; but while the meat was yet in his mouth, the heavy wrath of God came upon him.' He was seized... [with the deadly symptoms of a mortal disorder, thought to be the effect of a dissolute life]. He felt all the bitter remorse of conscience, without being able to mingle with it that salutary sorrow which can alone make it supportable. 'I have erred,' says he, 'with Peter, but I have not wept like him.' The Bishop of Chichester, visiting him, would have comforted him with the assurance of *justification through the blood of Christ*: Gardner acknowledged the truth in private, and thereby assented to the Reformers; but desired him *politically* to suppress it, saying, 'He might speak of that to him, or others in his condition; but if he opened that gap again, and preached *that* to the people, then *farewell altogether*.'" We proceed not with the dreadful relation, given on the authority of Strype, as we apprehend the former part is on that of Fox. But we con-

clude, with no uncertain impression on our minds, as to which of the two *authorities*, on the point of *justification by faith*, our readers would choose to have recourse. We have little doubt which of the two *modes and motives*, chosen by these two men respectively, for a death-bed confession, would be most congenial to the feelings of all. Far less have we any design in placing the two together, to raise an invidious suspicion against the character of any modern, even though mistaken, doctrinist. And, with regard to Mr. Todd himself, of whom we now take our leave, we are disposed to hope, from his work itself, and the quotations he has given, that his own views of justification by faith are those of the true Protestant, and are to be sought for, not in the Institution and Necessary Erudition by which he has vainly (we conceive) attempted to illustrate our Articles, and Homilies, but in those *other* quotations both in his work and in the Introduction to it, to which he has as vainly endeavoured to assimilate the Institution and Erudition of a popish age.

(To be continued.)

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*Instructions for the Relief of the Sick Poor, in some Diseases of frequent Occurrence: addressed to a Parochial Clergyman, residing at a distance from Professional Aid.* By a PHYSICIAN. 12mo. Pp. viii. & 43. Gloucester: Walker and Sons. London: Seeley. 1819.

THE circumstances under which, as detailed by the author, this tract has been offered to the consideration of the public, and particularly of the clergy, are these:—"A clergyman of the Established Church, the author's particular friend, residing in a part of the country where medical assistance cannot always be promptly and punctually obtained for the poorer inhabitants, when suffering from sickness, hav-

ing expressed a wish to be provided with some instructions, by which he might be enabled to afford relief on such occasions, the contents of the following pages (some subsequent additions excepted) were communicated to him in writing, for his own private accommodation. On perusing them, his friend thought they might, if printed, be useful to many parochial clergymen similarly circumstanced with himself. They have, therefore, been committed to the press." — In addition to the above representation, the fidelity of which our personal knowledge of the parties enables us to authenticate, it ought to be stated, that the author, having at first only printed his Instructions for private circulation, has been since persuaded to publish them. His compliance with the solicitations of his friends to that effect will be found highly beneficial, we are convinced, to all clerical practitioners in medicine, as well as to such practical friends of the poor, separate, from any advantages indirectly derived to themselves in general cases of indisposition, as combine with a wish to assist their sick dependants, a prudential care not to venture beyond their depth into the mysteries of medical science. There are those, both lay and clerical, who, with very kind intentions, have darkened the malignity of disease in certain instances, where the patient, from the first hour of its attack, ought to have been exclusively superintended by a professional person. A great measure, we suspect, of the evil productive of such a consequence has arisen from familiarity with what are called complete systems of physic. These, as the reader will anticipate, are useful or injurious, according to the caution or temerity of the persons who study them; and if it be no libel on the present generation of the charitable world to affirm, that "the majority are" — not "wicked," but still unfit to be trusted with the administration of

Buchan, Reece, and Parkinson, we should advise generally, the brothers and sisters of village charity at least, rather to confine themselves to the more compendious and safe instructions now recommended to their attention. The author writes:

“This small tract is not to be considered in the light of a popular system of physic. All that the author professes, is to offer to a superiorly educated class of society—men trained to thought, and exercised in discrimination—a concise description of some of the most urgent and most frequent ailments to which the human frame, especially in the labouring classes of the community, is liable; subjoining the appropriate dietetic and medicinal treatment—that when the attendance of the parish apothecary cannot be obtained, they may occasionally supply his place, and be the means of saving a fellow-creature from perishing.—With regard to the *receipts or prescriptions* inserted in the following pages, no particular skill in pharmacy is required for preparing them. They are of the simplest and least expensive kind—two points which should always be kept in view when we prescribe for the poor:

and, truly, the *facile parabilia medicamenta* are generally the best.” p. vii.

It will be obvious that we should wander beyond the limits of the province of this journal, by entering into any details immediately connected with medicine itself. But it was judged to be due to those among our readers who interest themselves in the welfare of the poor—and we believe *such* readers to be the majority—to put them in possession of another avenue to practical good. Our clerical patrons especially know the vantage ground they tread, when they approach the chambers of languor and pain, with an ability, on the one hand, to relieve, in whatever degree, the sensible miseries of mankind; and, on the other, to pursue the less important share of their victory, by an endeavour to gain a farther conquest; in the name of Him of whom it is written, “Himself took our infirmities and bare our sicknesses!”

## LITERARY AND PHILOSOPHICAL INTELLIGENCE,

• &c. &c.

### GREAT BRITAIN.

PREPARING for publication:—The Glory of Regality, by A. Taylor;—Picturesque Tour from Geneva to Milan;—Original Miscellanies, by T. Bicknell;—A New Life of Whitfield, by Mr. Philip.

In the Press:—The Evils of Popular Ignorance, by John Forster;—Lectures on the Holy Bible, by the Rev. J. Gilbert;—A Refutation of the Objections to his Translation of the Bible, by J. Bellamy;—A Tour in Greece, Egypt, and the Holy Land, by W. Turner;—Tour through Normandy, by D. Turner;—Two Continental Tours, by J. Wilson;—The History and Antiquities of St. Neots, by the Rev. G. C. Gorham;—Elements of the History of Civil Governments, by Mr. Tyson.

The following table will shew the great increase of our population and manufactures during the late reign.—

Population.	
1760. Great Britain	L. 8,099,000
Colonies . . . . .	12,500,000
(Omit Ireland) ————	20,599,000
1812. Total . . . . .	£1,157,433
Deduct Ireland	4,500,000
	—————56,657,433

Net Customs paid into Exchequer.	
1760 . . . . .	L. 1,960,934
1809 . . . . .	10,289,807

Shipping—(Commercial.)	
1760 . . . . . Tons	573,978
1809 . . . . .	1,993,188

Balance of Trade.	
1760 . . . . .	L. 5,981,68
1809 . . . . .	19,895,203

Enclosure Acts.	
From the commencement of Queen Anne's reign to George III.—234 . . . . . Acres	337,877
From the Accession of George III. to 1810—1532 Acts . . .	2,804,197

The dry rot which generally commences its ravages in cellars, &c. may be prevented, it is said, or its progress checked, by white washing them yearly, and mixing a sufficient quantity of sulphate of iron (copperas) with the wash.

*Cambridge.*—Sir Wm. Brown's Medals.—The subjects for the present year are,—For the Greek Ode, *Μνημοσυνη*. For the Latin Ode, "Ad Georgium Quartum, Angustissimum Principem, Sceptra Paternæ accipientem." For the Greek Epigram, "Inscriptio,—In Venam Aquæ ex imis visceribus Terræ Arte eductam."—For the Latin Epigram, "Impransi disquirite."

*Cenotaph to Princess Charlotte.*—The cenotaph to be erected to the memory of the late Princess Charlotte is to consist of a group of nine figures, larger than the life, sculptured in Parian marble, from the designs and under the direction of Mr. Wyatt. The amount of the subscription was 12,000*l.*, three thousand five hundred of which has been already expended.

*Establishment for Pauper Children.*—A

society has been formed to carry into effect the gracious act of his majesty, in appropriating Dartmoor Forest for the employment of the poor of the metropolis, particularly the pauper children; and of which his majesty, has become the patron. The archbishop of Canterbury and the lord mayor have submitted for his majesty's approbation the plan suggested for giving permanent employment to pauper children, under the direction of the Society, the whole of which was highly approved.

*Russian Army.*—The following is an abstract from a return of the Russian army, stating its amount during the year 1819.—Infantry of the line, 613,722 men; cavalry, 181,141; artillery, 47,088; irregular infantry, 27,632; irregular cavalry, 105,534; troops on the frontiers, 77,000: in all, 176 regiments, consisting of 989,117 men. To these are to be added the guards, two brigades of artillery, and two supernumerary battalions, consisting together of 48,883 men, which make the total of the whole army 1,038,000 men.

## LIST OF NEW PUBLICATIONS.

### THEOLOGY.

SERMONS have been published on the death of his late Majesty, by

The Rev. C. Simeon, Fellow of King's College, Cambridge.

The Rev. T. T. Biddulph, A. M. Minister of St. James's, Bristol, and of Durston, Somersetshire.

The Rev. James Beresford, A. M. Rector of Kibworth.

The Rev. J. W. Cunningham, A. M. Vicar of Harrow on the Hill.

The Rev. John Kaye, D. D.

The Rev. J. G. Foyster, A. M. Minister of Trinity Chapel, Knightsbridge.

The Rev. H. J. Knapp, A. M. Curate of St. Undershaft.

The Rev. R. Gray, D. D. Rector of Bishop Wearmouth, and Probandary of Durham and of Chichester.

The Rev. Wm. Carus Wilson, A. M. Vicar of Tunstall.

The Rev. N. Gilbert, A. M. late Rector of St. Mary's, Antigua.

The Rev. S. Crowther, A. M. Vicar of Christchurch, Newgate-street.

The Rev. H. G. Watkins, A. M. Rector of St. Swithin's, London.

The Rev. J. Churchill, A. M.

The Rev. C. J. Hoare, A. M. Vicar of Bradford.

The Rev. T. Cotterill, A. M. Perpetual Curate of St. Paul's, Sheffield.

The Rev. J. Gardiner, D. D. Minister of the Octagon Chapel, Bath.

The Rev. J. H. Brooke Mountaine, A. M. Rector of Pultenham, and Vicar of Hemel Hempstead, Herts.

The Rev. H. Godfrey, A. M.

A recently discovered Ethiopic Version of the First, usually called the Fourth, or Second Apocryphal Book of Ezra; by Richard Lawrence. 12s.

A serious and admonitory Letter to a Young Man, on his becoming a Deist; by the Rev. J. Platt. 3d.

"Christ Jesus God and Lord;" by the Hon. and Rev. E. J. Turnour. 3 vols. 8vo. 1*l.* 7s.

Sermons, Doctrinal and Practical; by the Rev. T. F. Dibdin. 8vo. 12s.

Three Sermons on Infidelity; by Dr. Butler. 1s. 6d. or on fine paper. 2s. 6d.

Lectures upon Genesis; by Thomas Austin. 6s.

On the Purity of the Primitive Church of the British Isles. 8vo. 16s.

Three Sermons, preached for the National Schools, with Notes; by the Rev. C. J. Hoare. 4s.

The State of the Country, a Sermon; by J. W. Cunningham. 1s. 6d.

A Letter from a Father to his Son, on the Christian Faith, and its Divine Origin. 2s.

### MISCELLANEOUS.

A Statistical, Political, and Historical Account of the United States of America; by D. B. Warden. 3 vols. 8vo. 2*l.* 2s.

200 *Society for Propagating the Gospel—Education in India.* [MARCH,

Germany and the Revolution; by Professor Goerres; translated by John Black, 8vo. 10s. 6d.

Wallachia and Moldavia; by William Wilkinson, 8vo. 9s.

New Picture of England and Wales, with numerous Views. 18mo. 13s.

A Voyage to South America, performed by order of the American Government; by H. M. Braekenridge, one of the Commissioners. 2 vols. 8vo. 11. 1s.

Travels through Holland, Germany, and Part of France, in 1819; by W. Jacob. 4to.

Travels in the North of Germany; by Hodgskin. 2 vols. 8vo. 11. 1s.

An Essay on the Uses of Salt for Agricultural Purposes, &c.; by C. W. Johnson.

The First Part of a General Catalogue of Old Books, for the Year 1820; by Longman and Co 8vo. 2s. 6d.

British Genius Exemplified; by Cecil H. A. Key.

The Life of John Sebastian Bauk; from the German of Dr. Forkel.

Memoirs of the Protector Oliver Cromwell, and of his Sons Richard and Henry; by Oliver Cromwell, a Descendant of the Family. With six portraits, 4to. 3l. 3s.

The Governess, or Little Female Academy; by Mrs. Sherwood. 12mo, 5s.

Thomson's Cabinet Atlas. Imperial 4to. 2l. 2s.

Memoires Historique de Napoleon. Par Lui-Meme. 12s.

Historical Memoirs of Napoleon Translated from the original manuscript, by Mr. O'Meara. 10s. 6d.

Memoires de Napoleon, par Fleury, 2 tom. 8vo. 11. 4s.

George the Third, his Court and Family. 2 vols. 8vo.

The History of the Crusades; by Charles Mills. 2 vols. 8vo. 11. 4s.

The History of Spain, from the earliest Ages; by F. Thurtle, 12mo. 8s. 6d.

An Historical Epitome of the Old and New Testaments. 12mo. 6s. 6d.

Elgin Marbles; by J. Lawrence. 3l. 3s.

The Mother's Medical Assistant, containing Instructions for the Prevention and Treatment of the Diseases of Children; by Sir A. Clarke. 12mo. 4s. 6d.

A Treatise on Adulterations of Food and Culinary Poisons; by F. Accum. 12mo. 9s.

The Retrospective Review, No. I. 5s. Orient Harping; by J. Lawson. 12mo.

Williams's History of Inventions, &c. 2 vols. 8vo. 11. 4s.

Character essential to Success in Life; with a Frontispiece; by Isaac Taylor. 8vo. 5s.

An Essay on Magnetic Attractions, &c.; by P. Barlow.

Geraldine, or Modes of Faith and Practice. 3 vols. 12mo. 11. 1s.

Poems, descriptive of Rural Life and Scenery; by John Clare. 8vo. 5s. 6d.

The Sceptic, a Poem; by Mrs. Hemans. 3s.

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## RELIGIOUS INTELLIGENCE.

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### SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

THE Society, we rejoice to find, have determined to extend their assistance to the Black population of the Cape of Good Hope; and his majesty's ministers have given their support to the measure to the same extent to which they are accustomed to meet the efforts of the Society in the American colonies. The Society will add 200*l.* per annum, to the government allowance of 100*l.* in order to support the intended missionary in comfort and respectability.

### EDUCATION IN INDIA.

The following extracts from an eloquent address by the Governor-General of India, to the Students at the College of Fort William, at their last public disputation, will shew the sense entertain-

ed by the local government of the moral duties which devolve upon Europeans in that country, in their relation to the natives. Several of these passages will be perused with much pleasure by every wise and humane mind; and we sincerely hope, that they will produce their due effect on the young men to whom they were addressed, as well as upon all who are, or may be, placed in similar circumstances. Upon the duty of promoting Christianity among the natives the speech is silent; but the means of improvement which *are* recommended, especially the encouragement of education, will, we trust, be no feeble auxiliaries to the introduction and diffusion of "that wisdom which cometh from above." In comparison with this, and except as auxiliary to it, all other blessings conferred upon the natives must be comparatively trivial. "This ought ye

to have done, and not to leave the other undone." His Lordship remarked:

"In addressing to you, gentlemen, who are about to enter the public service, a few words of advice and exhortation, I indulge a feeling which might not misbecome paternal interest. I look to your career with earnest solicitude, though with comfortable augury. The first situations you will occupy will be of a subordinate character; but the lowest offices in the service to which you belong are of importance, and are attended by duties of considerable responsibility. It may, however, fall to the lot of any of you to be employed at an early period in stations of elevated description. In no other part of the world do duties of such high trust devolve on such young men. You will have a large population looking up to you for justice and protection. You will have the rights and interests of your government, and the prosperity and happiness of its subjects, committed to your charge. With such duties before you, you will readily see that a knowledge of the native languages is not the only qualification required of you. You will have to exercise temper, judgment, and perfect impartiality, together with zeal and devotion to public business. You are called on to love and cherish the people under you,—to enter into their feelings, pay attention to their peculiarities, and view with gentle charity their prejudices and weakness."

"Every well-ordered mind must be conscious, that where Providence has bestowed sway it has attached deep and inseparable conditions to the boon. The sacred duty of promoting the welfare of those over whom rule is exercised will be acknowledged by all; but there may be peculiarity of circumstances which will give that duty a more than ordinary claim. Such circumstances do distinguish our position in this country. Our domination is altogether unprecedented in its nature. History records nothing parallel to it. Britain holds here an immense empire, not by national force, but by the confidence which the most energetic and intelligent portion of the native population reposes in us. We have attained this height of power, not through plan, not through forecast, but from the result of various unprovoked and unexpected contests; the issue of every one of which was rendered favourable to us, by the fidelity of natives in our

employ, and the advantageous prepossession which the inhabitants in general entertained respecting us. While we bless the bounty of Heaven for these successes, our gratitude ought to be sincere towards a people whose reliance on our justice made them, in spite of habitual prejudices, connect their own comfort with the advancement of our dominion. Superadded to the generally recognised demands of attention to the happiness of the governed, we have the special bond of justifying that opinion which so decisively facilitated the extension and stability of our interests; and since the extraordinary elevation of this fabric of power must attract the wondering gaze of the world, we have to remember that we are thence only the more under observation as to the tone in which we act for our country. It is not the character of us petty individuals that is at stake; it is Britain that stands responsible to mankind for the mode in which this unexampled preponderance shall be used: and we have the proud, but awful sensation, that our country's renown is so far committed to us. There is no one of you, young men, who will not have, even at your outset, an active part in the discharge of this vast obligation. Fashion your spirits to the situation. You ought to go forth with parental dispositions towards the natives. Contemplate the superiority of your own acquirements as only prescribing the allowances which should be made for those destitute of similar advantages. You will have to deal with a community unhappily demoralized and debased in a considerable degree. If you will reflect that this is the consequence of their having been degraded by vicious and tyrannical governments, it will strike you that the remedy is to habituate them to a different influence. You will be sensible that patience, kindness of manner, and lenity of procedure, will operate towards reclaiming them still more than even equity; which, if dry and repulsive, will work but little on the feelings of such a population. Be the protectors, the consolers, the cheerers of those around you."

"Each of you will have more or less the means of promoting the measure most important towards the general improvement of the natives; I mean, the dissemination of instruction among them by the establishment and encouragement of schools. I therefore recommend this object earnestly to your active



attention. Caution must be used, in the prosecution of it, not to revolt the prejudices of the natives by controversial arguments against their notions. Instill the universal principles of morality, open the minds of the rising generation, enable them to exert their reason, and obnoxious customs will silently die away before the light diffused. By this simple prudence you will avoid exciting any jealousies which would obstruct your beneficent purpose. It is a high satisfaction to me to inform you that the persons whom I sent to establish schools in Rujpootana have met the most cordial countenance. When they had explained to the principal men the nature and extent of their object, shewing that it did not, in any degree, interfere with the habits and persuasions of the people, the project was received with fervour; and it was professed that there was no other mode in which the British government could have so strongly testified its anxiety for the welfare of those liberated countries."

#### RELIGIOUS TRACT AND BOOK SOCIETY FOR IRELAND.

President, Right Hon. Viscount Lorton. Vice-Presidents: Right Hon. Earl of Gosford; Right Hon. Viscount Jocelyn; Sir Richard Steele, Bart.

It has long furnished matter of sincere regret to every well-wisher of Ireland, to observe the melancholy dearth, and consequent high price, of religious and moral publications in that country; and the still more melancholy abundance, and comparative low price, of books and pamphlets, rhymes and ballads, of a very different description. The state of Ireland, in this respect, is thus officially described in the Fourteenth Report of the Commissioners of the Board of Education (page 331), where, after enumerating various disadvantages occasioned by the poverty of the Irish people, they observe, that this poverty "produces effects, if possible, still worse; by incapacitating them from purchasing such books as are fit for children to read: whence it frequently happens, that instead of being improved by religious and moral instruction, their minds are corrupted by books calculated to incite to lawless and profligate adventure; to cherish superstition; or to lead to dissention or disloyalty."

And again, in the Appendix to the same Report (page 342), one of these commissioners, in an official statement

to the Board, declares, "The want of books is the first and most general complaint. The nature of the few that are to be met with is an evil of no less magnitude; a selection alike pernicious and ridiculous, fabulous and idle tales,—newspapers and ballads,—the Impartial History of Ireland, the treatise of the Scapular, the Irish Rogues and Rapparees, &c. &c." Again, another commissioner, after observing that "of three thousand boys who had been educated at the Sunday Schools in Gloucester, but one has been convicted of a public crime," proceeds to remark, "The progress of knowledge has now spread so far, that it cannot be stopped without destruction to those who attempt to arrest its course. The people will read, and will think; the only question that now remains for their governors is, how to lead them to read such books as shall accustom them to think justly."

From these, and other documents, and as the result of all its observations on the state of the whole country, the Board decidedly deduces this conclusion (page 331): "Were it therefore even admitted, that the benefits of education are not, to the lower classes of the people, so great as we conceive them to be, yet the necessity of assisting in obtaining it for them in this country would not be diminished, but increased. For such education as has been objected to, under the idea of its leading to evil rather than to good, they are actually obtaining for themselves; and though we conceive it practicable to correct it, to check its progress appears impossible: it may be improved, but it cannot be impeded." And the means which they propose for this effect are (page 343), "A careful selection of books, under the superintendance of public commissioners, and containing ample extracts from the Sacred Scriptures."

To counteract these evils, a society has been formed, entitled, "The Religious Tract and Book Society for Ireland." The Committee remark:—

"Such an Association was the great want of Ireland, without which all our institutions were necessarily incomplete. It had been long attempted or desired to civilize the Irish people; and every system had been tried, except the one most likely to succeed,—the system of religious education; and the consequence was, that every attempt had failed, and the Irish were stigmatised as a savage and irreclaimable

ble race. It was not until about fifteen years ago that any considerable share of public attention in this country was directed to the religious principles of the people, or any systematic attempt made to instruct them universally on this point. Since that time the experiment has been tried upon a larger and a still increasing scale; and it may be confidently asserted, that, as far as it has gone, it has fully justified the expectations of its advocates."

The Society hope by their efforts, to counteract the sale of evil tracts, and to supply their places with those of a wholesome and religious kind, which, by their cheapness, may drive the venders of seditious and licentious ones out of the market.

The plan which it pursues is nearly similar to that already tried in London, Edinburgh, Liverpool, Bristol, Glasgow, and other places.

Donations and subscriptions will be received by Messrs. George La Touche and Co. Dublin; or at the Depository, No. 12, Lower Sackville Street, Dublin; and by Messrs. Pugett, Bainbridge and Co., Warwick-lane, London.

#### ETHIOPIC PSALTER.

The following is a translation of a curious Ethiopic Letter, addressed, by direction of the late King Itsa Takley Gorges, to Henry Salt, Esq. Consul of his Britannic Majesty, at Grand Cairo, who had forwarded to Abyssinia, by Mr. Pearce, some copies of the Ethiopic Psalter, placed at his disposal by the Committee of the British and Foreign Bible Society.—

"May this epistle, which has been sent by Pearce Nathanael, reach the prince of nobles and priests, Salt. How is thy health, my lord and friend, exalted as heaven and earth? May the Lord refresh thy days! Amen, and Amen.

"The book of the Psalms of David is exceedingly good, and very beautiful: so say all the men of Ethiopia. It is, however, the custom in Ethiopia, with the Psalms of David, to have the meditations of the Prophets (fifteen sections); the Song of Solomon (five sections); and the seven daily Hymns to our Lady Mary, written with illuminated head-pieces. With the Psalms of David, therefore, write those that are to be written; namely, The fifteen sections of the Meditations of the Pro-

phets; five of the Song of Solomon; and the Hymn of Mary.

"With regard to the Book of the Psalms, which you sent me prior to this, it is said to be small, (that is, printed in a small letter,) though it is esteemed. There is, moreover, no red writing, with which they adorn and beautify all the books of both the Old and New Testaments. In the same manner, also, make the writing of the Four Gospels in both red and black ink, that the men of Ethiopia may admire them; and that thou mayest obtain the salvation of the self-existing God, as Elias and Enoch did, for ever and ever. Amen.

"This epistle, which has been written by Wáhá Dughel, brother of Leësta, whom you loved, is, my lord, to inquire after your health; from one who is desirous of your arrival, and speaks the word of truth, O Salt, prince of princes!

"Remember me in your prayers, and love me; for I shall love you much—even as you have loved my brother Leësta. And may the Lord preserve you, both in your going out and coming in, henceforth and for ever! Amen. (Psalms exxi. 8.)

"I, Wáhá, shall pray for your prosperity, though distant from you.

"P. S. Make cases for all the books, singly; for no one can suppose you unable, and all believe you to be the chief."

#### HIBERNIAN BIBLE SOCIETY.

Patron, the Lord Primate. President, the Archbishop of Dublin. Vice-Presidents: the Archbishop of Tuam; the Marquises of Downshire and Hertford; the Earls of Charlemont and Charleville; Viscount Lorton; the Bishops of Cloyne, Meath, Clogher, Down, Kiltmore, Elphin, Kildare, Killaloe, Raphoe, Limerick, Fermis, Killala, Dromore, Lord Calthorpe; Robert Shaw, Esq. M. P.; Right Hon. Charles Grant, M. P. Chief Secretary to the Lord Lieutenant; James Stewart, Esq. of Killymoon.

The last Report of this Society, after mentioning some improvements in its plans, presents the following, among other pleasing results of its exertions:—

"In Dublin, and in various parts of the country, measures are in forwardness to organize associations on a plan similar to that which has been adopted with so much success in the sister island, and your Committee confidently hope, that

fortunée ! Et vous , Daphnis , du moins la plaignez-vous ? Elle me sera toujours chère. répondit Daphnis en soupirant ; mais en rompant les nœuds qui nous unissoient , je lui rends sa liberté , un nouvel engagement pourra la consoler..... Qu'osez-vous dire ? s'écria Pandrose ; non , jamais. Ah ! cruel !... pouvez-vous croire qu'il soit possible de vous oublier ?... Adorable Cynisca , dit Daphnis , de quelle reconnaissance vous me pénétrez ! Mais ne jugez point du cœur de Pandrose par le vôtre ; ne comparez à vos sentimens que ceux que vous m'inspirez. C'est ainsi que Daphnis ne pouvoit dire un seul mot qui ne fût , pour la trop sensible Pandrose , un mot déchirant.

Aussitôt que la nuit eut déployé ses voiles sombres , le bras invisible de Jupiter transporte au pied de l'Etna Pandrose et Daphnis endormis. Le berger , à son réveil , se croit toujours près du mont Olympe , et la nymphe l'entretient dans cette erreur.

Pandrose , fidèle au devoir qu'elle s'étoit imposé , servoit tous les jours de guide à Daphnis , depuis le lever de l'aurore jusqu'à la nuit. Elle ne le conduisoit que dans les lieux où tout lui retraçoit l'image de son

de l'heure passé ; tantôt le berger s'asseyoit au pied d'un arbre sur lequel sa main avoit déjà tracé le nom de Pandrose ; tantôt il se retyoit dans le bocage où la nymphe reçut ses premiers sermens. Cependant le berger infidèle ne parloit que de la fille d'Archidamas ; et dans les bras de Pandrose, il promettoit à Cynisca un amour éternel.

Mille fois la malheureuse nymphe pensa trahir son secret , et toujours elle fut retenue par la crainte affreuse de réduire Daphnis au désespoir. Au fond du cœur, elle étoit décidée à se faire reconnoître un jour ; mais elle sentoît qu'elle ne pourroit que gagner à différer ; la reconnoissance de Daphnis en seroit plus vive. Cette idée ranimoit et soutenoit le courage de Pandrose : Enfin , elle se flattoit encore que le temps affoibliroit l'amour de Daphnis pour Cynisca. Elle se trompoit. Pandrose, souvent irritée, toujours mécontente et malheureuse , ne paroissoit jamais passionnée. Daphnis n'avoit pas la certitude d'être aimé comme il aimoit ; il étoit agité, troublé. La sécurité endort l'amour ; l'inquiétude le réveille et le nourrit.

O Cynisca ! disoit-il, je vous dois tout , et

a foundation has been laid for a report of great and extended benefit at your next annual meeting.

"In the mean time, your Committee would direct your attention to some of the effects of the arrangements described above.

"The first effect, which they shall notice, is the entire liquidation of the debt of the Society. At your last annual meeting, the debt due by the Society amounted to 1,185*l.* 10*s.* 1*d.* That debt is now liquidated, and the books imported by the Society are paid for, up to the 31st December last. And here your Committee cannot but inform you of an act of great and noble generosity on the part of his Majesty's Printers in Edinburgh. These gentlemen had agreed to allow the Society five per cent. discount on all books purchased by it, provided they were paid for within one year after the date of the invoice. This stipulation, however, the Committee, owing to the embarrassed state of the Society's funds, were not able to fulfil; the debt due by this Society being on the average of more than two years standing. Yet, when money was remitted to bring the account to a balance, his Majesty's Printers unexpectedly, and unsolicited, deducted the full discount, amounting to upwards of three hundred and seventy pounds.

"Another effect of the changes mentioned above, has been an increased issue of books. During that part of the year on which the old system was acted on, the issue of books was at the rate of about 6,300 annually: during the latter part of the year, after the introduction of the new system, the issue was at the annual rate of about 14,000.

"Your Committee now go on to mention the other transactions of the year. In the month of July, they ordered the printing and circulation of the Monthly Extracts from the Correspondence of the British and Foreign Bible Society, with the addition of extracts from their own correspondence. This measure has since been carried into effect, to a very considerable extent, and will, they trust, produce the most beneficial results."

"Your Committee feel peculiar pleasure in adverting to the revival of the Dublin Branch of the Hibernian Bible Society, which had so long been dormant. They congratulate the Society, they congratulate every well-wisher of the Gospel, every lover of his country,

on their having to state that the highest authorities of the city, and many of its most estimable private characters were present anxiously and earnestly countenancing and promoting this most desirable event."

"Your Committee beg to acknowledge with gratitude, a donation from the Ladies' Box Association, of 43*l.* 3*d.*, and another donation of 38*l.* 8*s.* 4*d.* from the Ladies' Auxiliary Society. They also beg to acknowledge the receipt of a legacy of 100*l.* left by the late Mrs. Taylor"

"Your Committee have also other instances of liberality to record, which, although they cannot, from their nature, appear on the face of your accounts, will, they trust, have a more permanent existence in your grateful recollections. We allude to the continued liberality of the Irish Government, in permitting books for the Society, not only Bibles and Testaments, but reports and other documents from the British and Foreign Bible Society, to be imported free of duty; and also, a similar liberality on the part of the Post-Masters-General, in permitting that our correspondence through the post-office, should be free of charge. Another instance of liberality, which it would be unpardonable in your Committee to omit, is that of the proprietors of the Wexford coaches, who have granted to the Wexford Auxiliary Society, the privilege of receiving their parcels of books from your depository free of expense of carriage.

"The receipts of your Society for the past year, have amounted to 2,702*l.* 13*s.* 11*d.*; being 340*l.* 6*s.* 2*d.* more than the receipts of the former year.

"The issue of books for the last year has been 2,988 Bibles, and 6,311 Testaments; making a total of 9,329."

#### HIBERNIAN SOCIETY.

This Society has just issued a circular, of which the following is the substance:—

"The population of Ireland," they remark, "is estimated at about five millions and a half; of whom about four fifths, or upwards of four millions, are Roman Catholics. From various causes, the blessings of the glorious Reformation have only flowed through that part of the United Kingdom in a very poor and shallow streamlet: the consequences have been, that ignorance, vice, wretchedness, and bigotry, have

maintained, and even extended their ascendancy; and civil discontent, inflamed by the animosity of religious dissensions, has too often rent asunder the ties of nature and society.

“The great body of the Irish within the pale of the Church of Rome is composed of the lower classes of society. In their unenlightened minds, ignorance and superstition undeniably reign; and being totally unacquainted with the source of those correct principles of action which civilize and moralize mankind, their general conceptions on such subjects are scarcely more just than those of benighted heathens. Yet it is an indisputable fact, familiar to those who have visited that interesting country, that the Irish character exhibits a frankness, an energy, and a quickness of perception, which afford obvious facilities for moral instruction and improvement.

“The attention of the gentry and landed proprietors has, of late years, been directed to the amelioration of the temporal condition of the poor, but their moral and religious education has not been equally promoted. The lower orders in Ireland are, in general, without opportunities of having their children educated; and when opportunities occur, they are prevented from benefiting by them from poverty. Thus the condition of the great mass of the population is characterized by gross ignorance and immorality; their children are rising into life, without instruction to enlighten, or principles to moralize them; and the Catholic religion, by systematically and determinately withholding the holy Scriptures from the people, prevents the diffusion of truth, and perpetuates mental degradation and depravity.”

The exertions of the Hibernian Society are directed—

1st. To establish schools for the education of the children of the poor in Ireland, without respect to any peculiar system of religious instruction.

2d. To the circulation of the holy Scriptures in the English and Irish languages, without note or comment.

“These being the sole objects of the Hibernian Society, it looks with confidence to the members of every religious community for co-operation and support, under a full persuasion, that by the application of these pure and unexceptionable means, the benefits and blessings which have resulted to Great Bri-

tain from the instruction of the rising generation, and the diffusion of scriptural knowledge, may also be fully enjoyed by the inhabitants of Ireland.

“Its primary efforts have been directed to the establishment of schools. It has had many difficulties to encounter, from the opposition of the Roman Catholics to a system of education which has the Bible alone for its foundation, its rule, and its strength. In the year 1812, however, the Society reported, that it had under its patronage—schools, 55 — children, 2,250. God has been pleased to increase these important and benevolent institutions, from that time to the present, according to the annexed statement:—

	Schools.	Children.
In 1813.....	76.....	3064
1811.....	145.....	8342
1815.....	242.....	11,916
1816.....	320.....	19,312
1817.....	347.....	27,776
1818.....	392.....	32,516

“All the schools are subjected to a quarterly inspection, by which the punctuality of the masters in the discharge of their duties is ascertained, and payment is made to them respectively, according to the actual number, attendance, and proficiency of their pupils. The schools are also visited by many of the clergy of the Established Church, and by other respectable individuals, who kindly condescend, by such supervision, to promote the designs of the Society. In the district where Irish is the colloquial language, the Society's schools have an Irish class; and the children, after being taught to read in the Irish spelling-book, have the New Testament in the same language put into their hands. A collateral, but very important branch of the Society's concerns, is the instruction which is afforded to adults. The masters of the schools have a class of adult pupils, on mornings and evenings, on Sundays and holidays. Many of the age of sixty and upwards, now listen, for the first time, with pleasing astonishment, to the wonders they learn from the New Testament; and others have become Irish readers in the different villages where they reside. The more intelligent inspectors of the Schools, are likewise employed as *village readers*. Every night they collect the young and the old in the villages nearest the schools, and read the New Testament to them: the masters of the schools are also occasionally employed

in this important work. The Society is particularly engaged in circulating the Scriptures in Ireland. The constant use of them in the Schools, in the tuition of adults, and in the public reading of them by the inspectors, masters, and others, affords the best facilities for prosecuting with effect this part of the Society's plan; and in addition to its own occasional expenditure on this object, the British and Foreign Bible Society, the Hibernian Bible Society, &c. have, by their grants of Bibles and Testaments, enabled the Committee to disseminate the sacred volume very extensively.

"From the schools, the sacred Scriptures extend an enlightening and purifying influence to the cottages, and penetrate the strong holds of ignorance and superstition. The New Testament is the school-book for the children; their parents are pleased at hearing it read to them at home; and in many instances, both parents and children have experienced divine consolation and support, in the cabins of abject poverty, in seasons of sickness, and at the hour of death. The Committee of the Sligo Branch of the Hibernian Bible Society thus conclude their Annual Report:—'Your Committee have been credibly informed, that in several remote villages in your county, numbers of persons, anxious to receive Scripture-knowledge, meet together after the close of the evening schools; not as formerly, to witness scenes of idle amusement, drunkenness, and gaming: or to enter into illegal combinations and dangerous conspiracies; but to hear the sacred volume read aloud to them, and to listen to those sublime precepts, which inculcate love to their neighbours, loyalty to their king, and reverence to their God!'"

#### LONDON SOCIETY FOR THE CONVERSION OF THE JEWS.

The following is Mr. Nitschke's reply to the question, "Which division of the present Jewish race affords, under the Divine blessing, the greatest hopes of success?"

"At this time the Jewish Nation," he remarks, "may be suitably divided into the following five classes.—

"1. Enlightened persons, who lay aside the Mosaic Law and the traditions of the elders, profess pure Theism, and endeavour to introduce among their nation the principles of mere morality.

They properly aim at natural religion; most of them are disciples of the late Jewish philosopher Mendelsohn; though many of them still observe the revealed law of God. This class, which has spread much, and consists of the best informed part of the Jews, wish to make common cause with the Christians, while they do not desire to believe in the name and salvation of the Son of God, and are enemies of the cross of Christ. Among them little hopes can be entertained of gaining entrance with the glorious Gospel of Jesus Christ; and though they manifest moral sentiments, they would probably become only nominal Christians. The adherents of this party have recently built synagogues at Berlin and Hamburg, and regulated their divine worship agreeably to Christian usages, singing hymns accompanied by an organ, and having sermons delivered from a text of the Old Testament.

"2. The Sabsaids, a mystical sect, who abound in fanciful notions, and suppose to find in these more wisdom, than in that wisdom which is from above, and which makes known to us the mystery of godliness.

"3. The Karaits, who, from their religious principles, as far as I am acquainted with them, might probably be convinced with less difficulty of the truths of salvation in Christ, and be less averse to embrace these truths.

"4. The orthodox Jews, as they call themselves, who steadfastly adhere to the Mosaic Law and to the tradition of their elders, and who still constitute the majority of this nation, especially in Poland. They live, generally speaking, in the greatest blindness and ignorance of heart, and are hardened in unbelief: nevertheless, among them it is not improbable that the light of the Gospel will first dispel the darkness of unbelief, when the Lord by his almighty fiat says, Let there be light.

"5. That not inconsiderable party among the Jews, who have no religion at all, are Atheists, and live without God in the world, maintaining themselves chiefly by usury and fraud, and manifest neither a religious nor moral disposition.

"With the Portuguese Jews, who are regarded the nobility of this nation, and with the Oriental Jews, I am unacquainted; nor do I know whether any adherents of the former sect of Chasadim in Poland are still in existence.

"It may be difficult to decide, to

which division of the Jews the Society should chiefly direct its attention. We know not the times and seasons, which the Father has put in his own power, for restoring the kingdom to Israel; but we ought to observe the signs of the present times, as an emotion is perceptible among this nation which has not been observed at any former period.

“The Spirit of the Lord must direct the undertakings of the Society, and open doors for successful labour among the lost sheep of the house of Israel, and we ought frequently to unite before the Throne of Grace in fervent prayer and supplication for them. Deliver, O Lord, the people of Israel from their blindness, lead them to know thee, and to enjoy thy salvation; that many of them may with us attain to the possession of the glorious inheritance which is promised and reserved for us in heaven.”

#### BRITISH AND FOREIGN BIBLE SOCIETY.

From the Eighth Report of the Bishop-wearmouth, Sunderland, and Monk-wearmouth Auxiliary Society, Sept. 21, 1819.

“Your Committee have uniformly kept in view the plan of supplying every vessel belonging to the port, with a Bible, for the use of the crew, placed in a proper box, fixed in the steerage. During the past year, 70 large Bibles, with boxes, have been distributed, making a total of Bibles distributed among the ships, since the plan was first acted upon, on the 4th of June, 1817, to the amount of 220, at an expense of 84*l.* 1*s.* 8*d.* to the Society. The reports of the Sub-Committee, who have distributed Bibles during the past year, contain the most satisfactory accounts of the esteem in which the Bibles formerly distributed, are held; and of the grateful feelings with which every successive distribution of Bibles is received.”

From the First Report of the Branch Society at Van Dieman's Land.

“Hobart Town, May 8th, 1819.

“The meeting which was advertised for this day, for the purpose of instituting an Auxiliary Bible Society in Van Dieman's Land, as a branch of the Society of New South Wales, took place at the new church at twelve o'clock.

“His honour the Lieutenant-governor, having, at the desire of the meeting,

taken the chair, addressed them in explanation of its object, and in earnest recommendation that this growing settlement should follow the example set generally by the British Colonies, in the institution of societies to co-operate with the National Society for the diffusion of the Scriptures.

“The Lieutenant-governor proceeded to propose the resolutions, which were supported by the Deputy Judge Advocate, and received unanimous assent.”

From the Rev. Dr. Pinkerton.—“At the first sight of Athens, the birth-place of those arts and sciences which have contributed so much to meliorate the condition of Europeans, and render their quarter of the world superior to all others, one is filled with sensations of wonder and regret at the view of the Acropolis, the Academic Groves, the Temples of Minerva and Theseus, the Areopagus, with the surrounding mountains of Hymettus, Pentelicus, Parnes, Egaleos and Cithæron; the mind retires into the ages of antiquity, and the memory brings up before it a multitude of images of the greatest men and the grandest events recorded in profane history. But it is not in an epistle of this kind that I can indulge in feelings and reflections on these remembrances of attic greatness: I have a theme of a different kind, and one which is still dearer to my heart than even that which I have now touched. I have news to communicate which will fill your hearts with joy: Athens also is become the seat of a Bible Society!

“This was an event which I dared not anticipate before my coming here; and which I did not even find myself at liberty to propose to a single individual, until the third day after my arrival. But the God, whose we are, and whom we serve in the cause of the Bible, can make all hinderances give way, and erect monuments of his mercy wheresoever he pleases.

“The Athens Bible Society was formed yesterday. The Committee is composed of twelve of the most respectable men in the city—all Greeks. The Archbishop, though absent at Constantinople, was nominated president of the institution, which honour, it is hoped, he will not refuse to accept; Mr. Logotheti, the British Consul, and Mr. Tirnaviti, were elected vice-presidents; with six directors, two secretaries, and a treasurer.

“The immediate sphere of this Society's



usefulness includes Attica and Bœotia, with the neighbouring isles of Eubœa, Salamis, Egina, and others. The Directors seem impressed with the necessity and utility of making the modern Greek Testament a school-book, and of supplying the clergy, who are greatly in want of the Scriptures, both for their churches and their people, with the ancient and modern Greek Testament."

Extract from a Speech delivered by his Excellency Prince Galitzin, at the Sixth Anniversary of the Russian Bible Society, October 9, 1819.

"There is exhibited to the attentive eye of the Christian, a singular, and most striking feature in the accounts respecting that vast field in which the Word of Life is now sowing; namely, a most indefatigable zeal in preparing versions of the holy Scriptures in the languages of all the unenlightened nations scattered upon the face of the earth. And in our own country this is no less manifest. In the different governments, both near and remote, in the desert and in the village, in snow-clad Siberia, and upon the mountains of Caucasus and Uralia, are to be found lovers of the Word of God, who, of their own accord, and without any earthly selfish views of gain, are engaged in the work of translating the Gospels, and other parts of the Bible, into the various languages and dialects spoken by the tribes who inhabit Russia—people who never before even heard of this Divine Word.

"The reading of the holy Scriptures is also becoming more general among us and among our villagers, who, in many places, assemble together, on the Sabbath, and other holy days, to spend them in reading their Bibles; and in some places, even the youth are occupied in the instruction of their parents who have not before been taught to read.—The soldiers and sailors are likewise of their own accord seeking this spiritual food. They experience that, in their families, the Bible supplies them with lessons for the regulation of their lives, and with an abundant source of daily comfort and edification.

"But, in addition to all this, a still more gratifying prospect of usefulness is now presented to our Society. In conformity with the will of the monarch, the reading of the holy Scriptures is now introduced into all our seminaries of instruction; and this will doubtless lay a foundation for the piety of the rising ge-

neration, and thus, to no small extent, promote the kingdom of Christ in the earth."

#### NEGRO EDUCATION IN SENEGAL.

The following is an extract from a letter written by M. Dard, the superintendent of the school established at Senegal, on the system of mutual instruction, to M. Jomard, the secretary to the Society formed in Paris for encouraging that system throughout the French dominions. Some of the particulars will be found highly interesting; but what will a British—rather what will a Christian—reader say to the desecration of the day of sacred rest, by teaching the Negroes "elementary physics; caloric, light, space, porosity, attraction, and repulsion;" instead of the principles and duties of the Gospel of Christ? If our French neighbours will condescend to take a lesson on the best mode of raising the African character, let them look at the state of the recaptured Negroes under Mr. Johnson's truly pastoral care. There they will witness natives of almost every variety—men who have been rescued but recently, in all their barbarism, from the holds of slave vessels—beginning to cultivate the arts of social life, and not only "not slothful in business," but very many of them "fervent in spirit serving the Lord." It would be difficult to find any spot in the world upon which Christian benevolence may fix its eye at the present moment with higher satisfaction and brighter hope than Regent's Town, the chief scene of these disinterested and successful exertions. We are far from being insensible to the benevolent labours of M. Dard and his employers; and are rejoiced to see persons, of whatever name or nation, zealous for the cause of suffering Africa. But unless knowledge and civilization are made the handmaids to Christianity; unless the word of God is introduced, and a strict regard to his Sabbaths inculcated; the best part of the boon, and that which chiefly renders the remainder valuable, will be omitted.

"Nearly three years have elapsed," says the writer, "since my departure from Paris for this place; and I have now the heartfelt satisfaction of being able to inform you, that already two hundred native children, instructed under my own eyes, at Saint Louis, read with great correctness and facility. The total number of scholars since my ar-

pointment, amounts to 254; of these nineteen have disappeared without profiting in any manner by their lessons; one hundred and thirty have completed their elementary courses, and a hundred and five regularly frequent the school-room. But the small-pox has struck a dreadful blow at our institution; eighty children were attacked by it in less than a fortnight, so that for a short time the school was reduced to twenty-five pupils. Thank God, however, that the malady is drawing to an end; but we have to regret the loss of two monitors general, who were the chief ornaments of our little establishment.

“At present our roll-call increases daily: joy is depicted on every countenance, on revisiting the asylum in which they tasted the first fruits of civilization: they themselves participate in those sentiments of affection which I have uniformly manifested towards them, on reflecting that they are the first natives of Senegal who are destined to spread the blessings of instruction amongst their more remote compatriots.

“Our little Black academy has recommenced its evening sittings: we are about to begin the translation of *Simor de Nantua*, and shall also put the last hand to our version of the *School Pictures*. We have already found a great number of *Wolof*, proverbs, which are well worthy of being transmitted to Europe. Geography has not been neglected; the greatest part of our monitors possess globes which they have traced themselves on the eggs of ostriches. Several understand the use of the quadrant, and know how to calculate the latitude and longitude: finally, four of the most advanced, and to whom I have given lessons in particular since my arrival, are versed in arithmetic, elementary geometry, rectangular and spherical trigono-

metry, and algebra to the second degree<sup>c</sup> inclusive.

“In order to neglect nothing that can contribute to the improvement of my monitors, I determined to make them acquainted with the principles of nature: for this purpose, Sundays and Thursdays have been appropriated to the study of elementary physics; we have treated on caloric, light, the different state of bodies, space, divisibility, porosity, and on attraction and repulsion. We have also touched on the principal phenomena presented by the atmosphere, water, and electricity; but our charger, which is nothing more than a large bottle well plastered with Spanish wax, has not always answered our wishes. We have, notwithstanding, succeeded by dint of patience: and now, so indifferent have my pupils become to the sound of thunder, whose approach formerly made them tremble in every joint, that it only furnishes them with a philosophical experiment; and while the lightnings are playing over their heads, they are merely discussing their salutary effects!”

After some minor details, M. Dard thus concludes his communication: “I have omitted no exertion or precaution that was likely to increase the number of Lancasterian schools in Africa; and in spite of the obstacles which I have frequently had to encounter, notwithstanding the pamphlets circulated by selfish individuals to depreciate the new method, I am happy to assure you of its entire success, as well as that of the honourable mission confided to me; since I can add, in proof of the assertion, that twelve monitors are ready and willing to proceed forthwith into the interior, for the laudable purpose of enlightening their ignorant brethren. So that it only remains for government to issue their orders on the subject.”

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## VIEW OF PUBLIC AFFAIRS.

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### SPAIN.

THE reports and conjectures which have prevailed for some time, relative to the affairs of Spain, are at length superseded by the unexpected termination of the whole, in a complete and almost bloodless Revolution. The king, feeling it to be impossible to resist the gathering storm, prudently

resolved to bend before it. He has proclaimed the re-establishment of the Constitution of 1812, which, on his return to Spain, he had been led totally to annul; has taken an oath publicly before the Council of State, to observe and maintain it; and has issued orders for immediately assembling the Cortes, in order to de-

liberate upon the best means of "healing the wounds of the country," and consolidating the new system of government. Had he had the wisdom, on his restoration to the throne, to have consented to such modifications of the royal power, as the altered circumstances of Spain called for, a constitution might then have been framed under happier auspices than can now be expected. He might have so blended with the ancient prerogatives of the crown, and the privileges of the aristocracy, the newborn rights of the people, as to have united in his cause the universal Spanish Nation, and to have erected his throne on the only safe and stable basis—the affections and interests of his subjects. That opportunity was unhappily lost: a period of misgovernment, and oppression has succeeded: distrust, and hatred, and resentment for unmerited injury, have taken the place of confidence, and esteem, and loyalty; and it is greatly to be feared, that in the compact which may be entered into between a humiliated monarch and an indignant and victorious people, the gratification of the feelings of the moment may be preferred to the solid and permanent advantage of the kingdom. The Constitution of 1812, indeed, was of far too democratic a cast, and proceeded too much on the abstract dogmas of the French school, to permit us to hope that it could ever be rendered consistent with the stability of monarchical government; and in the present state of men's minds, it is to be apprehended that, instead of correcting this defect there will be a strong disposition still further to abridge the power of the executive branch, and to degrade, if not to extinguish, the aristocracy as a separate order in the state. It were greatly to be desired, that the leaders of the popular party, profiting by the experience to be derived from the page of history, and from the living lessons which the different governments of Europe exhibit at this moment, would exercise that wise and prudent caution in the work of reform which the peculiar circumstances of Spain eminently require. In the mean time, it is impossible not to exult in some of the effects which have already proceeded from this singular Revolution. The inquisition has been suppressed: its dungeons have been laid bare to the light of day, and its captives li-

berated. The patriot leaders, who, after having so gallantly maintained and vindicated the rights of their king, and the independence of their nation, against the insidious wiles, and the powerful and ferocious aggression, of Bonaparte, were basely and ungratefully banished from their native land, have been recalled from their exile, and are hastening back to share in this second triumph of freedom.

But in the midst of the satisfaction with which it is impossible for us not to hail these happy changes, we cannot conceal that that satisfaction is mingled with some serious misgivings. To some of these, arising from the very nature of the new Constitution, we have already adverted. But what, it may be asked, is likely to be the aspect of this Revolution on the future fates of South America? Republican Governments, though they have had credit given them, by speculative politicians, for a larger portion of virtue than monarchies, have never shewn that, in fact and in practice, they are less actuated by the evils of national ambition, and of the love of power and aggrandizement. We are far, therefore, from expecting that the Cortes will be disposed to concede to the Spanish provinces their claim of independence, or even to consent to any great relaxation of the former commercial restrictions. They may offer, indeed, a seat in the Cortes to deputies from South America; but without a thorough change in the principles which have hitherto governed the relations of the parent state with her colonies, the latter will hardly be seduced, even by that offer, again to recognise the sovereignty of the former. If we are right in this conjecture, is it not to be feared that hostilities will continue, and that the Cortes will have it in their power to carry them on with much more vigour and effect than Ferdinand was able to do? They will have the resources of the country more entirely at their command, and may, after they have been fully invested with the authority of the state, be desirous of finding employment at a distance, for a large part of that army which has achieved the Revolution. No government can contemplate with perfect complacency an armed body, elated with a sense of its own strength, and which has learnt to regard the efficient controul of the state as placed in their hands.

Another momentous question re-

spects the Slave Trade. Spain has bound herself to this country to abolish that trade, universally and finally, in the approaching month of May. What course will the Cortes be disposed to pursue on this point? We are not without our fears respecting it. We would, however, hope, that they will embrace the opportunity of shewing their real value for liberty, as well as their gratitude to him who has broken the chains which bound themselves, by taking adequate care that the nominal, shall also prove a real, extinction of this traffic; and that the year, from which dates the commencing freedom of the Spanish Nation, shall record their unanimous concurrence in promoting, as far as depends on them, the liberation of Africa.

#### FRANCE.

The murderer of the duc de Berri has not yet been brought to trial. It is supposed that many others will be found to be implicated in his guilt.—Laws are likely to be passed by the chambers, for restraining the liberty of the press, and for giving to the government additional powers of arrest in certain cases.

#### AMERICA.

In the Congress of the United States strong efforts have been made, which we trust will prove successful, for preventing the admission of any new State into the Union which does not consent to relinquish the right of allowing slaves to be imported into its territory. The Government seems also to have applied itself to the effectual suppression of the American contraband Slave Trade. A national vessel has been sent to the coast of Africa, to cruise against the contrabandists; and measures have been taken to form a colony of free Blacks on that coast, into which liberated captives may be incorporated, on the plan of Sierra Leone.

#### DOMESTIC.

Parliament was dissolved on the 29th of February, and the new elections have since been proceeding rapidly throughout the country. They have not, we are happy to say, been peculiarly marked by tumult or party violence; and indeed, considering the great interest attached to questions of internal policy at the present moment, they may be said to have proceeded

even somewhat tamely. The only place where symptoms of riot shewed themselves was Coventry, where the notorious Cobbett presented himself as a candidate; and, strange to tell, the violence of the mob was here directed against this radical writer, so as even to endanger his personal safety—a happy illustration of the proverbial fickleness of mobs. His ridiculous partiality for the bones of Tom Paine, which he had doubtless expected to have enshrined with pomp and popular acclamation in this country, seems to have disgusted even the Radicals of Coventry—a circumstance which affords ground, we hope, for the consolatory inference, that reverence for religion maintains a stronger hold on the minds of the lower classes than many are inclined to believe.

It is conceived, that upon the whole, ministers have been losers by the present elections as far as they have hitherto proceeded. In the city of London, indeed, they have been gainers; Mr. Waithman and Mr. Thorp having been forced to give way to the lord mayor, Bridges, and Sir William Curtis. In Devonshire also, and in Leicestershire, the two Whig members have been displaced;—Lord Ebrington in the former by Sir Thomas Acland, and Mr. Phillips in the latter by Mr. Keek. The Opposition, however, have had the advantage in Buckinghamshire, Staffordshire, Bedfordshire, Nottingham, Northampton, Ipswich, Ilchester, Portsmouth, and in a few other places. The radical leaders have not been very successful. The attempt of Cobbett at Coventry, and that of Hunt at Preston, have failed: but it must be recorded to the disgrace of these boroughs, that Cobbett obtained several hundred votes, and Hunt upwards of a thousand.—Mr. Hulhouse has displaced Mr. Lamb in Westminster, after a protracted contest. An effort, made by the second son of the late Mr. Whitbread, to displace Mr. Mellish in Middlesex, is still undecided. In Westmoreland, the contest has also been severe. The two sons of Lord Lonsdale have been seated, though with great difficulty: the numbers were, Lord Lowther 1330, Col. Lowther 1412, Mr. Brougham 1319. At Liverpool Mr. Canning obtained an easy victory over a Radical who attempted to disturb his seat, and he appears to have founded his claim to the favour of the numerous electors of that town, on the open and

undisguised avowal, not only of anti-radical but of anti-reform principles. His speeches on the hustings deserve to be read as the ablest popular vindication which we have met with of those who, like Mr. Canning, are decidedly hostile to what is called Parliamentary Reform.

It is now generally believed that the QUEEN will not return to England, and that she has acquiesced in an arrangement which is to secure to her an adequate income for life, on the understanding that she shall continue to reside abroad.

In certain parts of Ireland there have occurred very serious disturbances, which it proved necessary to employ a military force to repress. Tranquillity, however, is said to have been restored; and some of the ring-leaders having been apprehended, brought to trial, and found guilty, hopes are entertained that their early conviction will have a salutary influence on the minds of their deluded followers. The influence, however, of trials and executions can be but temporary. Expedients of a very different description are necessary, in order to eradicate the lawless spirit too prevalent in Ireland. We long to witness, in that hitherto neglected country, a wise and systematic effort to humanize the population by means of early moral and religious culture; and, while their minds are expanded by education, to conciliate their affections, by the union of kindness and suavity with firmness and vigilance, on the part of those who administer the laws.

In Scotland, a momentary alarm was excited by the appearance of tumult at Culrain in Rosshire. The proprietor of a large estate in that county had given notice to his native tenantry, to the number of five or six hundred, to quit their farms. All who know any thing of Highlanders know their passionate and romantic attachment to their native soil. A shew of resistance was at first made, by these poor people, to the sheriff's officers who came to serve the writs of ejectment; but they required no other interference than that of their revered clergyman, to induce them to yield obedience to the laws. He had no sooner represented to them the impropriety of their conduct, than they submitted to their hard fate without opposition. We say, their hard fate: for surely it

is hard to be thus suddenly uprooted from the soil that reared them; to be expelled from the seats of their progenitors, to which their hearts had been linked, by feelings and associations of which none can estimate the force but those who have witnessed them; and to be driven to seek in some foreign clime the asylum denied them in their own. The proprietor of an estate has a legal right, indeed, to eject from his farms their present tenants, and to replace them by persons who will enter into his views of agricultural improvement. But surely, in this case, a patient and persevering effort might first have been made, to induce these poor people to lend themselves to his plans, while he kindly afforded them the instruction necessary to that end. That they are sensible to the influence of mild and affectionate persuasion, is evident from the readiness with which they yielded to the friendly voice of their pastor. And can it be doubted, that much might have been done to prevail with them to adopt the meditated improvements, had the laird, as well as the minister, shewn himself disposed to be their protector and friend;—had he conducted himself towards them as a father, and exhibited to them, in his own example or that of others, the nature and effects of the changes he desired to introduce? We sincerely hope that something of this kind may still be attempted.

One of the most interesting branches of our domestic history during the present month relates to the trials for sedition which have taken place at the assizes in different places.

Various persons have been convicted of vending seditious libels; and it is to be hoped, that the practice will be checked by the determination, manifested by the government, to prosecute the offence, and by the courts and juries to punish it.—Sixteen individuals who had been apprehended for a riot at Dewsbury, in Yorkshire, pleaded guilty to the charge, and received a very lenient sentence.—The trial of Hunt and others, charged with having conspired to call a meeting at Manchester for illegal purposes, and to the terror of his Majesty's peaceable subjects, commenced at York, on the 16th, and had not yet terminated on the 25th instant. On the 23d, Sir Francis Burdett was tried at Leicester for a seditious libel, and was found guilty.

The libel was contained in a letter written by him to the electors of Westminster, from Kirby Hall, his seat in Leicestershire, immediately on his receiving the newspaper-account of the transactions at Manchester on the 16th of August; and it was published in all the public prints. The honourable Bart. pleaded his own cause with his usual talent, but with more moderation than the inflammatory style of his letter had led us to expect. But neither on the part of the judge nor of the jury did there appear to exist a moment's doubt or hesitation as to the character of the alleged libel, or as to the verdict which ought to be returned upon it.

A trial, however, of still deeper interest is shortly to take place.—We briefly alluded in our last Number to the discovery of the conspiracy which aimed to assassinate at one blow the whole of his majesty's cabinet ministers, as they were assembled to dinner at Lord Harrowby's. The plan appears to have been well laid; and the probability is, that but for the information respecting it, which was providentially conveyed to Lord Harrowby, on the very forenoon of the day fixed for the perpetration of the crime, it would have completely succeeded. Thirty or forty men, armed with hand-grenades, carbines, pistols, swords, and daggers, rushing unexpectedly into an apartment where twelve or fifteen unarmed individuals were seated at dinner, might have executed their deadly purpose, without the apparent possibility of the escape of a single victim. The person by whom the discovery was made is unknown to the public; but it appears to have been no one belonging to the police, or employed by it in the capacity of a spy. So far therefore from serving to prove, as some allege, the expediency of the system of *espionage*—which, though approved by many respectable persons, we for our parts must continue, on principle, to reprobate, as immoral and unnecessary—it rather serves to shew its uselessness. Spies availed us nothing on this occasion. Had not information been given from another source, the projected blow would in all

human probability have been struck and might by this time be producing consequences of the most disastrous kind.—The trial of the conspirators for high treason and murder, will take place early in next month. We shall then perhaps learn more distinctly the probable extent, and ramifications of their plot, and what were their ulterior designs and hopes, after the first act in their tragedy had been successfully closed. But whatever may be the truth of the case in these respects, we can hardly doubt that the meditated assassination originated in those wicked and diabolical efforts which have been making for some time past, through the medium of the periodical press, and more particularly by means of Sunday newspapers, to poison the public mind; to undermine the principles of reverence towards God, and loyalty to the king; and to generate a contempt for all those moral restraints, for all those social charities, and for all those compunctious visiting, of nature which are calculated to arrest the hand of cold and premeditated murder; and which have hitherto, at least in this happy land, surrounded life and property with a guard more powerful than even the sword of justice, or the array of military force. We trust that government will be on the watch to prevent the continued diffusion of this subtle pestilence, and that early measures will be taken to suppress those worst vehicles of it, the Sunday newspapers. We trust, however, that their paternal vigilance will not be confined to the suppression of what is flagrantly wrong, but will be extended to the radical cure and prevention of it; and that they will take an early review of our domestic institutions—the state of education—the poor laws—our code of criminal justice—our prison discipline—the evils of our commercial system, and those of our internal police—applying to each their proper remedy. Our sentiments on these various points continue unchanged, and we shall therefore content ourselves, for the present, with referring our readers to what we have already said upon them, in our View of Public Affairs, in the four concluding Numbers of our last volume.

## OBITUARY.

*For the Christian Observer.*

[From an American Correspondent.]

**JOSHUA MADDOX WALLACE, Esq.**  
 DIED at Burlington, New Jersey (America), on the 17th of May, 1819, **JOSHUA MADDOX WALLACE, Esq.** in the 68th year of his age.

When one is removed whose services in the cause of religion have been peculiarly eminent, it is but an act of justice to shew our sense of them, by publicly recording them. That such was the character of him whose death is here announced, will be testified from personal acquaintance by many American readers of the *Christian Observer*: and many more who were not among his personal acquaintance, will testify the same from a knowledge of facts which will long continue to speak his praise. In his death, Christianity has lost one of its most sincere and zealous supporters, and the Protestant Episcopal Church of America, one of her brightest ornaments and most useful members. We could dwell with pleasure on his private and social virtues, his ardent devotion, and perfect resignation to the will of Heaven. But these we leave to be cherished in the memory of communal and filial affection. His cordial hospitality might afford us a pleasing theme; for the Christian minister and Christian stranger, of every denomination, always found his door and his heart open to receive them. We might enlarge upon his usefulness and fidelity as a magistrate. But they will long be remembered by many who have reaped the benefits of his upright decisions and Christian counsel. We could record with pleasure his distinction as a patron of science. Experience had taught him the value of it, for he was himself a scholar. He was for many years an active and useful member of the Board of Trust of Nassau Hall, the college of New Jersey; which office he continued to discharge, with usefulness to the institution and reputation to himself, until he was removed from it by death:—nor were his exertions for the promotion of learning confined within the walls of that college: whatever literary institutions lay within the sphere of his influence were sure to feel the warmth of his benevolence.

But useful as he was in the patronage of science, he was still more so in his labours to disseminate that "wisdom which is from above." Having himself tasted the sweets of those living waters which issue from the throne of God, he was inspired with the benevolent design of opening this inexhaustible fountain to others. It was his greatest delight to be instrumental in distributing among the destitute that Divine Book which alone can make men wise unto salvation. An ardent admirer of that wonder of the world, the British and Foreign Bible Society, he exerted his utmost endeavours to establish institutions with a similar object in his own country. Upon the formation of the first Bible Society in the United States, that of Philadelphia, though residing at a considerable distance from it, and in another state, he immediately became a member, induced several others in his neighbourhood to do the same, and took great interest in its success. But his pious exertions did not stop here. He co-operated in forming the New Jersey Bible Society, which is now grown to be a large and extensively useful institution. Of this he was for nine years in succession an active manager; namely, from the establishment of the Society until his death; and it is recorded of him, that he brought the largest amount to its treasury which was ever brought by an individual at one time.

But that in which his feelings were most deeply interested, was that important national institution, "The American Bible Society." The successful efforts of the British and Foreign Bible Society having been viewed with admiration, the design was early conceived of concentrating the resources of the friends of religion on this side of the Atlantic, for supplying the destitute with the Word of Life; and long before this design was carried into effect, the deceased was deeply engaged with a few others in maturing counsels, and preparing the minds of the people for the establishment of an institution which now bids fair to survive the youngest of its founders. Mr. Wallace was chosen the president of the convention for the formation of the Society, as an acknowledgment of his zeal and services in promoting the great object for which

they were then assembled. After the Society was established, his promptness in attending to its concerns, his efforts to induce other Societies to attach themselves as auxiliaries to it, and his anxiety to be present at its meetings, evinced the interest which he felt in its great object. Nothing short of an absolute necessity caused his absence from its meetings; and even on the last anniversary, which was only a few days before his death, it was with difficulty his friends and his physician prevailed with him not to attempt the journey to New York, the place of the Society's meeting, though he was then so feeble as to be scarcely able to walk.

Such is a sketch of the character of this eminent Christian; so deeply was his heart engaged in the great and glorious work of sending the Word of Life to those who are perishing for lack of knowledge. May every one who knew, and every one who shall read of his pious zeal in the service of God, be inspired by the Giver of all grace, with a spirit to "go and do likewise!"

G.

Burlington, New Jersey, 1819.

#### COLONEL TROTTER.

On the 11th of June at Courtallam, died Colonel CHARLES TROTTER, commanding Palamcottah and the district of Tinnevely, aged 54 years;—a British officer not more eminently distinguished for his professional character, than for his pious life and happy death.

He had enjoyed an almost uninterrupted state of good health for nearly forty years, the period of his services in that country. The disease that terminated in his death commenced with bilious symptoms; but being accustomed to slight attacks of bile in the hot season, he thought this to be nothing more, and hoped it would go off, as usual, of itself. Unhappily he was deceived, until his complaint had made such an alarming progress as to resist the efforts of medicine.

He was interred, at his own particular desire, without the military honours usually paid to his rank: but such a man was not to be committed in privacy to the grave. His dying request was indeed literally observed: but such honours were paid him as few receive; for every inhabitant of the place, whether

European or Native, high or low, rich or poor, lamented his death, both as a private and a public loss; and his corpse was followed by crowds to the tomb.

In addition to this public testimony to his worth, it is stated also by Mr. Hough, the clergyman who attended him during his last illness, that, "he was beloved by all that knew him: and the poor natives of every caste and rank were supplicating their respective gods for his recovery many months before his death. This speaks more than the loudest encomium for the just and lenient manner in which he exercised his power over them. The native troops under his command revered him as a father, and looked up to him with the confidence of children; while every European at this station esteemed him as the brightest ornament of our society. No wonder, then, that his death is bewailed as a common calamity, and that his funeral train was composed of weeping crowds. Surely it is some consolation to have been intimate with, or related to, so estimable a man."

In an after part of his letter Mr. Hough remarks—"The last and most substantial ground of consolation is, the state of his mind at the approach of death. He had not lived to God in vain! He was fully aware how his sickness would terminate, some weeks before his death, and therefore he set his temporal affairs in order: but with his soul he had little then to do. Long had he trusted in the covenant mercies of his Saviour; and nearly the last words that he said to me were, that he found the promises of the Lord fulfilled in rich abundance to his soul. His religion was always without display, and it preserved this character to the last; but it then proved to have been well digested, and he reaped its peaceable fruits. His reasoning faculties never forsook him, so that during the intervals of strength with which he was occasionally favoured, I was enabled to remind him of the unspeakable love of Jehovah in Christ Jesus, in providing a ransom for his soul from endless misery. And when he could not utter what he felt, his sparkling eye, and placid countenance bespoke the inward joy he derived from the heavenly theme: and in this manner he resigned his soul into the hands of his heavenly Father."

Y.



« Elle se déguisa en maître d'exercice pour accompagner son fils aux jeux olympiques, où il n'étoit permis aux femmes de se trouver. Elle s'y fit recevoir par les transports de joie qu'elle eut de voir son fils vainqueur. Les juges lui firent grâce, mais ils ordonnèrent, par une loi, que les maîtres d'exercice seroient eux-mêmes obligés d'être nus, comme l'étoient les athlètes. » *Dictionnaire de la Fable.*

(6) *Les nymphes des eaux, des montagnes, des bois et des prairies. Ephydrides*, nymphes des lacs. Je ne sais pas pourquoi on n'emploie pas ce nom : il est joli, ainsi que celui de *Méliades* et *Epimélides*; nymphes qui présidoient au soin des troupeaux; *Limnades*, nymphes des marais; *Limniades*, nymphes des fleurs et des prairies; *Hérésides*, nymphes qui servoient Junon lorsqu'elle prenoit le bain; *Potamides*, nymphes des fleuves, etc. *Dictionnaire de la Fable.*

(7) *Melantho, Leucothoë.* « Melantho fut aimée de Neptune, qui prit la figure d'un dauphin pour l'enlever. Leucothoë, fille d'Orchamè et d'Eurimone, fut aimée d'Apollon, qui la séduisit en prenant la figure et les habits d'Eurimong. Clytie, rivale de Leucothoë, en avertit Orchamè, qui enterra sa fille toute vive. Apollon la métamorphosa en aigle qui porte l'encens. » *Dictionnaire de la Fable.*

(8) Suivant le *Dictionnaire de la Fable*; et presque tous les auteurs, l'Hymen est fils de Pécclès et de Vénus. Voici une autre fable beaucoup plus jolie : « Quelques auteurs disent qu'Hyménée étoit un jeune homme d'Athènes, d'une naissance obscure et d'une beauté parfaite; il devint amoureux d'une jeune fille distinguée par sa naissance, et il se déguisa en

» femme afin d'approcher d'elle. Un jour qu'il étoit  
 » sous ce déguisement sur le bord de la mer avec sa  
 » maîtresse et beaucoup d'autres jeunes filles, célé-  
 » brant la fête de Cérés-Eleusine, des pirates les en-  
 » levèrent toutes, et Hyménée aussi à cause de son  
 » déguisement. Les pirates les conduisirent dans une  
 » île écartée, où, se livrant à la joie, ils s'ivrirent  
 » et s'endormirent. Hyménée arma les femmes, et  
 » tous les pirates furent égorgés. Le jeune homme  
 » laissa les femmes qu'il avoit délivrées, et se rendit  
 » à Athènes, où il fit ses conditions avec les parens  
 » des captive. Il demanda pour rançon d'épouser celle  
 » qu'il aimoit; et il l'obtint. Ce mariage fut si fortuné,  
 » que dans tous ceux qui furent célébrés depuis, on  
 » invoqua toujours le nom d'Hyménée, dont les Grecs  
 » firent ensuite un dieu. » (DANCHE, *Dissertation sur  
 les cérémonies nuptiales des anciens.*)

(9) J'aurois beaucoup mieux avoir imaginé cette  
 réponse de Pandrose, réponse si délicate et si char-  
 mante, que d'avoir composé vingt contes dans le  
 genre de celui-ci; mais malheureusement c'est encore  
 au Dictionnaire de la Fable que je dois cette idée.

« Le père de Pénélope se nommoit Icare, Lacédé-  
 » monien noble et puissant. Ne pouvant se résoudre à  
 » se séparer de sa femme, il conjura Ulysse de fixer sa  
 » demeure à Sparte, mais inutilement. Ulysse étant  
 » parti avec sa femme, Icare monta sur son char, et fit  
 » si grande diligence qu'il revit sa chère fille, et re-  
 » doubla ses instances auprès d'Ulysse pour l'engager  
 » à retourner à Sparte. Ulysse ayant alors laissé à sa  
 » femme le choix ou de retourner avec son père, ou de  
 » le suivre à Ithaque, Pénélope ne répondit rien; mais

## ECCLESIASTICAL PREFERMENTS.

Rev. James Campbell, Church and Parish of Farquair, county of Peebles.

Rev. Henry Morgan, of Miskin, Glamorganshire, Brinsop West. Hereford.

Rev. George Moore, late of Pembroke Hall, Cambridge, to the Perpetual Curacies of St. Peter and St. Margaret, Lincoln.

Rev. C. Alfree, a Minor Canon of Rochester Cathedral.

Rev. T. G. Tyndale, M. A. (formerly of Trinity College, Oxford, V. Woburn Bucks, and Tadlow, Cambridgeshire,) Hotton R. Oxfordshire.

Rev. J. Thompson, M.A. (Vicar of Meopham) Lullingston R. Kent.

Rev. W. F. Mansell, B. A. (of Trinity College, Cambridge, Vicar of Sandhurst, Gloucestershire,) Ashleworth V. adjoining.

Rev. J. Harris, Llanthette R. Brecon.  
Rev. H. Craven Ord, Stratfield Mortimer V. Berks.

Rev. John Hallward, M. A. of Worcester College, Oxford, Stanton-in-the-Wolds R. Notts. on his own petition.

Rev. Jeremiah Burroughes, B.A. Rector of Buntingham St. Andrew, with Buntingham St. Edmund annexed, Norfolk.

Rev. H. Blunt, B. A. Clare V. Suffolk.  
Rev. John Williams Butt, B.A. Lakenheath V. Suffolk.

## ANSWERS TO CORRESPONDENTS.

CLERICUS LANCASHIRENSIS; W. W. O. W.; AN OBSERVER; A CONSTANT READER; S. N.; C. L.; G. W.; R. R.; P.; A WYKEHAMIST; A PROTESTANT CLERGYMAN, J. H.; J. M.; EPSILON; A CHRISTIAN MARINER; MISS L., and S. P. have been received, and are under consideration.

We are desired to state, that the one half of a 100 l bank note, NO. 10,356, has been received by the British and Foreign Bible Society.

EPSILON'S difficulty arises merely from a grammatical misconception. The word "both" in the second collect for the evening service, is not an adjective but a conjunction; not *ambo*, but *et*, corresponding with the words "*and also*."

We agree with B. A. B. in several of his remarks relative to the paper of Quarens, on "Extra services;" but if we were never to admit any communications from correspondents but such as fully coincide with our own views, there would be an end to all useful discussion. B. A. B. will perceive that a reply anticipating most of his arguments had reached us before his own came to hand. The following passage from B. A. B.'s communication furnishes a topic not touched upon by Respondens:—"It appears to me," observes our correspondent, "most singular that any churchman should, even in the case specified, of 'extra or gratuitous service,' desire any abridgment of the *Evening* devotions of our church. Had your correspondent made some similar remarks with regard to the *Morning* Service, I should not have been much surprised—although my sentiments with regard to the lawfulness or expediency of curtailment, would have been the same as in the present instance. But really that a man should complain of joining in the prayers of his church for half an hour, when there remains, according to the usual length of the services he speaks of, nearly an hour for his favourite exposition, appears to me to manifest a desire of change, unaccountable and injudicious. Besides all this, I think a congregation are as profitably occupied in prayer and hearing the Scriptures read, as they can be in listening almost exclusively, to protracted expositions or sermons." "I cannot imagine a better way of conducting the extra services to which your correspondent refers, than by going through the usual prayers, and explaining *one of the lessons*, &c. Perhaps clergymen would employ themselves more profitably in *occasionally* commenting on some of those taken from the Old Testament, than in *continually* dwelling on a few doctrinal points, and discoursing on them with the same sort of illustration, in nearly the same words. It cannot be doubted, that many passages of, and many circumstances connected with, the Old Testament, demand much more attention than they meet with, in the way of explaining them to our congregations, in order to their properly understanding them, when read from the desk."

S. E. R. thinks us "a little precipitate" in stating, that no change has been made in the wording of curates' licences, in consequence of the clause respecting which so much has been said; and supposes that we had seen "the form used in one diocese only." So far from it, we had seen the forms used in *several*, and have since inquired respecting more, and have *still* no reason to suppose that any change has been made. If there has been, it may easily be proved, and we will readily correct our error.

Several articles of Literary Intelligence were sent us too late for the present Number.

THE  
CHRISTIAN OBSERVER.

No. 220.]

APRIL, 1820.

[No. 4. Vol. XIX.

RELIGIOUS COMMUNICATIONS.

*To the Editor of the Christian Observer.*

WITH a view to repel the charges of European journalists against the United States, as not being sufficiently alive to the interests of religion, a gentleman has been for some time engaged in collecting complete information respecting the number of places of worship and charitable societies, and the state of religion in general, throughout the Union. To assist his efforts, a committee of gentlemen at Charleston, South Carolina, have instituted inquiry into this important subject in their own State, and have given the following particulars as the result of their researches.

In the State of South Carolina, there are the following denominations of Protestant Christians, which comprehend the principal part of the population, (though there are considerable numbers also of the Roman Catholic persuasion); namely, Episcopalians, the Presbyterians, the Methodists, the Baptists, the Congregationalists, the Lutherans, and the Seceders. Most of these denominations have greatly increased within fifteen or twenty years, and some of them are continuing to make rapid progress. To state the numbers of congregations and people in their several denominations, though practicable as to some, not being so as to all, is deemed inexpedient. Within the periods above mentioned, some of them have increased three-fold, some have more than doubled, and most of them have advanced in a proportion far

beyond the progressing population of the State. The Gospel is now preached to about 618 congregations of Protestant Christians; and there are about 292 ordained clergymen, who labour in word and doctrine amongst them, besides a considerable number of domestic missionaries, devoted and supported by each denomination, who disperse their labours to such of the people as remain destitute of an established ministry. From actual returns, and cautious estimates where such returns have not been obtained, it appears that in this State there are about 46,000 Protestants who receive the holy communion of the Lord's Supper. In the city of Charleston upwards of one-fourth of the communicants are slaves or free people of colour; and it is supposed that in the other parts of the State the proportion of such communicants may be estimated at about one-eighth. In every church they are freely admitted to attend on Divine service; in most of the churches distinct accommodations are provided for them; and the clergy in general make it a part of their pastoral care to devote frequent and stated seasons for the religious instruction of catechumens from amongst the Black population. While a greatly increased and still growing attention to the means of grace are every where to be discerned amongst the people, it may truly be added, that the clergy in general, of every denomination, appear to be faithful and diligent in preaching the great evangelical principles of repentance towards

God, faith in the Lord Jesus Christ, with renovation of heart and holiness of life, as essentially forming the Christian character. They mostly experience an encouraging degree of success from the general and regular attendance on Divine service, the increasing number of communicants, and the remarkable liberality and attention with which the people at large contribute their aid and co-operation in all measures proposed for educating the rising generation, for spreading the knowledge of Divine Truth at home and abroad, and for cultivating the Gospel of Christ in its purity and simplicity.

All of the most numerous denominations have established Sunday schools, in which individuals of both sexes, during many hours of every Sabbath, devote themselves to the religious instruction of multitudes of children, who are encouraged by suitable rewards in books provided by voluntary contributions of the church at large; from which also other incidental expenses are defrayed.

Several societies are established, and others are in prospect, for providing funds for the education of indigent and pious young men for the Gospel-ministry: for which purpose, as well as for sending the Gospel amongst the heathen, the Baptist Association of Charleston took decided measures at an early period. Besides these, large contributions are annually made from every denomination, for the aid of several theological institutions in the United States. In the Episcopal connexion there is a society of several years' standing for distributing the Bible, the Prayer-book, and suitable tracts. And the other denominations have united in a general and extensive Tract Society, also of some years' standing, and connected throughout the State. These societies are greatly aided by many female associations in town and country, the individuals of which contribute not

only in funds, but in the more valuable and efficient co-operation of employing their mild and attractive influence to awaken a sense of religion, and diffuse a spirit of piety in those uncultivated families, or neighbourhoods, where the people have either never possessed or have unhappily lost the habits of attending on the public worship of God, and even where the voice of the preacher has not been heard. Nor is it to sectarian zeal that all these exertions in the cause of religion are solely to be ascribed. The proofs are abundant that the sublime views of advancing the glory of God, and the temporal and eternal happiness of mankind at large, inspire a truly catholic spirit amongst all denominations, and stimulate them to united exertions. The Bible Society of Charleston, composed of every denomination in the State, aided by sister societies in different parts of it, has been established for ten years past, for distributing the holy Scriptures. Besides these, there is an active Marine Bible Society in Charleston. The number of copies of the holy Scriptures distributed by the Bible Society of Charleston, added to those of the Marine Bible Society, amount to 6306; besides which, a Female Bible Society has distributed upwards of 600 copies.

But these exertions, as they are not restricted within the limits of particular sects, so their views are not confined to our own country. In some of the denominations of Christians, there are regular and long established Missionary Societies, upon an enlarged and comprehensive scale; the effects of whose philanthropy are felt beyond the Ganges and amongst the islands of the East. Amongst our citizens at large, there are but few who do not in some way or other contribute to this great cause of carrying the knowledge of the true God, and redemption by Jesus Christ, amongst the heathen. Here too, the female sex are found to be exemplary and

cordial co-operators. There is now, in Charleston, a Female Society in the connexion of the Independent Church, who regularly support one heathen child in India, to be provided for and educated in the family of a missionary there. The children who attend a Sabbath school in Charleston, in number about 225, have formed a society on the model of that above mentioned; and hope to support a school for 50 heathen children in India. Many other societies are formed in other parts of the State.

This noble leaven of Divine philanthropy, which for many years has been working in the mass of society, might well be expected to shew itself in the body of the State Legislature. Actuated by the familiar truth, that the best security for the prosperity of a state, and for individual happiness here and hereafter, is founded upon the reasonable and suitable education of youth, the Legislature, in 1811, passed a law for establishing perpetually in each election-district a number of free schools, equal to the number of members in the House of Representatives. Besides the salaries of the president and professors of the South Carolina College, there is annually appropriated, out of the public treasury of the State, about 37,000 dollars for the support of these free schools; to which any citizen of the State is at liberty to send his children free of expense. It may be also added, that the State abounds with literary and library societies, mostly incorporated by law. Perhaps there is not a district in the State in which there may not be found at least one or more well chosen public libraries, in which a thirst for knowledge, in almost any department of religion, science, or letters, may be gratified.

It is trusted that enough has been shewn, or alluded to, for the purpose of exempting this State from the reproach of being totally indifferent and inattentive to the

great duties incumbent on every community, of endeavouring to spread moral and religious instruction, and to form the public mind to those habits on which the most precious interests and permanent happiness of every people must depend.

COLUMBUS.

*To the Editor of the Christian Observer.*

PERMIT me to introduce to your notice, and that of your readers, a temperate and well-written Letter to his Grace the Archbishop of Canterbury, on the subject of the doctrines termed Evangelical, occasioned by the two Letters of the Rev. E. J. Burrow to the Rev. W. Marsh. The author, who denominates himself "A Lay Member of the Established Church," begins with censuring the uncandid practice of confounding truth with error, by condemning in the gross, *as one class*, persons who may happen to hold some principle in common, and to adopt some similarity in practice, but who nevertheless differ most essentially in several fundamental points. The candid Christian, he remarks, will be cautious, lest, in refuting the errors of some, he may raise a prejudice against others, and thereby injure the cause of Truth itself. The nature of the practice he illustrates as follows:—

"Let a man regularly attend all the ordinances of our Established Church, lead an irreproachable life of moral integrity towards his neighbour, but abstain (from conscientious scruples) from some customs which are frequently indulged in; and he is instantly reproached with holding sectarian sentiments.

"Should such a man (however humbly) declare his conviction of the truth of the fundamental principles of our holy church, which principles may be held in common with other Christian Confessions, he is instantly charged with an inclination to schism. And all this, notwithstanding he is unknown to any religious party, and although

the church which he frequents may be totally free from the principles termed 'Evangelical.'

"Another infallible token of sectarianism and hostility to the church, it appears, is the support of a charitable society, wherein the contributions of Dissenters are also admitted; although such an institution, like any other of a general nature, can involve no question of their respective religious opinions; can require no sacrifice from either party to the other; being simply a benevolent work to communicate to others a benefit, of the importance of which all parties are agreed. Nay, he may have no intercourse with Dissenters on any other occasion; he may continue steadfast in his attachment to his church, shewing all possible respect to his minister; and yet be charged with secret hostility, and evil designs towards the Establishment."

The author of the "Letter" thinks that Mr. Burrow has fallen into this error in his strictures; and proceeds to shew, that partial coincidence ought not to be viewed as identity of sentiment. The following remarks will bear a wide application, and may be of service to those who would confound all names and parties that do not agree with themselves, under one general ban of proscription.

"Mr. Burrow's mode of elucidating this matter is rather singular, and appears to me (though unintentionally I am persuaded) calculated to mislead the reader.

"Instead of a decided charge against the persons in question, that they hold such and such tenets—shewing how inconsistent those tenets are with the doctrines of the Established Church—he lays before his readers a representation of the dogmas of Calvin: he then proceeds to shew, that the churchmen, of whom he speaks, hold some tenets which 'coincide' with those of Calvinists: he next shews the 'coincidence' between some of

these sentiments and those of the Nonconformists of former times, and then argues, 'Behold the dangerous principles of these evangelical churchmen! Observe, that while they assume to themselves an exclusive knowledge of the principles of our church, they are preaching Antinomianism and schism.'—I trust that, in the above inference, I have not distorted Mr. Burrow's statement. I do not impute to him intentional sophistry: I am persuaded such a mode of argument must be attributed to inadvertence.

"Now it appears to me, that if the Established Church holds several doctrines which 'coincide' in some particulars with those of Calvin (in fact in common with various Confessions), it is equally just to charge our church herself with Calvinism, as to pursue the train of argument in question, against these evangelical principles: if so, permit me to ask whether there is not reason to fear, that the observations made by Mr. Burrow may have the effect of condemning the vital principles of the Christian faith.

"If, my lord, there are amongst those who hold 'evangelical' doctrines, multitudes who condemn certain peculiar tenets of Calvin, equally with Mr. Burrow; if there are many who deplore, with equal sincerity, the perversion of true evangelical doctrines to Antinomianism and schism; if they are those who, instead of arrogating to themselves the pharisaical superiority which is imputed to them, live in unfeigned charity toward all who differ; if it be their single aim to conform their own faith and practice to that view of the doctrine and discipline of our church which they cannot but esteem truly 'evangelical,' totally regardless of names and parties; then, my lord, I respectfully submit, that 'evangelical doctrines' cannot be justly ranked with Antinomian and Calvinistic principles, although they may, and

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must, 'coincide' in several particulars."

I will not occupy your pages with any part of the sensible and, as I think, scriptural remarks, which follow, on the doctrines of original sin, free will, the justification of man before God, and good works (the author gives no opinion of the doctrine of election). The discussion on the doctrine of Scripture and the church, relative to regeneration, appears to my mind conclusive; and I think the author has convincingly shewn, in his succeeding pages, that Mr. Burrow's view of justification is both inconsistent with itself, and with sound doctrine. But I will only request insertion for one extract more, in which the writer refutes, among other objections to the Bible Society, the extraordinary charge that it may become exceedingly dangerous to the state; by means of its subordinate societies and the large sums collected for its beneficent designs. He remarks—

"If your grace were called upon to investigate this charge, your inquiry would naturally be, 'Whence arises the fear that the present object of the Society will be abandoned, and a very different one adopted;—an object, no less than the subversion of the fundamental principles upon which the Society is founded?'

"What would be thought of the reasonableness of the surmise, that the Society for promoting Christian Knowledge, by its excellent arrangements of district committees, and by means of its large funded and other accumulated property, might be converted into purposes hostile to the constitution of the country? Would it not be fairly replied, that the very objects and constitution of the Society were an effectual bar to any such design? Might it not be alleged, that the Society comprizes men of the first character for probity, loyalty, and religion; and that their views and feelings, as well as those of the So-

ciety, must be changed, ere such a supposition could be realized? And might it not be fairly urged, that the more numerous were the members decidedly attached to church and state, the less ground there would be to apprehend so extraordinary a change.

"That some men may apostatize from their present fidelity, and engage in very opposite pursuits, I will allow to be possible: but to suppose that the members of the British and Foreign Bible Society are likely to subvert their own constitution, in order to level that of the country, is surely not a very reasonable idea. Admitting, however, the possibility of such a danger, what force would the objection thence derive? Such an apprehension seems to me the best of all arguments, in favour of every loyal churchman joining the Society, in order that its avowed object may be adhered to. And it appears to me quite time enough for a churchman to withdraw his support whenever the supposed alteration shall be proved to have taken place. In the mean time, while the authorized version shall contain the injunctions, 'Fear God'—'Honour the king;' I think we have every security for loyalty, as well as religion, being upheld by the Society in question.

"There is a remarkable feature in the present objection; namely, that while the Society is, on the one hand, censured, as containing the seeds of disaffection, tending to the overthrow of every thing sacred; on the other, it is reviled and opposed by disaffected men, because it presents a serious barrier to their disloyal and infidel principles."

F. L.

*To the Editor of the Christian Observer,*

THE author of "A Letter to the Archbishop of Canterbury, on the Subject of certain Doctrines of the Church of England termed Evan-



gical," in reference to the pamphlet of Mr. Burrow, being anonymous, I take the liberty of requesting a place in your publication for a few thoughts which have occurred to me on the subject of his epistle. I have no acquaintance whatever with Mr. Burrow, consequently no personal partiality to gratify; and as to his religious sentiments generally, my opinion of them may easily be inferred, when I say that I have read with great pleasure the anonymous writer's review of them as far as the fifty-first page of the Letter\*; and if that pleasure has failed to accompany me throughout, it is (as well as I can analyze my own feelings) because the same justice which Mr. Burrow has received in the interpretation of his sentiments, at the beginning of the letter, seems to me to be wanting at the conclusion. And as the Letter generally is penned in a spirit of Christian moderation, I am willing to think that the author will not hesitate to reconsider that portion of it to which I allude, should I be able to convince him, that at present it gives not merely *not a liberal*, but not even a *literal*, construction of Mr. Burrow's sentiments.

In page fifty-first of the Letter, Mr. Burrow is quoted to have expressed himself thus; "I am persuaded that salvation purchased by the blood of the Lamb of God is freely offered to me, as well as to all other sinners, in that covenant of grace into which God, of his own mercy, and for the merits of Christ, has entered with fallen man. I trust, and it is the main anchor of my soul, that if I endeavour to per-

form, to the best of my ability, those conditions, upon which the provisional promise of eternal happiness depends, these my endeavours, however imperfect, will meet with acceptance through the mediation of Jesus Christ, if they be sincere, and founded on the only proper, the only constraining, motive—that love and faith in him; which is manifested by obedience to his commands, as a tree is known by its fruits. This trust in the sure mercies of God I would not barter for any indefinable, perhaps visionary, feelings of absolute election, or regeneration distinct from the grace of baptism, by which it is possible my own heart might rashly delude itself into a blind and groundless assurance of salvation."

On this statement the author of the "Letter" observes, that the latter part is not only irreconcilable with the former, but directly opposed to the Eleventh Article of our church. But where is the contradiction? May not a person who is persuaded that salvation is the free gift of the Lamb of God, offered to mankind on certain conditions, trust that his sincere endeavours to fulfil the conditions will meet with acceptance, through the same vicarious offering? So far from this trust being opposed to that persuasion, it seems to me that it cannot but follow it as a natural corollary, when the demands of the covenant of grace are duly kept and performed. Surely here is no setting up of works in the way of justification, or as superseding the merits of the Saviour's sacrifice. When a man declares that he expects a blessing through the power of a particular instrument, it is a singular interpretation of his words, to say, that they derogate from the power of that instrument which he acknowledges.

The author of the "Letter" then proceeds thus: "As Mr. Burrow speaks of these being conditions, upon which the promise of eternal

\* This portion of the pamphlet includes the controverted subjects of original sin, free will, justification, good works, and the question of regeneration, as connected with the recent discussions on the effects of baptism. The remainder of the Letter, with the exception of the part about to be referred to, is devoted to a vindication of the Bible Society.

happiness depends, and as he seems to regard the acceptance of his works, as the main anchor of his soul, there is reason to interpret his meaning as follows; namely, that our good works render us acceptable in the sight of God through the mediation of Christ." There is something in the phraseology of this sentence that looks as if it would throw a doubt upon the offer of eternal happiness being conditional. But are the promises of God any where made to the unbeliever, and to the impenitent, indiscriminately with the faithful? Without doubting for an instant that Christ, through his own merits, can save us even in our sins, the Scriptures certainly do not teach us to expect that he will do so. "Believe in the Lord Jesus Christ, and thou shalt be saved." "If thou wilt enter into life, keep the commandments." A variety of passages, like these, compels us (as we value the hope of the world to come) to "bring forth fruits meet for repentance." Besides, in looking to the benefits derived to us through the death of our blessed Lord, is it necessary that we should be indifferent to the account that we shall have to render on the awful day of judgment? If we are comforted in the sincerity of our endeavours to "follow the steps of his most holy life," is it therefore to be concluded that he is robbed of his honour as a propitiation for sin? There is a dangerous species of delicacy, that can hardly brook that the term "good works" should stand in the same sentence with the term "faith," as if (like light and darkness) the existence of the one necessarily implied the absence of the other. I pray that it may not be infectious!

But let us proceed to the comprehensive summing up of the case, by the author of the "Letter." "There is reason (he says) to interpret his (Mr. Burrow's) meaning as follows; namely, that our good works render us acceptable in the

sight of God, through the mediation of Christ;" and in the succeeding page thus: "He trusts they will ensure him a right to enter into the eternal kingdom of Christ." If this is not to predicate, of Mr. Burrow's view of works, an efficacy, and a right which he has not dared to ascribe to them himself, my understanding greatly deceives me. Whilst he considers his best fruits imperfect, and gives God the glory of accepting them for the sake of his dearly beloved Son, his humility is construed into presumption, and he is made to expect, on account of his own excellence, that blessing which he distinctly connects with the mediation of Christ. The literal and grammatical interpretation of his words should be, "The mediation of Christ renders our sincere endeavours after obedience acceptable in the sight of God." And is it an abuse of the privilege of faith in Christ (one of whose objects was to purify a peculiar people zealous of good works), for us to be found depending on his merciful consideration, under the conviction that (in default of this) our efforts must be unavailing? Mr. Burrow's expression, "it is the main anchor of my soul," I admit is a strong one; and I accord with the Letter, that it would be more appropriately placed in connexion with the all-prevailing merits of our blessed Lord. The main anchor of my own soul is "Christ crucified;" but the province of a critic is rather to point out what is positively wrong, than to shew how an expression might be mended. Besides Mr. Burrow's sentiment is precisely in the spirit of the Twelfth Article of the church, which is as follows: "Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God and Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively

faith may be as evidently known, as a tree discerned by the fruit." Judging by the identity of the metaphor employed, it is almost impossible not to conceive that this Article, in some degree, influenced Mr. Burrow's manner of expressing himself. The works he mentions, are cautiously declared to be founded on faith, and the extent of his trust (for boasting is excluded) is, that they will be imputed favourably, through the propitiatory sacrifice of the Lord. It is an assumption often taken against persons who speak forcibly on the subject of obedience to the Moral Law, that they make it divide with Christ the work of justification. May not this be often conscientiously denied? If I know my own heart, I ascribe to Him unreservedly the glory of my salvation; at the same time, when I am informed of the terrors of the final judgment, and am compelled to recollect that I must then receive "according to the deeds done in my body," the connexion between my present conduct and my future state is placed in a light that is undeniable. Christ (it is true) is powerful to save, but he will not save me in impenitence; and therefore, whilst depending on him primarily, as having paid for me the price of eternal life, I must in a subordinate sense depend on that "holiness, without which no man can see the Lord." This dependence (I repeat) is distinct from, and far subordinate to, that which I have on the Redeemer's merits; in fact, it is nothing but the offspring of those merits; as the holiness I speak of is not truly my own, but imputed to me through his blessed name. If the word "dependence" is too strong to be used in this sense, I would not contend for it, or for any other particular word; but whatever else be substituted, it must express a strong satisfaction in Him, who will render "glory, honour, and peace, to every man that worketh good." The judicial convict, who

is promised pardon if he will plead guilty to the accusation with which he is charged, may reasonably be said to depend on that plea for pardon; nevertheless, this is quite a separate and inferior trust to that which he reposes in his sovereign, from whom the offer of acquittance issues in the first instance. It is, however, idle to disagree about terms, where the spirit is a Christian spirit. All I am desirous of, in the present case, is to rescue a scriptural doctrine from unfair interpretation. The Christian who is "instructed unto the kingdom of heaven, like the householder, which bringeth forth out of his treasure things new and old," will adapt his exhortations to the most useful branch of doctrine or of duty. "Ever ready with the word of truth to bring down the boasting of the self-righteous, he will also (with weapons from the same armoury) fearlessly resist every approach of Antinomian licentiousness; and thus declare "the whole counsel of God."

P.

*To the Editor of the Christian Observer.*

I HAVE been a constant churchman from my earliest infancy, led to that duty by the pious precepts and example of religious parents, and since induced to continue in it from conviction. As I never omit going to the Established Church, so I have never, *in the course of a long life*, entered into any dissenting place of worship, not out of a spirit of intolerance towards those Dissenters who depart from us for conscience sake, but because I do not think that imperfection in some parts of our Liturgy is a sufficient cause for flying from the admirable whole, which certainly supplies prayers and meditations adapted to all conditions of mankind; and conceiving that we have much more reason to admire the general perfection, than to be surprised that there are parts which some may wish to see modified.

And I also never cease to consider with humility, that many wise and good men have approved of some parts, which are not—perhaps altogether satisfactory to my own comprehension of the doctrines of the Gospel.

I have, however, always been of opinion that the alarm, that the church is in danger, is too surely founded in fact; and one principal source of the danger I conceive to arise from the frequent translations of our bishops, and want of residence in the clergy. The only step which has been taken for many years to lessen this danger, is that admirable measure now in operation; I mean, increasing the number, and enlarging the size, of our churches. If this could be followed up by the erection of parsonage and vicarage houses, till a respectable clergyman was resident in every parish in the kingdom, the effect would, doubtless, be of the most blessed tendency to improve the harmony of mankind in this world, and to prepare them for the world to come. I trust that we may see a continuance of such attention to the spiritual wants of the people, and that the good effects, which, it is to be hoped, will be soon visible from one effort, will inspire the temporal head and ecclesiastical governors of our church on earth, to be zealous advocates for overcoming all those numerous obstacles which patronage, and private property, and other causes, heap in the way of true reform.

I will employ the remainder of my paper in mentioning one great danger which threatens our church from without the precincts of the kingdom. Comparatively few of our diplomatic establishments, consulates, and factories, have chaplains; and we are in great danger of the dread of Cowper, that abroad the Sabbaths of Italy will become our Sabbaths. There are some foreign cities, in which British ambassadors reside, and where there are many hundreds of British sub-

jects, and yet where multitudes of young persons are suffered to grow up in utter ignorance of that solemn blessing, a Protestant Sabbath. The conduct of the Church of Rome is widely different; for no sooner is an embassy, consulate, or other establishment formed, than a church or churches are raised for its use. There are numbers of persons abroad, who really believe the English *have no religion*. I will not particularize, as my great object is to call the attention of the higher powers to a circumstance so evidently alarming; for I know, Mr. Editor, that *very serious* evils are rapidly and extensively arising from this mournful neglect of our national religion in too many parts of the world, and it is by no means the least of the many dangers which threaten our church.

That God may inspire with the will, those who have the power to protect it from that and other dangers, is the prayer of your constant reader,

AN INQUIRING CHRISTIAN.

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FAMILY SERMONS.—No. CXXXVI.

Heb. ii. 3.—*How shall we escape, if we neglect so great salvation?*

THE holy Scriptures abound with promises and warnings; the former adapted to our hopes, the latter to our fears. Thus the Apostle, anxious to excite the Hebrews to diligence and perseverance in their Christian calling, reminds them of the judgments which befel their ancestors during their journey to the land of Canaan, on account of their unbelief and disobedience. Having, in the preceding chapter, set before them the Divine character of Jesus Christ, and the plan of redemption accomplished by his incarnation, his sufferings, his death, and his final exaltation to the throne of glory, he goes on to exhort them in these words: “Therefore we ought to give the more earnest heed to the things which we have heard,

lest at any time we should let them slip: for if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?"

These words will suggest to us three considerations:—

First, *The greatness* of the salvation of which the Apostle speaks.

Secondly, When we may be said to neglect it.

Thirdly, *The danger incurred* by so doing.

First, *The greatness* of this salvation.—1. It is great, if we consider its *Author*, Jesus Christ the Son of God, who was in the beginning with God, and thought it not robbery to be equal with God. Jehovah, who "at sundry times," says the Apostle, "and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." The Author and Finisher of our faith was not a mere man, like Moses or the prophets, but He "concerning whom Moses and the prophets did write," and whose advent in the flesh those inspired persons foretold, in language which shewed how highly they thought of his mission. Nor was he a created angel or archangel; but the Maker of all things, whom the heavenly host themselves were commanded to worship. Even in his lowest state of humiliation upon earth, he

was evidenced to be "the Lord of life and glory." His birth was announced by a company of angels; and the steps of the wise men were guided to him from a distant country, by a miraculous star, or heavenly light. And was not even his childhood distinguished when he sat in the temple, at twelve years of age, in the midst of the learned men of his nation, hearing them, and asking them questions? Was he not evidenced to be an exalted character, when, upon entering on his public ministry, and while being baptized in the river Jordan, "the heavens were opened unto him, and the Spirit of God, descending like a dove, lighted upon him; and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased?" When he delivered his heavenly doctrines, he spake as never man spake, for he clearly and authoritatively revealed the will of God. And this exalted Author of our salvation was as merciful as he was great; for he performed innumerable miracles of compassion; he went about doing good to the bodies and souls of men. And he was as devout and holy as he was merciful; for after the fatigues of the day, we find him spending whole nights in prayer, pouring out his soul unto his heavenly Father in mountains and deserts. But it would be vain to attempt to enumerate all those instances in which he manifested his greatness, his wisdom, his mercy, and his loving kindness to the children of men.

2. *This salvation is also great*, if we consider the *means* by which it was accomplished.—The plan of our redemption was contrived by Infinite Wisdom, and has peculiarly displayed the attributes of God. When man had fallen from God—had lost the innocency in which he was created, and had rendered himself liable to a thousand evils, and finally, death in this world, and eternal destruction in another—it pleased God still to pity his un-

happy creature. He did not immediately inflict on him all the punishment which he had deserved, but allowed him a space for repentance, and encouraged his hopes of pardon and acceptance by giving him a promise of a future Deliverer. Our first parents were assured when they were expelled from Paradise, that "the Seed of the woman should bruise the serpent's head." This promise was renewed to the patriarchs, and to their pious descendants; and we find it still more clearly expressed, as we approach nearer to the time when Christ appeared. Many particulars respecting the family of the Messiah—his character, his sufferings, his death, his resurrection, and his future victories—are plainly foretold in the writings of the prophets. The subject spreads more widely, and gathers strength in the successive ages of time; the dawn becomes brighter and brighter, till we see "the Sun of Righteousness" displayed in all his glory. The dispensation of the law with its numerous peculiar ceremonies was designed to be an introduction to the Gospel of Christ. The offerings and sacrifices with which it abounded were so many types and figures, to shadow forth the way of salvation through his blood. The eye of God watched over that dispensation in a remarkable manner, so that, in perusing the Old Testament, we see throughout the wisdom, and goodness, and forbearance of Jehovah, towards that nation whom he had chosen to himself as a peculiar people, and from whom the promised Deliverer was to spring. Thus great were the preparations for the Messiah's coming into the world; and thus great also was the work which he had engaged to accomplish, in order to effect the salvation of mankind.

But to see this still more plainly illustrated, turn; in the next place, to the New Testament, and behold

the Son of God proceeding with this grand design. See the mystery of godliness gradually unfolded by the manifestation of the Divine Redeemer in the form of man. Follow him in his miracles, and his public ministration; observe his healing virtues on the bodies of men; behold his almighty power in casting out devils; listen to his heavenly doctrines, which gave rest to the weary and heavy laden, and deliverance to those who had long been enslaved under the power of disorderly passions. Accompany him through his last agonies in the garden of Gethsemane, when "his soul was exceeding sorrowful even unto death," when "his sweat was, as it were, great drops of blood, falling down to the ground." Behold him in the judgment-hall, scourged and spitted upon, wearing the crown of thorns and the purple robe. Follow him to Calvary: see him sinking under the load of that cross on which he was shortly to expire. Approach to that awful scene when he was nailed to the accursed tree, enduring the greatest agonies of body and soul, as a sacrifice for the sins of the whole world; a spectacle from which the sun withheld his light, while the earth shook, the rocks were rent, and all creation seemed to sympathize with the Almighty Sufferer! Consider these things, and say if the salvation wrought for sinful men, by means like these, was not indeed a *great salvation*.

Again: attend at his sepulchre; see him rising from the dead, as the first fruits of them that slept, obtaining victory over death and the grave, and securing life and immortality to all his followers. Behold him ascending on high; returning to the bosom of his Father, "leading captivity captive, and receiving gifts for men, yea, even for the rebellious, that the Lord God might dwell among them." View him at length "exalted to the right hand of God, as a prince and a Saviour, to give repentance and

remission of sins." Consider still farther, that the work of salvation which he accomplished on earth he renders effectual by the ministry of his word, and the agency of his Spirit. To this end, he sent down the Holy Ghost upon his apostles and disciples, after his ascension, that he might guide them into all truth, and endue them with wonderful gifts; and among others, the power of working miracles, in order that they might carry the knowledge of his salvation to the ends of the earth. Consider, also, that the same Divine Spirit is still present with his church, rendering the word of Christ effectual "in enlightening, converting, sanctifying, and comforting the hearts of men. He carries on the work of salvation; he brings men to Christ; he establishes their faith, and prepares them "for the inheritance of the saints in light."

Surely, a salvation effected by means like these is a *great salvation*.

3. This salvation is great, if considered in reference to the ends which are accomplished by it, with regard to mankind.—It is the complete redemption of both soul and body from the dominion and the consequences of sin, and a restoration to those unspeakable privileges which were lost by the fall of man. It secures to us peace with God, adoption into his family, and the renewal of the soul to holiness and spiritual enjoyment. It opens the kingdom of heaven to all believers, and gives them, even upon earth, an assurance of "an inheritance, incorruptible, undefiled, and that fadeth not away." It authorises a sure and steadfast hope that these vile bodies shall be raised from the grave, and shall be fashioned like unto Christ's glorious body, according to the working, whereby he is able to subdue all things unto himself. It encourages a lively expectation in the Christian, of being as happy in the eternal world, as infinite power, and

infinite wisdom, joined with infinite love and goodness, can make him.

Such is the "great salvation" which is here set before us, and which is so conducive to the best interests of mankind, that we might have supposed that none would neglect it. Yet, unhappily, such is not the fact; and we shall now proceed to consider,

Secondly, When we may be said to *neglect* this salvation.

1. We neglect it when we do those things which are inconsistent with it.—Those who live in wilful sins are undoubtedly strangers to this salvation; for one of its principal objects is, to deliver men from the power of sin, as well as from its fatal effects. Our Lord Jesus Christ "gave himself for us, that he might redeem us from all iniquity, and might purify unto himself a peculiar people zealous of good works." He came into the world "to save his people from their sins;" nor will any finally partake of his salvation who continue in impenitence and unbelief, "The workers of iniquity" will be "cast out into outer darkness;" and their having on earth called him "Lord, Lord," will not profit them in that day of wrath. To indulge in sin after he has shed his blood to make atonement for it, is to "crucify the Son of God afresh, and to put him to an open shame;" and as he was manifested in the world "that he might destroy the works of the devil," those who give themselves up to unholy courses, frustrate the counsels of God, pour contempt on the work of Christ, do despite to the Spirit of Grace, and eventually cut themselves off from eternal life.

2. Again, we neglect this salvation by suffering ourselves to be so engaged in other things as to overlook its importance. The conduct of many persons might lead us to suppose that they had never once heard of this salvation, or that it is an object not deserving of the least attention. They act as if they had

no perception of being by nature in a fallen and degraded condition. They do not seek an interest in the salvation revealed in the Gospel, because they are not aware that they are exposed to endless ruin. They seem to regard this world as their whole concern; they set their affection on things below, as their chief good; and are so engrossed by these, that they can bestow no care or thought on the things which are unseen and eternal.

Or if they are constrained to acknowledge, in words, that this salvation is great, yet it seems, in actual experiment, a small matter to them in comparison of something else, something which they can see and enjoy in the present life. It is trivial in their estimation, as compared with riches, which afford to their possessors so many worldly advantages: it is trivial when put in the scale with worldly honours: even "an eternal weight of glory" is light, they think, as weighed in the balance against the applause of their fellow-creatures. The pleasures of piety *may* be real; the joys of angels may be worth possessing; but they feel no relish for these delights: such things are too refined, or too distant: for the present, they are perfectly satisfied with lower enjoyments; and they leave the salvation of the soul, and the concerns of eternity, to a future period.

We come to consider,

Thirdly, *The danger* incurred by this conduct.

*How shall we escape*, if we neglect so great salvation? How shall we escape the just displeasure of Almighty God? Will not his wrath burn like fire against those who have neglected that salvation which he has provided with so much wisdom, and placed before us with so much condescension, and invited us to accept with the persuasions of mercy and goodness; a salvation purchased by the blood of his well-beloved Son, and brought within our reach by the agency of his

Spirit and the ministry of his word; a salvation foretold by prophecies, prefigured by types, and confirmed by miracles; a salvation which will deliver us from the galling yoke of spiritual slavery upon earth, and will extend its innumerable blessings through all the ages of eternity? Can such provisions of Divine mercy be safely *neglected*? Can the sinner escape the wrath of God, who adds to all his other offences a contempt for the gracious offers of redemption in the hands of a Mediator?

*How shall we escape* if we neglect so great salvation? Whither shall we flee for safety? What place of refuge can we find to protect us from the power of Him whose arm is omnipotent, and whose eyes are as a flame of fire? What mercy can we then find when the door of *Divine* mercy is shut for ever against us; and that Redeemer himself is our Judge, whose goodness and grace we had slighted throughout life? Will his Gospel any more hold out to us pardon and peace, and reconciliation with the Majesty of heaven? No! It will justly deliver us up to the sword of Divine justice, and pronounce on us the sentence of eternal condemnation! And what will be the feelings of those who have neglected this great salvation, "when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the Lord and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe?" Those eyes which once beamed with tenderness and compassion towards the guilty and miserable among the sons of men — towards all who fled to him for refuge, and laid hold on the salvation set before them through his blood — will then be turned in just displeasure



against the workers of iniquity, against all who have neglected his great salvation. Repentance will then be too late; for the season of grace and probation will be for ever past. Nor let any one vainly hope to escape the notice of the Judge in that day; for "He cometh with clouds, and every eye shall see him, and they also that pierced him; and all kindreds of the earth shall wail because of him." But then, when the wicked are cut off from his presence, he will graciously welcome his faithful servants, and will be "the Author of eternal salvation to all those who obey him."

*To the Editor of the Christian Observer.*

THE interpretation of Gal. iii. 20. given by T. S., in your Number for February, is liable to an insuperable objection. The supplement proposed by your correspondent is arbitrary. The expression, "a Mediator is not of one," naturally requires the supplement adopted by our translators; but if we substitute another supplement, there is nothing to restrain our fancy. T. S. proposes to supply the word *friend*; but, if I mistake not, a gloss at least equally plausible might be given to justify the supplement of the word *enemy*.

The Apostle asserts (ver. 16), that the Seed promised to Abraham, in whom all the nations of the earth were to be blessed, (Gen. xxii. 18.) was an individual; namely, Christ. This promise could not be annulled by the Law, which was not given till 430 years after. (ver. 17.) The Seed promised to Abraham was to inherit all nations, (Ps. ii. 8; lxxxii. 8; Heb. i. 2); and Abraham, his great progenitor, is therefore termed the heir of the world, (Rom. iv. 13); but the inheritance was given to Abraham, not by the Law, but by promise, 430 years before the promulgation of the Law. (ver. 18.) If it should be asked, Wherefore then serveth the Law, the answer is easy: It was added on account of the

perverseness of Israel, to restrain them till the coming of the promised Seed. Abraham, Isaac, and Jacob had lived by faith in the promise, and confessed themselves strangers and pilgrims on earth. (Heb. xi. 13.) But Israel, although they sang the praises of God at the Red Sea, soon forgot his works. They immediately began to murmur and rebel, (Ex. xv. 24.; xvi. 2—20.; xvii. 2—7.) and were placed under the Law as a schoolmaster. (Gal. iii. 24.; iv. 3.) This law was ordained by angels, in the hand of a Mediator. (ver. 19.) Now the Mediator *ὁ δε μεσίτης* is not (a mediator) of one, but God is one. (ver. 20.) The expression *not of one*, in the first clause of ver. 20, seems to refer to ver. 16. "He saith not of seeds as of many, but as of one." Now the mediator employed at the giving of the Law is not described as mediating between God and an individual, but between God and the whole nation of Israel. This transaction, therefore, is evidently distinct from the Promise; the latter being given to an individual, the former to a whole nation; and the unchangeableness of the Divine character is a sufficient security against the supposition, that God, in ordaining this law, had deviated from his original purpose expressed in the Promise: "God is one." (ver. 20.)

But let the Law be examined, and it will appear that, so far from opposing the Promise, it was subservient to it. It shewed the impossibility of justification by works, and thus shut up all under sin, that the promise by faith, of Jesus Christ, might be given to those that believe. (ver. 21, 22. Compare Rom. xi. 32.)

Such appears to me the scope of the Apostle's reasoning. Our translators have not erred in supplying the word Mediator, (ver. 20.); but, by omitting the definite article before mediator, they have represented the Apostle as making a general assertion, which involves

his argument in obscurity; whereas he refers to a particular transaction, and proves that the Promise and the Law were completely distinct, because the one was made to an individual, and the other delivered to a whole nation.

A. I.

*To the Editor of the Christian Observer.*

As that season of the year is now approaching, in which the anniversary meetings of most of our principal religious societies are usually held, I beg leave, with the utmost deference to the judgment of those of your readers who may have the more immediate superintendance of such meetings, to submit to their consideration an improvement in the method of conducting them, which, if adopted, would, I am persuaded, be attended with considerable advantage. It would likewise, at the same time, obviate an objection, which has not unfrequently been urged by many truly excellent persons against the meetings in question: I allude to the nature of the resolutions which are assigned on these occasions to the speakers, as the thesis of their respective addresses. It is customary for a series of resolutions to be drawn up for this purpose, which are for the most part merely votes of thanks to the different officers of the society, or to the clergyman who may have preached the anniversary sermon, &c. Now, assuming that the grand design of these religious commemorations is or ought to be—to acknowledge, with humble gratitude, the success, which may have attended past efforts for the dissemination of vital Christianity, at home and abroad; to awaken the attention of real Christians to this great duty; to stimulate their zeal and exertions; and to call forth their fervent prayer to Almighty God, for his abundant blessing upon all future proceedings;—it appears to me somewhat incongruous to such an object, to make the bu-

siness of the day consist so much of personal flattery and commendation. I therefore beg leave to ask, whether it would not be far better to abandon these votes of thanks altogether, and, instead of them, to frame the resolutions in such a manner that they may simply express the opinion of the committee upon the past prosperity and opening prospects of the particular society whose objects the meeting may be convened to promote\*. By this means, I conceive, the chief purpose of our meeting would be in every respect more fully answered; the addresses would be more especially confined to the main subject of the operations and efficiency of the society; and the praise of all the good effected would be more readily and cheerfully and entirely ascribed to Him alone, "from whom all holy desires, all good counsels, and all just works do proceed." Every species of adulation, on occasions like these, is foreign to the production of that Christian humility, by which we ought, at all times to be actuated, and at variance with the genius and spirit of the Gospel of Christ. We are exhorted to "avoid the very appearance of evil;" and surely never can we be too careful how we expose ourselves, whether in public or private, to any of the snares of that great adversary, who *goeth about seeking every occasion to devour*; and never can we be too solicitous to enter into the real meaning of such passages of holy Scripture as the following:—"So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increase." (1 Cor. iii. 7.)—"So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." (Luke xvii. 10.)—"Learn

\* I am aware that this method has already been adopted by some societies, but not even by these to the extent I could wish.

of me to be meek and lowly in heart." (Matt. xi. 29.)—"Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles; nor to the church of God. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." (1 Cor. x. 31—33.)—"By the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me." (1 Cor. xv. 10.)—"Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. iii. 17.)—"Be ye clothed with humility; for God resisteth the proud, and giveth grace to the humble." (1 Pet. v. 5.)—"If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another." (Gal. v. 25, 26, &c. &c.)—I am quite aware, that persons who have rendered essential services to a society are highly deserving of its acknowledgments, but these might surely be conferred in a private and unostentatious manner. Submitting the subject to the judgment of those of your readers, whom it may more immediately concern; and heartily "wishing them abundant success in the name of the Lord," in all their counsels and operations for the moral and religious improvement of the world; I remain, your constant reader.

S. N.

While we fully agree with the spirit of the above communication, and think our correspondent's advice very seasonable at the approaching anniversaries, it seems but just to remind him, that the particular objects which he has mentioned, as the "grand design" and "chief purpose" of the an-

nual meetings of charitable societies, are not strictly such, but rather collateral benefits, which, though often of far more importance than the direct object of the meeting, do not supersede it. The strict intention of such meetings is, to examine the pecuniary accounts of the society, to receive the report of the committee, and to elect officers for the ensuing year; and some societies confine themselves, almost exclusively, to these points, and to thanking the active members for their past services. The usual resolutions which our correspondent blames are, therefore, very far from being foreign to the express object of such meetings; and while we agree with him, that adulation should always be avoided, and that, in many cases, a series of resolutions, such as he recommends, and such as is now adopted in several societies, would be preferable to merely complimentary ones, we cannot but remind him that the Gospel does not restrain, but enjoin the innocent courtesies of life; and St. Paul, in particular, is most minute in tendering his public expressions of thanks to those who had performed any service, either to himself personally, or to the church of Christ. (See, for instance, Rom. xv. ; 1 Cor. xvi. ; 2 Cor. viii. and ix. ; and so on throughout his Epistles.)—It is also but just to the charitable societies to state, that the complimentary style which so justly displeases our correspondent, and which is as much at variance with good taste as Christian simplicity, has, in a great measure, fallen into disuse, at least at the principal anniversaries in the metropolis. For a vindication of these meetings, from this and some other charges, and for a general statement of some of the benefits attending them, S. N. may refer to our vol. for 1818, p. 442.

We should not thus, contrary to our usual custom, have interfered with our correspondent, but from the subject of his paper, which

seemed to require a few explanatory remarks rather than they could otherwise have appeared in our pages.

*To the Editor of the Christian Observer.*

I HAVE lately met with a work entitled, "A New Translation and Exposition of the Psalms, by the Rev. John Fry, B. A. &c. grounded on the principles adopted in the posthumous work of the late Bishop Horsley; namely, that these sacred Oracles have, for the most part, an immediate reference to Christ, and to the events of his first and second advent." In the introduction, the author more fully develops the principles of interpretation which he has adopted. "The principles," says he, "upon which the present exposition of the Psalms is founded, and by which, of course, the translation has been considerably influenced, are briefly these: 1. *That these sacred songs are not to be applied to the character and personal concerns of David, or to the events of his time, but are to be understood in immediate reference to the Lord Messiah—to his meritorious obedience, his sufferings, his personal conflicts, or his conflicts in his mystical body—to the daring efforts, the partial success, and final destruction of his enemies; and especially to the triumphant establishment of his glorious kingdom in the last days. In thus elevating the subject of the Psalms, we discard, of course, the conceits of the Jewish editors, when they tell us, that one psalm is concerning the words of Cush the Benjamite; that another was written when David changed his behaviour before Abimelech; that these describe his injuries from Saul, and those his afflictions when he fled out of the land for Absalom: far nobler themes are here supposed to have employed the harp of the inspired son of Jesse\*.*" Again, "a reference to Christ and his king-

dom, for the most part without the intervention of type or similitude, has been considered as the design of the Divine Author of the Psalms\*."

Let us now examine how far these principles of exposition adopted by Mr. Fry accord with those of Bishop Horsley, as stated in the posthumous work on the Psalms of that eminent biblical scholar. The sentiments of Bishop Horsley on this subject are contained in an extract from a sermon, which the editor of his works has inserted in his preface. After having censured what he calls "the misapplied labours of modern expositors," for having sought for the immediate subject of every psalm, either in the history of the Jewish nation or in the occurrences of the life of David, the bishop continues, "It is true, that many of the Psalms are commemorative of the miraculous interpositions of God, in behalf of the chosen people; for, indeed, the history of the Jews is a fundamental part of revealed religion. Many were probably composed upon the occasion of remarkable passages in David's life, his dangers, his afflictions, his deliverances. But of those which related to the public history of the natural Israel, there are few in which the fortunes of the mystical Israel, the Christian Church, are not adumbrated; and of those which allude to the life of David, there are none in which the Son of David is not the principal and immediate subject. David's complaints against his enemies are Messiah's complaints, first of the unbelieving Jews, then of the heathen persecutors, and the apostate faction in later ages, &c.†"

It is not my intention, at present, to discuss the probability of Bishop Horsley's hypothesis, taken in all its extent. But I would ask, whether there is not a material difference between the sentiments of Mr.

\* Introduction, p. vi.

† Bishop Horsley's Psalms, Preface, p. x.

\* Introduction, p. iv.

Fry and those of Bishop Horsley, as stated in the extracts which I have made from their respective works. Mr. Fry holds, *without any qualification*, that the Psalms, "are not to be applied to the character and personal concerns of David, or to the events of his time;" that they have "a reference to Christ and his kingdom, for the most part without the intervention of type or similitude." Whereas Bishop Horsley, though he considers the Psalms as relating, in their highest and most important sense, to the Messiah, yet allows that "many were probably composed, upon the occasion of remarkable passages in David's life; his dangers, his afflictions, his deliverances." He admits also, that some related "to the public history of the natural Israel," though he conceives "there are few [of them] in which the fortunes of the mystical Israel, the Christian Church, are not adumbrated." It is true that Bishop Horsley says, "Of those which allude to the life of David, there are none in which the Son of David is not the principal and *immediate* subject." But it is evident from the context, that he takes the word *immediate* in a different sense from that in which Mr. Fry uses the word—that he does not mean to exclude the *primary* reference of the Psalms to the life of David and the public history of the Jews.

This difference will, perhaps, be thought of more importance than may at first view appear, when we consider the inference which necessarily arises from Mr. Fry's hypothesis: "In thus elevating the subject of the Psalms," says he, "we discard, of course, the conceits of the Jewish editors, when they tell us that one psalm is concerning the words of Cush the Benjamite, &c." Again, in a note on Psalm iii. 1. he says, "The title prefixed to this psalm is, A Psalm of David, when he fled from Absalom his son. But these titles are destitute of authority, as the careful reader of the Psalms will soon remark: they are

to be regarded merely as marginal glosses of the Jews, but poor guides to the interpretation of Scripture." It is true, that if Mr. Fry is right in his hypothesis, the titles prefixed to the Psalms must be interpolations: for, according to these titles, many of the Psalms have a *primary* reference to David. But before we discard, as "the conceits of the Jewish editors," what our learned and judicious translators have thought right to insert in the authorized version of the Bible, surely some cogent arguments ought to be adduced to prove these titles to be interpolations. I cannot find that Mr. Fry attempts to prove this, though he has discarded the titles from his version of the Psalms, and has merely inserted them in notes at the bottom of the page. The *prima facie* evidence is in their favour. Dr. Kennicott collated two hundred and seventy-two manuscripts and editions of the Psalms, in by far the greater number of which the titles are retained. In eighty-one psalms the title is omitted in only one manuscript, of no great antiquity\*.

In eight psalms, the title לְדָוִד is omitted in five or six manuscripts. In Psalms lii. lxi. lxii. lxiii. lxiv. and perhaps a few more, the title is omitted in two or three manuscripts, including the manuscript mentioned in the last note. If the titles were interpolated, it must have been at a very early period. The learned Jewish commentators, David Kimchi and Aben Ezra, confessed they did not understand them; from whence we may naturally infer that they were composed many ages before their time. We find the titles in those ancient manuscripts, the Vatican and Alexandrian Septuagint. We find them

\* Cod. 222. a manuscript of the fourteenth or fifteenth century.—*Kennicott's Diss. Gen.* p. 110.

† "De Psalmorum επιγραφην sic scribit K. (Kimchi). Non constat nobis qualis discrimen sit inter nomini Psalmorum initialia. De instrumentis vero musici sic A. E. (Aben Ezra); nulla est ratio ea cognoscendi."—*Poli Synopsis*.

also in the Vulgate, Chaldee, and Ethiopic versions, with no greater variations than have arisen from frequent transcriptions in other parts of the Old Testament. It is admitted that great, that insuperable difficulties occur in the exposition of some of the titles; yet this is no more than we might expect, when, besides the errors which have probably arisen from frequent transcription\*, all knowledge of the Hebrew tunes, and of the form and nature of many of their musical instruments has been lost for many centuries. The unintelligible trans-

lations of the Hebrew titles which we meet with not unfrequently in the Septuagint, have a tendency at least to prove, that when that translation was made, the Hebrew titles were of such ancient standing as to have become obscure in many places. I will conclude by again expressing my opinion, that it is incumbent on Mr. Fry, as well as on every other translator of the holy Scriptures, not to discard any portion of our authorized version as interpolated, without expressly stating the grounds on which he rejects it.

KIMCHI.

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### MISCELLANEOUS.

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*To the Editor of the Christian Observer.*  
 THE recent re-publication of the works of Paine, and similar writers, whose "Common Sense" is widely opposed to all that has ever been understood by that term among the wisest and best of men, induces me to send for insertion, in your miscellaneous department, a copy of a Prize Essay on the subject of that useful qualification, which was recited in the theatre at Oxford, June 15, 1803, but has never been published. Your Oxonian readers need not be informed that the prizeman was the Rev. Daniel Wilson, of Edmund Hall, and that his Essay was highly spoken of at the time in the University. Though only a Bachelor's academical essay, I trust it will not be found to disgrace the subsequent and more theological writings of the respected author.

"COMMON SENSE." A. M.

"The powers of the human mind have ever been a subject of the most interesting research. They continually supply new points of inquiry, and soon introduce us,

\* See the various readings of the titles of the Psalms in Kennicott's Hebrew Bible, and compare the Hebrew and Greek titles.

when deeply pursued, into a boundless range of fascinating speculation. What is solidly important, however, is least encumbered with difficulty; and the subject which is now to be considered cannot fail of proving a source of various instruction.

"Common Sense is sometimes defined to be that power of the mind by which ideas are received and compared: but it is usually considered as the ordinary judgment of mankind implanted by the Creator, and capable of perceiving truth, when presented to it, by simple intuition. In proportion as the mind can bring at once under its review a larger number of ideas, and determine on their accordance or disagreement, is the strength of the faculty. Its appearances and operations may be improved by culture, and by a union in the same mind of more exalted talents."

"Its influence is wide and important. Extending its sway over all the transactions of life, it claims a rank from the frequency, if not from the splendour of its effects, of no trifling elevation. The multitudes who in every state subsist by personal labour are indebted to it for

all the limited attainments which their situations require. The commercial branches of society derive equal benefits from its exercise: it guides their endeavours, directs their enterprises, and secures their success. Its influence reaches even to the highest orders of the community; for no rank of men can be at liberty to neglect its dictates, so far as they are the rules of domestic propriety. Indeed, by a conformity to the guidance of Common Sense, the great body of mankind, without talents of any brilliancy or extent, pass through life with reputation, and meet its duties with sufficient exactness. It is essential, therefore, to the happiness of society; and though it does not, when alone, often lead to celebrity, at the least it rescues men from insignificance, and secures to them the most solid benefits.

"It will be found, indeed, that the most weighty concerns of life are not so frequently at the disposal of genius and imagination, as of the plain maxims of an ordinary judgment. The more splendid faculties of the mind may, by their rapid associations, surprise and enchant us: they may challenge our applause, and arrest, for the moment, every interfering claim: but we regulate our conduct by a more sober guide. The luxuriance of genius is corrected, the fervours of the imagination are suffered to cool; and we adopt, not our hasty discoveries, but the result of temperate examination. Nor is this wonderful. If the ordinary operations of life depended for their efficacy on the decision of superior faculties, the most important, as well as the most numerous, transactions of the world must fail. It is, therefore, a happy constitution, that while the lighter and less momentous divisions of the elegant arts are the province of genius, the extensive and unbounded range of ordinary affairs is under the dominion of a common though inferior talent.

"That this representation is ac-

curate will be manifest, if we recollect the fatal mischiefs which the absence of Common Sense has uniformly occasioned. When ignorance, or fear, or an imagination unduly excited, have for a season suspended its influence, characters, at other times the most collected, have acted with manifest absurdity. What is there so irrational, which men of the first general talents have not adopted, when, under the irritation of favourite theories, they have neglected the dictates of a sober judgment! What schemes have not been proposed! What measures not adopted! What hopes not encouraged! What mad and incoherent expectations have not been formed; when, to the neglect of Common Sense, men have suffered their minds to be inflamed with some fond and extravagant project! Their imaginations having been once strongly roused, the magnitude of their contrivance has appeared to them to be only equalled by the necessity of accomplishing it. They have forgotten intervening obstacles, overlooked the uncertainty of human affairs, considered success as already ensured; and lost, at length, in ruinous speculation, that wealth and opportunity which, in the sober advances of regular employment, would have secured to them every object of reasonable ambition. The event has been similar in the concerns of literature. The judgment at any time neglected, what inconsistencies have disgraced the pursuits of the critic, the philosopher, and the divine! It has even been the unhappiness of more than one celebrated name, by the unaccountable fascination of an hypothesis, to waste the finest talents and the richest stores of learning in fruitless industry. Their works may be valuable indeed for their adventitious excellencies, but the object of their labours has long sunk into merited and universal neglect.

"The absence of Common Sense has been not less fatally marked in

the affairs of nations. The expedition to the Holy Land remains an uncommon instance of the weakness of the human mind, and of the miseries from which a simple and early recurrence to an unbiassed judgment would have delivered mankind. The conduct of the inhabitants of Munster, under the influence of the Anabaptists, has, from a similar deficiency, tarnished the annals of the sixteenth century. The condemnation, on some parts of the continent, of the earlier and more surprising discoveries in anatomy and physiology, as having a tendency to atheism, proceeded from no other source. But every monument of the fatal effects of a dereliction of this faculty with regard to nations, is absorbed by a review of the unparalleled disasters which have so lately distracted Europe. These calamities may be traced, indeed, to a higher origin; yet, if Common Sense had not been disregarded in the general overthrow, the evils which we can now only lament, if they were too impetuous to be prevented, would surely have received some mitigations of their horror. It has, accordingly, been by a recurrence, however partial or insincere, to this important guide, that any appearances of tranquillity, or any approach to the intercourses of society, promise, at length, to soften the miseries of innovation.

"But, to leave these occasional deficiencies of the faculty of Common Sense, its dependence, in general on circumstances of diligent culture, may be accurately observed. Between the same ordinary powers in the inhabitant of a civilized nation, and of one left to its original barbarity, the difference is astonishing. In a savage state, the power of Common Sense seems so languid as to be nearly extinct. The extreme indolence and stupidity of the American Indian almost exceed belief. He has no foresight beyond the moment, no conceptions of rewards and punishments as motives to action, no ideas except those

which are strictly sensible, and no words to express any thing abstract or immaterial. 'Their vacant countenance,' observes an eminent historian\*, 'their staring, unexpressive eye, their listless inattention, and total ignorance of subjects which seem to be the first which should occupy the thoughts of rational beings, made such an impression upon the Spaniards, when they first beheld those rude people, that they considered them as animals of an inferior order, and could not believe that they belonged to the human species.'

"We need not, however, have recourse to man in a state of nature, in order to illustrate the power which cultivation possesses over the operations of this faculty. In cases drawn from the inhabitants of the same nation, the distinction, though not so considerable, is still great and obvious. The man who has spent his life in an obscure hamlet, seems to partake but in a small degree of this general endowment. His mind, oppressed with ignorance, and torpid for want of opportunities of being exercised, appears to have lost any capacities it might have originally possessed. Never called to any intellectual operations, he is incapable of apprehending or comparing ideas, if they rise in any considerable degree above the objects of his gross and uncultivated experience. The worlds of science and literature are to him unknown. The most familiar propositions appear deep and complicated. Yet, in this state, he is contented with his measure of knowledge, and feels no want and no anxiety for any higher attainments.

"To this character, how opposite is the situation of multitudes, who, possessing no natural superiority, have been favoured with the advantages of unremitting culture! The emulation of society, the intercourse of literary and polished

\* Dr. Robertson, in his History of America, vol. II. book iv."



life, the urgent calls of profession and duty, unite to elevate and expand their mind. Every spark of latent energy is thus elicited, all the powers of the intellect are called forth and excited to enterprise; diligence supplies the ardour, or rivals the exercises, of superior talents; and the man, who in the contracted sphere of a village would have remained in obscurity, brought forth to notice, and placed in a happy and congenial situation, becomes an important, if not a brilliant, character.

"This truth, obvious in the case of individuals, loses none of its force when applied to collective bodies. The general depression of the Common Sense of the inhabitants of Europe, which began with the decline of the Roman empire, and was completed by the irruption of the fierce and barbarous nations of the North, is too well known to require a particular detail. It was not till the thirteenth century that the overwhelming and impenetrable darkness of ignorance and superstition began to be dissipated. For the space of more than six centuries, circumstances, which excite ridicule for their absurdity, or regret on account of their injustice, fill and disgrace the annals of Europe. The trial by judicial combat, the various appeals to accidental circumstances for the decision of the most important causes, the right of private war, the extravagant pretensions of chivalry, the gross and complicated impositions of the papal see, and the unrelenting rigour of the feudal system, are only so many outrages on the ordinary judgment of mankind to which the Christian world were gradually subjugated. To compare these circumstances with the present state of general information in all the nations of Christendom, is sufficient without any comment to illustrate the influence which cultivation and refinement have on the advancement and operations of Common Sense.

"To the effects which arise from

different circumstances of improvement, those are to be added which spring from its connexion with moral excellence. The higher and more important exercises of this faculty are not often to be found where the mind is enervated by licentious indulgence. Not to insist on those consequences of irregular conduct on the intellectual powers, which are direct and physical, a dulness is gradually induced, which checks the operations of the mind, weakens the decisions of the judgment, and causes the finest energies of the understanding to languish and decay. The most celebrated have therefore been, in general, the most virtuous characters. Virtue bestows a certain vigour, and independence, and alacrity, which, like health to the body, gives a tone to every exertion of the intellect, and strengthens the efforts of Common Sense. The judgment has a tendency, on the other hand, if its suggestions were regarded, to produce the most accurate conduct. The prescriptions of morality are so consonant with its very first principles, and derive so much authority from its unbiassed exercise, that a conformity to the rules of Common Sense is only another term for propriety of behaviour, and the discharge of every personal and relative obligation.

"After every consideration, however, of culture and morals, great differences will still exist in the appearances of this power arising from the measure of original endowment. Where every circumstance which can be supposed to have an influence is exactly similar, some will be distinguished by a masculine and comprehensive understanding, to which no exterior advantages can elevate the mass of mankind. With the recollection of a late eminent moralist, and philosopher,\* every idea of esteem and veneration must be awakened. Under the guidance of an unrivalled proportion of this faculty, united with superior literary attainments, he de-

"\* Dr. Samuel Johnson."

veloped every subject to which he approached, threw new and important light on the most obscure and intricate topics, and formed, by his weighty and authoritative decisions, a distinguished æra in the style and criticism and lexicography of our country. He may be considered, indeed, as a singular monument of the powers of a strong and enlightened judgment.

"When the faculty of Common Sense; however, has been equally bestowed and similarly cultivated, if its general appearances are still different, a case obvious and important; it may, perhaps, be resolved into national complexion, that variation which arises from the cast of manners, climate, or constitution of mankind. The inhabitants of France are, accordingly, seldom strongly under its operation. Actuated by a certain vivacity and sprightliness of mind, they listen, with little attention, to the sober provisions of the judgment. All is gaiety, and pleasure, and enjoyment; while distant evils are never suffered to interfere with present gratification. The complexion of the German places him at a very remote distance from this indiscriminate alacrity. His character, slow in unfolding itself, and cautious in its progress, presents us with the same ordinary judgment, under nearly opposite circumstances. The Italian is yet different from either of these; and, especially since the cultivation of the arts has declined, seldom rises to firmness and decision, or breaks the alluring charms of indolent indulgence. The grave and inflexible formality of the Spaniard affords us a further modification. A spirit of haughtiness and procrastination, increased by the utmost rigour of papal tyranny, and no longer assisted by that ardour for enterprise which once marked and enlivened his character, seems to have oppressed all freedom of thought, and to have lessened, if not extinguished, his intellectual

importance. Mistakes will, therefore, arise in estimating the measure of Common Sense, if, in surveying a character, something be not allotted to national temperament, if we do not recollect that the same power of the mind will, from this large and inevitable infusion, present itself under various circumstances of advantage.

"Amidst the other nations of Europe, however, Great Britain may be considered as eminent for the possession of this faculty. Holding an intermediate and felicitous place between the versatile talents of one people, and the tardy or enervated operations of others, our country has received, in a degree by far superior to any of the adjacent powers, this very important endowment. Not that we are deprived of our full proportion of splendid and illustrious talents; but, having to boast of the powers of genius and discovery, in common perhaps with others, in this we seem to stand distinguished, that the general body of the people possess a strong, ordinary capacity of judgment, that our inferior orders hold a higher rank in intellectual excellency than the same orders in any other state. Information is more widely diffused, moderate and sufficient Common Sense is more generally to be discovered, and its exercises are more just and considerable than in the other nations of Europe. For this distinction we are indebted to the elevated tone of public morals, to our salutary and corrected enjoyment of political liberty, to the encouragement which is afforded to literary merit, and the extensive diffusion of religious and general knowledge.

"Appeals, therefore, when they are fair and honourable, to the Common Sense of this country are usually attended with success. When particular tribunals are at any time led away by mistaken information or local prejudices, the general sense of the nation seldom fails to discover and correct the

aberration. To this remark few exceptions are to be found. It is, indeed, possible, that the passions of the people may be hastily and improperly excited; but the effervescence is never permanent. Like the sea, agitated by a storm, it soon subsides into its wonted state of calmness and tranquillity. Of the truth of this observation, we have, of late, had a memorable, and, in the event, a most honourable proof. During the contest, from which it is difficult to say whether we are yet disengaged, a very insidious appeal was made, not to the judgment and reason, but to the very worst passions of the human mind. Under the cloak of free investigation, a contempt of all authority, human and divine, was industriously recommended. The pride, and ambition, and avarice of mankind were addressed and inflamed. Every artifice was employed, and employed with malignant diligence, to call off the minds of the people from the dictates of an unbiassed judgment, to the hasty and alarming rapacities of unbridled licentiousness. The sound understanding of this country never rose with more dignity, than in the universal abhorrence which has, at length, repressed and overwhelmed these base machinations. To its salutary influence we are indeed indebted, under the blessing of Providence, for the integrity of our constitution, the affluence of our resources, and the purity of our morals and our religion.

“Of these just encomiums on our country, it is painful to recollect that any points should be found to limit the application. But whilst the cruel and absurd practice of single combat is still retained from the barbarities of the dark ages, and so long as the still more inhuman traffic in slaves\* continues to dishonour our national character, we must acknowledge that the in-

\* “This traffic, to the eternal honour of the British name, is now abolished. 1807.”

fluence of reason remains lamentably deficient, and that Humanity, not less than Common Sense, is wounded by circumstances of deep and complicated enormity.

(*To be continued.*)

*To the Editor of the Christian Observer.*

I HAVE read with considerable pleasure the remarks, in your Number for February, on Scottish Scenery; but was much surprised at the description there given of the common method of celebrating the Eucharist in country places. I have travelled much in Scotland, and never lost the opportunity of attending this ordinance, when it was within the distance of a day's walk; and I can truly say, that the service appeared calculated to cause those “who came to scoff” to remain and “pray.” I never beheld more devout attention in any congregation than I have witnessed on these occasions. Your correspondent, who seems in general a well-informed traveller, has certainly been rather hasty in giving an account of what he states himself not to have seen. If he should visit Scotia again, I recommend him to witness the ceremony for himself, and, if possible, forgetting Burns for one day, attend with an unprejudiced mind.—I will yield to no man (born south of the Tweed) in admiration of the Scottish bard; but every child of the North knows, that the poem called Holy Fair, from which your tourist seems to have drawn his conclusion, is a complete caricature.

After many toilsome marches among the mountains around Loch Lomond, I found myself, one fine Sunday morning, at the famous Clachan of Aberfoil. Upon asking when the service commenced, I was told, that in consequence of the sacrament being administered at Menteith, the kirk of Aberfoil would be closed. I in consequence started for Menteith, not without

some share of curiosity to witness a scene of which I had heard and read so much. The nearer I drew to the village, the more the road became thronged: I walked and conversed with many of my fellow-itinerants, for the sake of observing their behaviour, which was not tinged with the slightest degree of levity. I found a large congregation assembled in the kirk-yard, one of the most picturesque spots imaginable. The people were seated on "the grey stones" which formed "the narrow home" of their ancestors. In the middle, was placed the portable pulpit used on these occasions. Beyond these, I viewed the lovely lake of Menteith (whose waters washed the kirk-yard walls) with its wooded island and ruined chapel. The people were seen winding round the lake, and descending from the mountains in all directions, in their gay tartans, which greatly heightened the effect of the scenery. I shall never forget what I felt on their singing the psalm to one of Scotia's simple lays. The serene sky, the gentle-ripple of the lake, the devout appearance of the congregation with no canopy but the heavens, joined to produce an effect ever to be remembered. With what force did a line of Burns' occur!

Compared to this Italian trills are tame."

Mr. R.— gave us a most impressive sermon, which was heard with the greatest attention; after which, Mr. G.— solemnly addressed the audience, on the duty of receiving the Lord's Supper. Those who wished to partake of it then left the kirk-yard and entered the kirk, where it is distributed much in the manner of our Dissenters. This was the first time I had witnessed this ceremony. I have seen it several times since; and so far from observing any impropriety of conduct, I have been struck with the strict appearance of the people.

CHRIST. OBSERV. No. 220.

Oh that the English were like them in the observance of the Sabbath!

If you should receive no other communication on the subject, I hope your love of truth will induce you to insert these remarks of

AN OBSERVER.

*To the Editor of the Christian Observer.*

THE plan recommended by a correspondent, in your Number for last November, for young clergymen "to devote a regular time in private to weigh the critical import of each prayer, and the proper mode of presenting that import to the hearer," was adopted by the writer of this article soon after he was in orders. He was led to this from the conscious want of ability to excite in his congregation that feeling and attention which he wished, when he read the prayers. He was, from the first, deeply impressed with the great importance and responsibility of his office. This gave a seriousness to his manner in all his ministrations; but it was accompanied with such defects in articulation and inflection of the voice, as made all appear unnatural. He found that a good intention, serious mind, and even an ability to read with propriety in private, would not alone enable him to discharge his public duty of reading in the church, so as to assist rather than interrupt the devotion of his congregation. Defects which were scarcely discernible in private reading, were most glaring when the voice was raised high enough to be heard by a large assembly. He endeavoured to remove his defects by studying such books as are commonly recommended. By following these implicitly, he saw a danger of falling into the error of those who, considering themselves good readers, do not fail, by their voice and manner, to let others discover what they think on the subject. He had experienced some of the bad ef-

fects which the appearance of display had upon his own mind when a hearer. Anxious to overcome his defects, without falling into the error just alluded to, he determined just adhere to this plain rule: *To aim at no excellences, but endeavour, at all times, to avoid faults.*

He found a distinct articulation to be of the greatest importance. A weak voice, with distinct articulation, will be much better heard than one which is powerful without it. Some attention should also be given to the naturally tremulous voice in supplication; but great care should be taken not to fall into a whining tone. A distinct, but slightly tremulous, articulation seems to be the natural voice of prayer.

Though he may have derived some assistance from various works on the subject of elocution, he has received the most useful information from a particular attention to the grammatical construction of the sentences in the Liturgy.

Little H—d Vicarage.

EPSILON.

*To the Editor of the Christian Observer.*

I AM the clergyman of a country parish, and have met with considerable censure, as a Puritan and leveller, for not reading the occasional service appointed for the 30th January, which this year happened on a Sunday. Whether right or wrong, I certainly did omit that service this year, because the Rubric says, "If this day shall happen to be Sunday, this form of prayer shall be used and the fast kept the next day following." I am aware that Wheatley construes the meaning of this clause differently, but Wheatley's authority is disputable; and certainly, the obvious and grammatical rendering of the passage contradicts his sense of it. I shall, however, feel obliged to any of your correspondents who

would favour me with a correct interpretation of this rubric. H. G.

*To the Editor of the Christian Observer.*

A CONSTANT reader of your miscellany would feel greatly obliged to any of your correspondents, who has studied the subject of prophecy, if he would communicate, through the medium of the Christian Observer, a copy of the document of the Justinian code, styling the pope universal bishop, or *caput omnium ecclesiarum*; also, the decree of Phocas, establishing the supremacy of the bishop of Rome in 606; and also, the decree which granted the exarchate of Ravenna to the papal estate, about the year 739.

W.

*To the Editor of the Christian Observer.*

THE case of conscience, mentioned by S. R. X. in your Number for February, respecting a prisoner's pleading "not guilty," is thus solved by Bishop Taylor, in his "Ductor Dubitantium."

"It is not lawful for a guilty person to say, *not guilty*, when he is justly interrogated. *Christianum non mentiri etiamsi moriatur ex tormentis*, said Clemens Alexandrinus; 'A Christian will not lie, though to escape death with torments;' for the law says, *Thou shalt not kill*; and the law says, *Thou shalt not lie*; but the law itself doth sometimes kill, but the law does never lie. For *although it be said that no man is bound to accuse himself*, and indeed the laws of man do not tie him to do it, yet this hinders not the conclusion in this case; for, in the present case, the man is accused already, and he is not called to be his own accuser, but to confess the fact if he be justly accused by the law; for why does the judge ask, but to be answered truly? For there being three ways in law of proceeding to definitive sentence: 1. The notoriety

of the fact; 2. The conviction by witnesses; 3. The confession of the party: in the destitution of the first, to prevent the trouble of the second, the law interrogates concerning the third; and it is as in the case of Joshua and Achan, "My son, give glory unto the Lord, and confess thy fault." It is true, it is a favourable case; and when a man's life is at stake, he hath brought himself into an evil necessity: but there is no excusing of a false denial, but it is certainly criminal, and nothing can excuse it, unless the law should give to such persons to say what they would, which cannot be supposed in any

good government; for then, trials of criminal causes between the judge and the thief would be like a match at fencing, and it is infinitely confuted by those laws, which use to examine by scourgings and torments; which whether it be lawful, or unlawful I do not here determine, but I affirm to be a great testimony, that laws do not love to be played withal, but, when they ask soberly, intend to be answered truly." (Book III. chap. ii.)

The question, however, still remains open, how far it is wise, or expedient, or humane, to reduce a prisoner to this alternative.

JURISCONSULTUS.

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## REVIEW OF NEW PUBLICATIONS.

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*Journal of a Visit to South Africa, in 1815 and 1816, with some Account of the Missionary Settlements of the United Brethren, near the Cape of Good Hope.* By the Rev. C. I. LATROBE. London: Seeley. 1818. 4to. pp. vii. and 406.

WE must not enter upon our examination of the volume before us, without offering an apology both to our readers and to the author: to our readers, for not introducing them earlier to a work of such real interest—and to the author, for not thanking him for labours so well calculated for the public amusement and instruction. Our regret, however, for not sooner discharging our critical duty, is lessened by the consideration, that our delay will enable us to view the mission to which this work chiefly relates, under its present altered circumstances; and to plead its cause with the Christian public in a season of peculiar exigency. At all events, having thus offered our *amende* to all the parties concerned, we will not add to our offence

by any longer detaining our readers from the work itself.

The Directors of the Missions of the United Brethren, or Moravians, having been often requested by the missionaries at Gnadenhal and Groenekloof, at the Cape of Good Hope, to send one of their body to visit these settlements, they wisely fixed upon the author of this work. In addition to the duty of inspecting the old missionary establishments, it was the object of the author to comply with the wish of the government at the Cape, in forming a third missionary settlement in those quarters. "I ventured," he remarks, "to accept the call, in reliance on the help of God, to whose service I count it the greatest favour, honour, and pleasure, to be enabled to devote all the powers of soul and body; comforted by the conviction, that, in all things 'our sufficiency is of God.'" This volume contains his journal, written in the spirit of the above passage, and addressed particularly to his own children.

Our possessions at the Cape, independently of their commercial

value, begin to assume peculiar importance in the eyes of every friend of his country, from the liberal and judicious desire at present manifested by government, to promote colonization in those quarters. They include a territory of considerable extent, containing several ridges of high mountains, and barren tracts of land, diversified by fine valleys and pasture grounds. The only town of consideration is Cape Town, contiguous to Table Bay. The original inhabitants of the country, the Hottentots, are chiefly a pastoral tribe, and consequently lead a roving life; neither planting nor cultivating the ground. They appear to have no Divine worship; though many of them seem to have a vague notion of the existence of some governing Spirit, who, as far as he is acknowledged, is an object of terror. In their savage state, this people appear to occupy one of the lowest points in the scale of human existence. But those brought under the softening and illuminating influence of the Gospel have rapidly improved, both in the powers of their mind and the dispositions of their heart. The Bosjemans and Caffres are two other heathen tribes who inhabit different parts of that country; but as fewer efforts, and with less success, have been made to render them acquainted with Christianity, less judgment can be formed of their real character or probable advancement. On the whole, however, it may be affirmed, that no country perhaps exhibits more unquestionable evidence of the beneficial results of Christian labours, conducted in a Christian spirit, than southern Africa. In casting our eye over the history of the Moravian Missions, we have been delighted to see the circle of light and joy widening so rapidly around the simple minister of the Gospel. It is a fact never to be forgotten, with regard to the United Brethren, that they were the first missionaries who

systematically combined useful labour with spiritual instruction; and who moreover, far from being betrayed by this practical spirit into a neglect of doctrine, have, beyond all teachers, exhibited the *doctrines of the Cross* to the heathen in their scriptural simplicity. As preachers, they have laboured assiduously to preach "Jesus Christ and him crucified." As agriculturalists and artizans, they have won the admiration of the surrounding heathen, by their patient industry and superior skill. We cannot resist the temptation to insert here, an extract from Barrow's travels in southern Africa, which may be considered as giving the estimate of a competent and unprejudiced observer of the efficiency of Moravian labours in that deserted corner of the world. We are the more anxious to do this, because we have a design, in the end of this paper, to press a consideration of the wants and claims of these excellent people on the consciences of our readers.

Mr. Barrow writes as follows:—  
 "Early in the morning, I was awakened by the noise of some of the finest voices I had ever heard; and, on looking out, saw a group of female Hottentots sitting on the ground. It was Sunday, and they had assembled thus early to chaunt the morning hymn. They were all neatly dressed in printed cotton gowns: a sight so very different from what we had hitherto been in the habit of observing, with regard to this unhappy class of beings, could not fail of being grateful; and at the same time it excited a degree of curiosity, as to the nature of the establishment. The good fathers, who were three in number, were well disposed to satisfy every question put to them. They were men of the middle age, plain and decent in their dress, cleanly in their persons, and of modest manners, meek and humble in their deportment, but intelligent and lively in conversation, zealous

in the cause of their mission, but free from bigotry or enthusiasm. Every thing about the place partook of that neatness and simplicity which were the strongest features in the outline of their character. The church they had constructed was a plain neat building; their mill for grinding corn was superior to any in the colony; their garden was in high order, and produced abundance of vegetables for the use of the table. Almost every thing that had been done was by the labour of their own hands. Agreeably to the rules of the society of which they were members, each had learned some useful profession. One was well skilled in every branch of smith's work, the second was a shoemaker, and the third a taylor.

“ These missionaries have succeeded in bringing together into one society, more than six hundred Hottentots; and their numbers are daily increasing. These live in small huts, dispersed over the valley; to each of which was attached a piece of ground, for raising vegetables. Those who had first joined the society had the choicest situations at the upper end of the valley, near the church, and their houses and gardens were very neat and comfortable; numbers of the poor in England not so good, and few better. Those Hottentots who chose to learn their respective trades were paid for their labour as soon as they could earn wages. Some hired themselves out by the week, month, or year, to the neighbouring peasantry; others made mats and brooms for sale; some bred poultry; and others found means to subsist by their cattle, sheep, and horses. Many of the women and children of soldiers, belonging to the Hottentot corps, reside at Bavian's Kloof, where they are much more likely to acquire industrious habits than by remaining in the camp.

“ On Sunday, they all regularly attend Divine service; and it is as-

tonishing how ambitious they are to appear at church neat and clean. Of the three hundred, or thereabout, that composed the congregation, about half were dressed in coarse printed cottons, and the other half in the ancient sheep-skin dresses; and it appeared, on inquiry, that the former were the first that had been brought within the pale of the church,—a proof that their circumstances, at least, had suffered nothing from their change of life. Persuasion and example had convinced them, that cleanliness in their persons not only added much to the comforts of life, but was one of the greatest preservatives of health; and that the little trifle of money they had to spare, was much better employed in procuring decent covering for the body, than in the purchase of spirits and tobacco,—articles, so far from being necessaries, that they might justly be considered as the most pernicious evils. The deportment of the Hottentot congregation, during Divine service, was truly devout. The discourse delivered by one of the fathers was short, but replete with good sense; pathetic and well suited to the occasion: tears flowed abundantly from the eyes of those to whom it was particularly addressed. The females sung in a style that was plaintive and affecting, and their voices were in general sweet and harmonious.”—*Barrow's Travels in Southern Africa, 1797, 1798.*

Such is the testimony of Mr. Barrow. Like evidence might be collected from Lichtenstein, from the Journals of the House of Commons in the evidence given before the Committee for the Slave Trade in 1789, and many other important authorities. But we must hasten to the work before us.

To this interesting portion of the globe, our author set sail Oct. 1, 1815. The following passage arrests us in his earliest pages; and we extract it as a good *vaile mecum* for voyagers.



" Oct. 6th. Though we had all pretty well recovered from sea-sickness, yet with me it left behind a total want of appetite, which, during the whole voyage, prevented my partaking of much food. But though, after some time, I felt myself weakened in body by such abstinence, I partly ascribe to it that degree of liveliness which I preserved in my mind, and the pleasure I took in being constantly occupied with reading or writing. It was not till after this day, that we could make some regular arrangement as to family worship, most of us having been hitherto too often confined to our cabins, to allow of our meeting together. From this time, immediately after breakfast, we read the portions of Scripture appointed in our church for each day, and sang some verses in connection with their contents, offering up praise and prayer to Him, ' whose eyes run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect towards Him.' Every evening we met for the same purpose, and on festivals and memorial days, called to mind our fellowship with our brethren at home and abroad, by a short address delivered to the company on the subject of commemoration. Besides the daily worship, we met regularly on Sundays about ten o'clock in the morning, when we read the Litany, and heard a discourse either read or delivered by a missionary, with suitable hymns, as usual in our congregations. On these occasions, our hearts were often filled with renewed comfort and confidence; and we may truly bear witness to the fulfilment of our Saviour's gracious promise given unto his disciples, and to all them, ' who, through their word, should believe on Him,' that ' where two or three are met in His name, He will be in the midst of them, even unto the end of the world.' And not only when thus assembled, but when we entered into our closets and directed our prayers and supplications to our heavenly Father in secret, we experienced of a truth, that His mercies are not confined to time and place and form, but that He hears and answers all, who, in every place, and under any circumstances, call upon and worship him in sincerity and truth. We not only met with no interruption from the captain, the crew, and our fellow-passengers, but rather with every degree of attention and indulgence; nor were we ever

prevented by the state of the weather from regularly attending to the daily service."—pp. 2—4.

On the 24th of December, the author landed at Cape Town, and immediately entered on the task committed to him, by calling on the various officers of government, to whom he had introductions, and whose countenance he conceived of importance to the interests of the mission.

The missions of the Moravians in South Africa, are confined to three stations:—Gnadenthal, Groenekloof, and one formed in consequence of Mr. Latrobe's expedition, on the Witte Revier, but recently destroyed by the Caffres.

Gnadenthal is the oldest of these settlements. It occupies about four thousand acres, and, though when the missionaries arrived there it was a wilderness, is now in a high state of cultivation. It has a church, a school-house, a smithy or forge, with a manufactory for all sorts of cutlery, a water-mill, carpenter's shops, &c. &c. and about two hundred and fifty cottages, with gardens, for the Hottentot inhabitants. Almost every family in the colony has a comfortable habitation, and a fruitful garden; and is, moreover, decently clothed.

Groenekloof is the name of the other large settlement, which is about thirty miles to the north of Cape Town, and was presented to the Moravian Missionaries of Gnadenthal, in 1808, by the permission of the government at home, through the hands of Earl Caledon, then governor of the Cape. It consists of several farms, formerly in possession of the Dutch Company.

On the 29th of December, we find our author on his way to Groenekloof. The following account of the approach to this settlement is very interesting.

" Being about an hour's drive from the settlement, we discerned at some distance a group of Hottentots, men, women, and children, who had come out to

meet us, with the missionary, brother Fritsch, standing on a small rising ground near the road. As soon as the waggons had reached the spot, we alighted, and were welcomed by the Hottentots, who joined in singing that hymn, 'Now let us praise the Lord,' &c.

"To describe our feelings on this occasion is not in the power of words. The various subjects for reflection, which rushed upon my mind at once, on seeing this company, lately a scattered race of wretched, ignorant, and wicked heathen, but now brought together as a people of God, among whom His word dwells daily and richly, made me inwardly exclaim, 'Where is the wisdom of the wise! where is the disputer of this world!' and the visionary theorist! Here is proof by facts, that 'the Word of the Cross is the power of God unto salvation to all them that believe.' Here is seen the effect produced by the preaching of the Gospel of a crucified Saviour, unadorned and unaided by human eloquence! I was greatly affected beyond the power of utterance, and we all stood in silent devotion, listening to the sweet voices, which formed the delightful chorus. We shook hands with all of them, old and young; while, in the most affectionate and humble manner, they expressed their joy at our arrival: The whole procession now moved forward, some of the Hottentot women in an open bullock-waggon, which they had brought with them; the rest, with the men, partly on horseback and partly on foot. The settlement is seen like a fruitful field in the midst of a desert, and the road to the missionaries' houses lies through a small poplar wood. About five P. M. we arrived at the dwelling-house, and met with a most cordial welcome from another party of Hottentots, who had assembled at the door, and expressed their gratitude, that God had again sent teachers to them, by singing several verses, and by unaffected declarations of their joy." pp. 40, 41.

Nor will our readers be less pleased with Mr. Latrobe's account of the mode of celebrating New-year's day.

"At ten o'clock, public service was held, as usual on New-year's day. I counted one hundred and seventy Hottentots present. Brother Schmidt delivered a powerful discourse on the

name of Jesus. The attention of the auditory was such, that not one turned his eye off the preacher, but they all seemed as if they would eat his words. After the sermon, a child was baptized. I was much struck with the solemn manner in which the parents are always previously asked, in presence of the whole congregation, whether it is their intention to educate the child, now to be baptized, in the fear and admonition of the Lord, and to devote it from its infancy to Him alone, as His redeemed property. Their answer in the affirmative is generally given with an expression of great sincerity and earnestness. During the whole day, parties of Hottentots came to wish their teachers a happy New-year. *Lehrer*, or *teachers*, is the name they generally give to the missionaries.

"In the evening, some of us went into the settlement, and visited several families. The cottages are of different dimensions, materials, and workmanship. Some of the inhabitants are building houses with stone walls, which by degrees will become more general. In one house where the people were very neatly dressed, we were treated with a pie, usually baked by them for the New-year. It tasted well, and they were much pleased to see us partake of their humble meal." p. 45.

The following is an account of the baptism of adults.

"Adults are baptized in a public meeting on Sundays and festival-days, in the afternoon. The candidates appear decently dressed in white clothes. A hymn being sung, and a suitable discourse delivered, a vessel, covered with a white cloth, containing the water, with a small basin or laver in it, is placed before the candidate. The liturgy, prescribed to be used at the baptism of adults from among the heathen, is then read; and the questions, therein contained, being put to the candidates and answered, a prayer is offered up, after which the baptism takes place. The candidate kneeling and bending forward, the water is three times poured upon his head with the basin or laver, at the words, 'in the name of the Father, and of the Son, and of the Holy Ghost,' when if there are more to be baptized, the vessel being removed from one to the other by the chapel-servant, the missionary proceeds to the next, assisted by other ordained brethren, if a larger

number require it. The whole congregation then kneeling down, a doxology is sung, and the service concluded, by pronouncing the blessing: after which the newly-baptized come to the missionaries into the vestry, and are exhorted to faithfulness and constancy in the performance of their baptismal vow. They are likewise taught to know and pronounce the names given to them. Their gratitude and compunction of heart, on these solemn occasions, are generally expressed more by tears than words." p. 49.

The author having finished, for the present, his business at Groenekloof, determined to proceed without delay to Gnadenthal, the earliest of the missionary establishments in these quarters; and, to this end, made the best of his way to Cape Town. We were happy to peruse the following observations.

"I spent the afternoon with the Reverend Mr. Hesse, who shewed me the church and premises belonging to the Lutheran congregation in this place. It is but of late years, that the Dutch would permit the Lutherans to have an establishment at the Cape. The spirit of toleration, introduced with the English government, has now set them quite at liberty; and it redounds much to their honour, that, though a small congregation, and not rich, they have made a most comfortable provision for their minister, and spared no expense in erecting a handsome church and parsonage-house. Mr. Hesse's garden is filled with a great variety of singular plants; trees, and shrubs, the produce both of this and other southern regions." pp. 52, 53.

The author's account of his journey to Gnadenthal is very entertaining, and our young readers, at least, will thank us for the few sentences in which he describes the mode of travelling.

"If we were impatient to reach the end of our journey, our oxen seemed more so, for on being again yoked to the waggon, the Hottentots could hardly keep them from going off in a wild gallop. They almost ran over the boys who led the foremost. As the shaft-oxen cannot keep a waggon back on a steep

descent, and a drag-chain does not always answer the purpose on these rough roads, the way of the Hottentots is to tack down a hill. To a traveller not accustomed to it, it appears rather dangerous to be driving among the heath, high bushes, mole-hills, and ants' nests, where in England there would be a certainty of oversetting, especially in turning so suddenly as these people do. But they guide fourteen or sixteen oxen with the greatest skill; and the length of the waggons, yielding to the unevenness of the road, keeps them upright, notwithstanding the violent jolting experienced by the travellers." p. 58.

His description of the first approach to Gnadenthal must, especially if the reader could turn his eye at the same moment to the pleasing sketch which is designed to illustrate it, delight every humane mind.

"Gnadenthal lies about an English mile from the ford; and as we drew nearer, the number of those who came to meet us, every moment increased. The entrance into the village is through lanes enclosed by hedge-rows, and the dwellings of the missionaries appear under a grove planted by the first three brethren, Marsveld, Schwinn, and Kuehnel, some time after their arrival in 1792.

"Little do I now wonder at the rapture with which this place is spoken of by travellers, who, after traversing a dreary, uncultivated country, without a tree to screen them from the scorching rays of the sun, find themselves transported into a situation, by nature the most barren and wild, but now rendered fruitful and inviting, by the persevering diligence and energy of a few plain, pious, sensible, and judicious men, who came hither, not seeking their own profit, but that of the most despised of nations; and while they directed their own and their hearers' hearts to the dwellings of bliss and glory above, taught them those things, which have made even their earthly dwelling comparatively a kind of paradise, and changed filth and misery into comfort and peace.

"The missionaries and their wives received us with the greatest kindness and hospitality, while a fresh company of Hottentots, standing under some venerable and wide-spreading oaks, which overshadow the court, welcomed us by singing a hymn, and by every token of affectionate regard. We joined with

our whole hearts in their thanksgivings to God our Preserver, for the numberless favours received at His hands throughout the whole of our travels by land and sea." p. 59.

Gnadenthal is about 120 miles to the east of Cape Town. The first settlement in this place was made by a Moravian of the name of Schmidt, in 1737, who, after enduring many hardships, and labouring with some partial success, both in civilizing and Christianizing the Hottentots, in his neighbourhood, came back to Europe for fresh powers, and was prevented by the Dutch government from returning to the Cape. In 1792 however, fresh permission was given to the United Brethren to send out missionaries, of which they gladly availed themselves; and three of their missionaries landed and immediately sought out the dwelling of George Schmidt. The following account is given of their proceedings.

"In 1792, when the three missionaries, Henry Marsveld, Daniel Schwinn, and John Christian Kuehnel, came hither, they found an old woman, Helena, baptized by Brother Schmidt, still alive, who delivered to them the New Testament he had given her. But few vestiges of his dwelling remained. The place was a perfect wilderness: at present thirteen hundred Hottentots inhabit the village. The name Gnadenthal was given to it by the Dutch Governor Jansen." p. 61.

They found also a wide-spreading pear-tree planted by their first missionary; and it served the Brethren, in 1792, for a school and a church.

The author gives us, in page 66, a brief journal of a missionary day at Gnadenthal.

"We rose at the first sound of the bell, which rings at half-past five. At that time the family meet in the dining-room, read the texts of Scripture appointed for the day, sing some verses generally out of hymns connected with their contents, or any other morning-hymn, and then take a dish of coffee; but what they call breakfast is not ready till eight o'clock, and is more like a lun-

cheon. Very little time is spent at their meals. Between twelve and one they dine; drink tea or coffee at two; sup between six and seven, and go to the church at eight, when the whole congregation meet for evening worship. Every day, however, has its regular meetings for one or other division of the congregation, for instruction in the Christian doctrines. The schools are held in the forenoon for the boys, and in the afternoon for the girls."

Those who are acquainted with Mr. Latrobe's musical compositions, or collections, will understand the interest with which he penned the following passage.

"To-day I heard with much pleasure a party of men and women, employed as day-labourers in the missionaries' garden, both before and after their meal, which they enjoyed in the shade of the grove, most melodiously singing a verse by way of a grace. One of the women sang a correct second, and very sweetly performed that figure in music, called Retardation, from which I judge that dissonants are not the invention of art, but the production of nature. Nothing would be more easy than to form a chorus of the most delightful voices, in four parts, from among this smooth-throated nation." pp. 68, 69.

The following account of the internal regulations of the mission, will be interesting to all who may be occupied in promoting the progress of religion at home or abroad.

"Before I proceed in my narrative, it may be proper to give an account of some of the internal regulations of the missionary settlements of the United Brethren, which are the same in every country. The Gospel is preached to all heathen, to whom the missionaries can gain access; and every one is invited to be reconciled to God, through the atonement made by Jesus Christ. Besides the public testimony of the Gospel, the missionaries are diligently employed in visiting and conversing with the heathen in their dwellings. If any come to the missionaries for further instruction, giving in their names, they are called New People, and special attention is paid to them. If their subsequent conduct proves their sincerity, and they desire to be initiated into the Christian church by holy baptism, they

are considered as candidates for baptism, and, after previous instruction, and a convenient time of probation, baptized. In admitting them to the holy communion, they are first permitted to be once present as spectators, and called Candidates for the Communion; and, after some time, become communicants. Each of these divisions has separate meetings, in which they are instructed in all things relating to a godly life and walk. Separate meetings are also held with other divisions of the congregation; with the children, the single men, the single women, the married people, the widowers, and widows, in which the admonitions and precepts given in the holy Scriptures for each state of life are inculcated. Every member of the congregation is expected to come, at stated seasons, to converse with the missionaries; the men with a missionary, and the women with his wife; by which a more perfect knowledge of the individuals is gained, and an opportunity afforded to each, to request and receive special advice. From among the most approved of the people of both sexes, assistants are appointed in large congregations, who visit the sick, make reports to the missionaries, and help to maintain order. Others are employed as chapel servants, who take their turn in attendance." p. 72.

Thus also his statement with regard to the celebration of the Lord's Supper:—

"But to return to the celebration of the Lord's Supper—The devotion and fervour, with which the Hottentots present attended to the service, and received the sacred elements, were peculiarly striking to my mind. Their singing was melodious, but rather too soft. I was told in apology, that not all of them were acquainted with the hymns sung by the minister who officiated. A post-communion followed, for such as had been necessarily prevented from attending before, by family duties, watching, or other hindrances. I retired to my room, rather overwhelmed by the feelings and reflections of my mind, and with a heart filled with thankfulness to God our Saviour, for such a manifestation of his power and grace, as I had just witnessed. It may appear like enthusiasm, but I asked no longer,

'Am I really and bodily in Gnadenthal?' but, 'Am I yet on earth?'" p. 75.

No man concerned for the welfare of souls, will dispute the truth or value of the following sentences.

"In the evening, the liturgy, or hymn, treating of our Saviour's sufferings, appointed in our church for Friday evening's worship, was sung in a spirit of humble thankfulness for our redemption. This is the grand subject, which has proved the means of conversion, civilization, and happiness in time and eternity, to believers of every tribe and nation. May it be and remain our constant theme, in spite of either a deriding world, or the vain conceits and specious arguments of such as pretend to superior insight, and think that they have found something higher and more effectual!" p. 84.

We have, soon after this, a very interesting account of a journey of the author's to Groenekloof; of which we regret that we have not space sufficient to transcribe the details. On the 10th of February he arrived once more at that settlement. Our readers may wish, however, to know how the half-animal Hottentots, as they have been called, received him. Let them then read the following passage.

"Soon after four in the morning, I heard the sweet sound of Hottentot voices, singing a hymn in the hall before my chamber-door. It reminded me, that this day was my birth-day, which had been mentioned to them by some of the missionaries. I was struck and affected by this mark of their regard: nor was their mode of expressing it confined to a morning-song. They had dressed out my chair, at the common table, with branches of oak and laurel; and Sister Schmidt's school-children, in order not to be behind in their kind offices, having begged their mistress to mark on a large white muslin handkerchief, some English words expressive of their good will towards me, they managed to embroider them with a species of creeper called cat's-thorn, and fastened the muslin in front of a table, covered with a white cloth, and decorated with festoons of cat's thorn.

and field-flowers. On the table stood five large bouquets, in glasses. The whole arrangement did credit to their taste, for Sister Schmidt had left it entirely to their own invention. This table I found placed in my room, on returning from my morning's walk. The words were; 'May success crown every action.'

"Recapitulating, within my own heart, the undeserved mercies of God my Saviour, experienced during the year past, I felt particularly grateful for the favour conferred upon me, to behold with my own eyes, and hear with my own ears, what He has wrought in this distant land for the accomplishment of his thoughts of peace towards the Gentile world. To serve such a cause, shall, by his enabling grace, be my heart's delight, during the remainder of my earthly pilgrimage." p. 101.

The author next visited Cape Town; and on the 21st we find him again on his way to Gnadenthal, where he immediately began to prepare for his journey into the interior.

The object of this journey was to fix upon a spot for the establishment of a third missionary settlement; and most of the remaining part of the volume is occupied with the journal of this expedition. We should have been sincerely happy, if our space had allowed us, to follow the author, step by step, through his interesting tour. We apprehend that no account, equally full, accurate, and important, exists of the interior of the Cape. Indeed, the works respecting that country, which have been issued with such profusion, within the last year, to satisfy the public curiosity, at a moment when such numbers of our population have been meditating an expatriation in those quarters, have been of a very *catchpenny* kind. And we are disposed to think that to this work of Mr. Latrobe the emigrant must chiefly resort for such details as may send him a well furnished traveller to his new home. Nor should this property of the volume be undervalued. The case of America may teach us the extreme difficulty

of collecting precise information from a distance, especially where party motives come in to colour the narrative. Different writers, following the impulse of taste, interest, or political feeling, have transmitted to us accounts of the western world so widely different, or rather so obstinately repugnant to each other, that blot out the names, and the reader would be likely to attribute the various accounts rather to two antipodal nations than to the same country. It is not the only mischief of this species of inaccuracy that individuals are grossly misled in the expectations with which they embark for the American continent. If certain "patriots," spurning at the very embarrassing restraints of law and civilization, have puffed up their compatriots with false expectations, and lulled them into golden dreams, the vilifiers and traducers of America have not been less mischievous. It is with deep regret that we perceive men of intelligence allowing themselves to speak of that continent as though the soil were an universal swamp, and the people more detestable than the soil. Surely it is unworthy of a great nation either to fancy faults where they do not exist, or to blazon them where they do. America, doubtless, has some bad soil, and many vulgar, illiterate, and money-getting inhabitants. But she has also soils and rivers, and valleys and coasts, capable of raising her to a high rank among the nations of the earth; she has many citizens of fine talents and distinguished virtue: she has a large sprinkling of religious feeling and moral virtue over her country: she has drawn largely in her political institutions on the wisdom and experience of her mother country: she has English blood in her veins, English spirit in her character; and we entertain a confident persuasion that she will, under God, do much eventually to promote the progress of freedom, the interests of com-

merce, and the illumination of the savage hordes by which she is surrounded. But we must return from a digression into which we have been led by a deep sense of the injustice often done to America, and an apprehension of the bad spirit towards our own country, which is sure to be cherished by this misconduct, to proceed with our extracts from the tour before us. It is one of the valuable qualities of the author, as a traveller, that, although he discovers, as far as we can judge, no disposition to throw too bright a colouring over the object before him, he sees every thing with a favourable eye, and throws a veil over defects which it can answer no good purpose to discover and display.

We must pass over his account of the mode of travelling in Africa; but if our readers will be pleased to figure to themselves the author, with Mr. Melville, surveyor to the government, Brother Schmidt and his wife, &c. &c. with their two *spans* of oxen and waggons, jumbled up and down in a most wild, dislocating, and romantic country, week after week—now climbing a perpendicular hill, and now shooting into a precipitous valley—listening to the only music of those woods and glens, the howl of wolves, the roar of tigers, and the hissing of serpents—sleeping sometimes in tents, and sometimes in farm-houses—sometimes welcomed by a kind Hottentot, and sometimes “snubbed” by a cross Dutch farmer, but always good humoured, satisfied, and grateful—they will have a general picture of an expedition of which we can present them but a few details. Some, however, they shall have.

The next extract we shall make is very satisfactory as to the improvement of the Hottentots under the instruction of the missionaries.

“The Veldcornet expressed his admiration of the appearance and behaviour of our Hottentots, exhibiting, as he said, such a contrast to that of the miserable and neglected race of Hotten-

tots living among the boors. Nothing was more encouraging and satisfactory to us, than such remarks; nor is there a more convincing proof of the benefit conferred upon this nation, by the introduction of Christianity. It shows the necessity of obtaining more opportunities for planting missions among them, in which Christian instruction and civilization go hand in hand.

“In this part of the country, more than about Gnadenthal and Groenekloof, one may behold the state of degradation into which the Hottentot nation has sunk, the blame and shame of which lie heavy with some of the former possessors of this land, who, first having robbed the aborigines of their paternal inheritance, took advantage of their tame and defenceless state, to thrust them down into the most abject servitude. In this they are, by some, far worse treated than purchased slaves, who are spared, because, if lamed or destroyed by excessive labour or cruel treatment, they cannot be replaced but at an enormous expense. But there are yet superior considerations, which make us desire the propagation of Christianity among the heathen. They are summed up in that earnest prayer of every true believer, ‘that Christ may see of the travail of His soul and be satisfied.’ Though the conversion of the hearts of those to whom his servants preach the Gospel, is their principal aim, yet it is most gratifying to perceive, that even men of no religion acknowledge the effects of the Gospel in the mind and manners of those who have received it in faith.” p. 103.

Nor are those of the Hottentots, who have not, as yet, been brought within the civilizing and Christianizing influence of a Moravian settlement, insensible to the benefits of such a situation.

“Meanwhile, Brother Stein had visited the Hottentots and slaves belonging to Mr. Van Roy’s farm, in their bondhoeks, or huts, and had much useful conversation with them. They had heard, that we were in search of a place to build a settlement, and the Hottentots declared, that they would all come and live in it, that they might hear the word of God; and, had they known, last night, that we were teachers from Gnadenthal, they would have come to our camp, and begged to be instructed. They had ob-

tained some information of the aim of our journey from Leonhard Paerl, who, as our precursor, officiously announced our errand. He had sat up with them the whole of the night preceding our arrival, describing Gnadenthal, its regulations, its schools, the instructions given to the Hottentots in the Christian religion, the cultivation of the grounds and gardens, &c. interspersing his account with observations on the necessity of conversion, the happiness enjoyed by those who believed in Jesus Christ as their Saviour, and their hopes of eternal life after the death of the body.

"This simple narrative had so much engaged the attention of these poor people, that they expressed the greatest eagerness soon to have the same benefit bestowed upon them, in this country. Though old Leonhard's officiousness, in thus informing the farmers and others, what we were in search of, in some instances, raised needless uneasiness in prejudiced minds, yet we forgave it, in consideration of his frequently adding observations which may have been blessed by God in the hearts of those that heard his artless speeches. Before we set out, a party of women and children came down to the river to see us. The children were all stark naked." pp. 199, 200.

We insert the two following extracts, because we think it almost impossible to read them without pleasure and profit.

"Being Good-Friday, we called to mind the great event celebrated on this day in the Christian church. We were in spirit with our congregations, met in so many other parts of the world, as it were, under the Cross of our Redeemer, and partaking of that consolation which is to be found in the remembrance of His sufferings and death for us. But even here, in this lonely vale, secluded from all Christian society, we and our Hottentots were not forgotten by Him who has promised that He will be with His followers always, even unto the end of the world. Having seated ourselves, after breakfast, in a semicircular excavation of the bank of the brook, Brother Schmidt first read the lessons of the day, out of the Dutch translation of the Harmony of the Evangelists, while we followed our Lord, in spirit, through all the scenes of His sufferings. We prayed that the Holy Spirit might apply the

merits of His passion and death to our souls, and convince us that 'He was wounded for our transgressions, and bruised for our iniquities,' and that the Word of His Cross might approve itself the Power of God in this country also, for the conversion of many heathen. No service in any church or chapel could be attended with more solemnity and true devotion, nor with a more heart-reviving sense of the presence of the Lord, than our worship in this earthen temple." pp. 223, 224.

"Easter-Sunday morning.—How different was our situation to that of most of our brethren on this great memorial-day! Instead of being, with them, early engaged in declaring our joy over the glorious resurrection of the Lord, and remembering, at the graves of our departed friends, the truly Christian hope of a blessed immortality, imparted to us by faith in our glorified Redeemer, in whose likeness we once shall rise, we were here encamped on the banks of an African river, never before visited by a member of our church, and consulting how we should best introduce ourselves to a man with whom none of us, but Mr Melville, had the smallest acquaintance. However, we were in spirit with our congregations, adoring our risen Lord and Saviour, who, though withdrawn from mortal sight, is present with His people, in every corner of the earth." pp. 227, 228.

The author, as he proceeds, assigns his reasons for rejecting some stations, and at last fixing upon one, on the Witte Revier, to which, as we have stated, we shall have occasion, in conclusion, to call the attention of our readers. We are here, however, obliged to cut short our quotations from the journal of his visit to the interior, recommending our readers to examine it in the original work.

Nothing can be more striking than the statement, in this volume, of the depth of feeling and gratitude in the Hottentots towards their Christian benefactors. It really refreshes the mind to turn to this once reputed insensible and iron-hearted race, and to witness the lively emotions of gratitude which are exhibited towards the missionaries and their friends.



We think the next extract highly honourable to all the parties concerned.

"Meanwhile, about two hundred Hottentots had assembled in the grove. All would press forward; and their eagerness, once more to shake hands, and bid me farewell, was so great, that a general scramble was avoided only by my calling to them, that I would not pass by any one, but admit them all in due order. At length we reached and entered the waggon, when they began, with one voice, to sing their farewell hymn.

"At this moment, I felt all resistance to my feelings give way. Never have I experienced a keener pang, on leaving any place, or any friends, to whom I was attached. Gnadenthal is indeed a spot, where I have found myself so much at home, and where almost every object conspired to fill my mind with grateful remembrances and contemplations, that, though convinced of my duty to proceed to Groenekloof, where business of importance to that settlement demanded my presence, I found it necessary to do violence to my feelings, to tear myself loose. But my spirit will often dwell in those hallowed groves, accompany the congregation into the house of prayer, attend them during their truly solemn assemblies, behold with affection and delight the pious labours of their teachers, participate in their joys, their sorrows, and their cares, and enjoy an aftertaste of the heavenly comfort attending the administration of the holy sacraments, by the presence and power of our Lord and Saviour.

"The whole missionary family, and about a hundred and fifty Hottentots, small and great, on foot or on horseback, accompanied us beyond the Sonderend, as far as Badenhorst's farm, where, placing themselves in a semicircle, they sang another farewell hymn, and finally bade adieu. The brethren Thomsen and Lemmerz kept us company, till we arrived at Mr. Kleinm's, on Serjeant's Revier." pp. 259, 260.

As some suspicions may continue to exist in the minds of those who have studied the creed and character of the United Brethren only in the pages of Mosheim, we think it well to give the following short passage.

"Mr. Hesse walking with me, we entered into much interesting conversation concerning the difference, more of expressions and forms, than of opinions and doctrines, which distinguish the Lutheran and the Brethren's churches. He thought, however, that there existed some material difference, as to our views of certain religious tenets, and that, at least, the Brethren had expressed, their sentiments very unintelligibly. This is granted to have been the case in former times, for which many apologies have passed unnoticed. But as to those peculiar doctrines, which constitute the very essence of Christianity, the divinity and atonement of Christ, salvation by grace alone, justification by faith, and the necessity of a walk conformable to the word of God, we and all true believers of every denomination, have always agreed, however we may otherwise differ in non-essentials. The more the former are valued, and practically known, the farther the latter will recede into the back-ground." pp. 313, 314.

Oct. 17th, Mr. Latrobe left the Cape; and on the 27th reached St. Helena. Of this island, and its celebrated resident, his territory and habits of life, the variety of his complaints, and his abundant reasons for contentment and gratitude, the last chapters contain a very entertaining account. This statement was more particularly of value at the time in which the work was at first published; as, at that moment, the eulogists of the ex-Emperor in this country had succeeded in impressing the public mind with a notion that he was stinted in his diet, and in his space for exercise. Now, on the contrary, the public mind is disabused; and it is acknowledged, that this "injured Sovereign" has as good a table as the governor who is set over him, and all the liberty which can be permitted to one so capable of breaking his chain, and so mischievous to society when he does. Could this unhappy man take a just view of his circumstances, he would surely discover in them the strongest evidence of the tender-

ness and forbearance of the God he has so often insulted and denied. For what should be so wished for, by a criminal of such an order, as solitude, with the best books if he would have them; and the great field of nature in which to walk abroad, and speculate upon his own past misconduct, and the wonders and glories of the great and good Being he has so deeply offended. May the arrow of conviction reach him in his wanderings through those romantic rocks! May his place of exile become a second Patmos, to raise him from the scenes of a world of which he has been the scourge, to the contemplation of that Throne of Mercy and Love, where *even he* shall not be a suppliant in vain!

But we must here close this highly entertaining and instructive volume, with touching for a few moments on the question of the Moravian Missions, and on a subject connected with them, to which we have more than once adverted.

Of the character of the Moravians, and their Missions in particular, it is almost impossible to speak too highly. When, after the persecutions of their body by the Church of Rome, their numbers were reduced to about 600 individuals, chiefly collected on the estates of Count Zinzendorf, in Lusatia, the missionary spirit broke out among them with such splendour, as to surprise and delight every zealous servant of the Redeemer. In the space of nine years, they sent missionaries to Greenland, to North and South America, to Algiers, to Guinea, to some of the West-Indian islands, to Lapland, to the Cape of Good Hope, to Ceylon, and to Tartary. They had also labourers in the Nicobar islands, in Egypt, and in Persia. And at the present moment, they have not far short of twenty-four thousand persons united with their congregations in the West-Indies.—The following little narrative will give some concep-

tion of the spirit by which some of these holy men have been animated. Having resolved on carrying the Gospel to Greenland, they found their way to Copenhagen on foot, and addressed themselves to Count Pless, one of the ministers of the crown of Denmark, for permission to go out. In one of his conversations with them, Count Pless asked, "in what way they hoped to maintain themselves in Greenland." They answered, "By the labour of our hands, and the blessing of God:" "we will build a house and cultivate a piece of land, that we may not be burdensome to any." He told them there was no timber to build with: "Then," said they, "we will dig a hole in the earth, and live there." The count resisted their application no longer, but answered, "I will rescue you from such difficulties: take the timber with you, and you may build; and receive these fifty dollars for the purpose."

With the most rigid economy, the missionary expenses of these venerable servants of God, cannot be reduced to a smaller sum than 7,800*l.*, of which the Brethren themselves can raise only 1,200*l.* Notwithstanding the liberality of Christians of other denominations, who have hitherto supplied the large difference between these two sums, many of their missions are now languishing for want of assistance, and all extension of their operations is, at present, hopeless. But, in addition to this general perplexity and distress, they have lately been afflicted by calamities of a peculiar and most overwhelming nature. Their small territory in Germany was occupied by the contending armies; their property at Moscow destroyed; and finally, the new settlement on the Witte Revier, which was the peculiar object of Mr. Latrobe's expedition, has been invaded by the Caffrees, the fruit of their labours annihilated, some of their Hottentots massacred, and the whole establish-

256 *Review of Pamphlets on the Predestinarian Controversy.* [APRIL, ment dispersed. The return of peace, and the better securities provided by the Cape Government for their people, have however, reassured the hopes of these patient and zealous labourers. They have resumed their post, but with increased difficulties and necessities, and reduced means to supply them; and they have been induced to appeal to the Christian love and liberality of this country. The call has been in some measure, though very inadequately, answered. Much remains to be done; and sincerely happy shall we be if any entreaties of ours may convey the smallest sum into this highly useful channel of Christian benevolence. We trust that the sympathy which has widely gone abroad on this subject, will not rest satisfied with the mere effusions of compliment; and that those who have it in their power, will "love in deed" as well as "in word," and hasten to animate the courage, and cheer the hearts, of these eminent labourers in the vineyard of the Lord.

As to the work before us, it is our wish to convey to the mind of our readers the impression which it has left on ourselves. It is simple, faithful, amiable, and devout; and, as such, we conceive it to be a truly valuable addition to the library and to the family circle. Scarcely any kind of reading is, as we conceive, more likely to interest and benefit the *young*, than the account of missionary expeditions. It has, from the novelty of the scenes, the peculiarity of the *dramatis personæ*, much of the interest of romance, without any of its dangers. But the advantage of such reading is not confined to any age or condition. It takes the reader off from the narrowing contemplation of his own interest and convenience, to the more elevating contemplation of the well-being of others. It serves to enlarge and improve his sphere of feeling and action. It makes him, in the best

sense, a citizen of the world. It gives him a desire, according to his means, to "go about doing good;" or if it be denied him thus to serve God under some distant sky, it prompts him, under the guidance of the Holy Spirit, to think, feel, labour, and pray at home for the great flock of Christ, whatever clime they may inhabit, and wherever they stretch out the hand of want and supplication. And, if any man shall feel something of the spirit of selfishness quenched, and these better and nobler feelings kindled, by the perusal of Mr. Latrobe's volume, he will thank us for introducing it more particularly to his notice.

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TODD on the Declarations of our Reformers respecting Original Sin, Free-will, Grace, &c.  
 LAURENCE'S Authentic Documents respecting the Predestinarian Controversy, &c.

(Continued from p. 197.)

IN considering these publications, our attention has been hitherto directed principally to those documents of Mr. Todd which bear upon the subject of justification, faith, and good works. These subjects we view as so essential to the cause of Protestantism, that however painful to us to have been so long detained upon controversial topics, to the utter impatience, we fear, of some of our readers, we thought it necessary to state the whole question, with fulness and precision. We do not, however, view in the same light the subject of Predestination; to which, in giving a more particular account of Dr. Laurence's publication, we shall now be called. Whoever would wish to see the very different bearings of the question of justification and the predestinarian question upon the cause of Protestantism, may profitably consult the curious and faithful account given by father Paul of the Council of Trent.

That famous council, it is well known, was called together for the very purpose of settling the controversies arising out of the alleged heresies of Luther: and having held its first sitting in 1545, it began about the year 1547, (that is, about the last year of Henry VIII.) to discuss the very points now before us. In the account here alluded to, of its various and tedious, and any thing but honest, proceedings, the reader will find its venerable popish fathers to have been unanimous, in condemning the truly Protestant doctrine of justification by faith. "They all agreed," says the shrewd historian, "in one opinion, that to say 'only faith doth justify' was a proposition of many senses, and *all absurd.*" But, on the contrary, when they came to discuss the predestinarian question, it was most truly according to the homely proverb, "Many men, many minds." We find, as might have been the case in any Protestant synod, the three statements fully discussed, which, if we were to designate them by modern terms, we should call the Calvinistic, the Baxterian, and the Arminian. Each, as we should expect amongst Protestants themselves, found its advocates. On the one side, the strict predestinarian hypothesis is adduced and stated with great ability, and supported by "infinite authorities from St. Austin, because that saint wrote nothing in his old age but in favour of this doctrine." By "some others," again, "*though of less esteem,*" this is opposed as "hard, cruel, inhuman, horrible, impious, and shewing partiality in God," and another system is adduced on their part, which is thus expressed: "They confessed, that not only works are not the cause of God's election, because that it is before them, and eternal; but that neither works foreseen, can move God to predestinate, who is willing, for his infinite mercy, that all should be saved; and to this end,

prepareth sufficient assistance for all, which every man, having free will, receiveth or refuseth as pleaseth him; and God in his eternity foreseeth who will receive his help, and use it to good, and those who will refuse; and rejecteth these, electeth and predestineth those. Otherwise, there was no cause why God in Scripture should complain of sinners, &c."

Respecting these two contending systems, the concluding words of the historian himself are remarkable. "As the first opinion," he observes, "is mystical, and hidden, keeping the mind humble, and relying upon God, without any confidence in itself, knowing the deformity of sin, and the excellency of Divine grace; so the second was plausible, and popular, cherishing human presumption, and making a great shew; and it pleased more the preaching friars than the understanding divines. And the courtiers thought it probable, as consonant to politic reasons. The defenders of this, using human reasons, prevailed against the others; but, coming to the testimonies of the Scriptures, they were manifestly overcome." (*History of the Council of Trent*, lib. ii. see pp. 197—199, fol. 1676.)—It is true, the end of the popish disputations upon this point, was much in favour of the "less esteemed," "popular," "politic" divines; the *decree* of the Council of Trent, on predestination, determining, that "God prepared sufficient assistance for all, which every man, having free will, might receive or refuse as pleased himself; and God *foreseeing* who would receive his help, &c. &c." as before stated. Still, however, the very circumstance of this point existing as a question, maintainable on each side by different parties, in the popish church; and actually discussed with vehemence in the Tridentine Council, somewhat removes us from the simple *Protestant* ground. To this also it

might be added, that these Tridentine divines discovered nothing to censure in the decrees of the Augustan and Saxonian—that is, the German Protestant. *Confessions of Faith—upon this important and mysterious article.*

Under this view we must own, as before remarked, that we come to the consideration of the predestinarian question, as far as Dr. Laurence will oblige us to enter upon it, with feelings very different from those with which we of late discussed the question of justification by faith. This we considered, as we always have done, of vital consequence to the very “salus” as well as “gloria” of a Protestant church. The other we consider as a question common and open to contending opinions in all churches; and involving, ultimately, that unfathomable inquiry, the consistence of man’s free agency with God’s predestination—an inquiry which has exercised the powers alike of Protestant and Papist, of Christian and Jew, of believer and philosopher, of every name, nation, or age. On which ever side this great question may have been at different times, and by different persons, resolved, we believe that by the really pious and humble Christian, good and profitable uses have been educed from it. Have Chrysostom, and the general adherents and followers of the Greek Church, begun their researches on the ground of man’s free agency, and entire *αυτεξουσια*, or liberty of choice? It has been with the effect of quickening them to higher activity, and inducing stronger and more penetrating views of their high responsibility to God, for the use of all their gifts and graces received from Him. Have St. Augustine, and the successive adherents of his school in the Latin Church, down to Calvin himself and his innumerable followers, taken ground rather on the high and irreversible sovereignty of God over all possible events? This has

been, with the happy effect of stimulating to deeper gratitude, and of reducing to more prostrate humility, and to a silent surrender of self to God, all those who have piously embraced, and “godly considered” their “election in Christ.” On the contrary, the ungodly reception of either dogma has been attended with the most fatal effects. A proud Pelagianism on the one side, and a lawless Antinomianism on the other, have been the characteristic marks of either extreme; and we should be sorry to be obliged to strike the balance between the opposite and sometimes concurrent effects, which result from viewing, with some graceless antipredestinarians, ourselves as the authors of our own goodness, or with some predestinarians, equally graceless, God as the author of our own sins. If the difficulties and dangers, which meet us on both sides, shall have the effect of checking the spirit of proud inquiry, and of still more proud and presumptuous dogmatism; if they shall urge us to a closer adherence to the word and letter of Scripture, with less admixture of man’s “vain wisdom and false philosophy,” they will have answered most valuable purposes. One beneficial end we hope they will be found to have answered, as respects the present discussion; namely, that of restraining our own mind and pen in offering the remarks that follow on the treatises before us. These we desire to present in a spirit of deep humility and Christian candour, and under a sense of our own entire insufficiency, worthily to handle, or adequately to reach “the height of this great argument.”

The question, indeed, which, with Dr. Laurence’s assistance, we have at present to discuss, is one sufficiently narrow in appearance; and, as we shall endeavour to keep it in our prosecution of it, mainly *historical*. It offers to us apparently little more than a small part of

that question, which has been often discussed before; namely, What were the sentiments of our earliest English Reformers in regard to the doctrine of Predestination and Election? It is in effect this, Have we not reason from history for believing, that there has been; from the earliest period of our English reformed church, much doubt and hesitation felt and expressed, by some of the greatest of its founders, on the abstruse subject of God's high predestination? For the resolution of this inquiry, Dr. Laurence leads us to a very early period of the English Reformation; and to that period of it when it was, as it were, mining under ground in the prisons of popish Mary. It is not sufficient for us to know, in order to satisfy this inquiry, that, at a somewhat later period, after the final settlement of the Reformation under our "bright occidental star," Queen Elizabeth, there would be found a very general harmony among all the most eminent divines of the age, in favour of the strict and exclusive scheme of Predestination. It would not be enough to know, that so late as 1595, the famous Lambeth Articles were framed for the express defence of that scheme by Whitgift himself, Archbishop of Canterbury, with the general concurrence of the Archbishop of York, and a long train of other prelates and men of eminent authority; and that these Articles were pointed at certain *novel* disputes which had arisen in the university of Cambridge, between 1570 and 1580, under Mr. Barrett and the eminent foreigner Dr. Baro or *Barow*, who patronized a more open and liberalized scheme. Nor, perhaps, would it be sufficient to appeal to the concurrent testimony not only of all writers of note about this period, including Lord Bacon himself; or even, to the authorized commentaries affixed to the several Bibles printed and circulated in this reign, particularly the Geneva

Bible, soon followed by that denominated the Bishops'; which latter was printed or prepared as early as 1568, under the sanction of Whitgift's predecessor, the eminent Archbishop Parker. However strongly the current of direct Calvinism (more or less rigidly stated) may have, in point of fact, evidently set during the advancing periods of Queen Elizabeth's reign, it is not to be assumed by any means as a proof that our *earliest* reformers, particularly Cranmer, Latimer, and Ridley, had obtained clear and unwavering conviction on that most mysterious subject. It is well known, that the exiles in Queen Mary's time brought back to England, after her death, many sentiments on many subjects greatly at variance with those held by her prisoners at home, or by the reformers of the reign just preceding; and some of these sentiments, it is known to our cost, had a wide sway and potent effect on all the religious transactions of the reign of Queen Elizabeth, Mary's successor.

When, however, we appeal to a period prior to the final establishment of our Protestant church under Queen Elizabeth, it is not to be denied that some deduction must be made from any argument we thence derive, with respect to the actual sense of our Articles and formularies, *as now established*; or with respect to the sentiments of those men under whom they were finally established. The Articles, as we now have them, were *finally* settled, authorized, and set forth, so late as the year 1571: though they became indeed very nearly what they now are, in 1562; ten years after the Forty-two Articles had been published under King Edward VI. And though no material difference might appear in the Forty-two Articles of 1552, and the Thirty-nine Articles of 1562\*;

\* What was there in the Articles omitted in 1562, to reduce the number to Thirty-nine? Amongst the Articles

yet, if it should appear that the meaning of these very Articles had been made a matter of dispute in former times, it may certainly be said, that, if private sentiments are to be introduced into the question at all, we are to look to the private sentiments of those persons who *last* imposed the Articles, as *the private* sentiments which are to be of most weight and authority in determining the right and intended sense:

On the possible supposition of some difference of opinion, within certain limits, upon the abstruse subject of election and predestination, among the *first* reformers of the English church; it must be conceded, that amongst our *last* and *actual* reformers, those differences had so far subsided, as to have left the field *almost* open to the unquestioned reign of predestinarian tenets; and certainly to have placed those tenets on the highest thrones of ecclesiastical dominion. Now, on the ground of authority, such a circumstance cannot fail of speak-

omitted by our later reformers, we find the following one of King Edward, "On Grace: The grace of Christ, on the Holy Ghost by him given, doth take away the stony heart, and giveth an heart of flesh: and although those that have no will to good things he maketh them to will; and those that would evil things, he maketh them not to will the same; yet nevertheless he enforceth not the will; and therefore, no man when he sinneth can excuse himself as not worthy to be blamed or condemned, by alleging that he sinned unwillingly, or by compulsion." We are not aware of the motive for which the omission was made of this Article, to the words of which no reasonable man could refuse assent; but there is a strong appearance, in this omission, of the same feeling in progress at the beginning of Queen Elizabeth's reign, that in King Edward's Homilies, blotted out the whole "perilous stuff" on *freewill*, which, as we have noted on former occasions, occupied so prominent a part in the preceding Institution and Necessary Erudition of King Henry VIII.

ing strongly in their favour. It is as much as to say that the question was tried and sifted to the very bottom, and was at last brought to that conclusion. It would seem, according to this hypothesis, that some of the ablest, best, and most honest of men, having disputed every inch of their ground on the principles of Scripture, in application to the doctrines in question, did at last come to the acknowledgment of their truth, as the only solid ground on which they could finally plant their foot, and be at rest. And as the "less esteemed," "politic," and "courtly" divines of the Tridentine council, at length prevailed in establishing their doctrine of a modified *free will*, as best suited to the manifold, and we fear not very honest, purposes of their secular dominion; so, it might be argued, our divines better read, "more understanding," and more "scriptural," after the close of very similar discussions, at length *established*, on their part, the contrary dogmas of an absolute election, as best harmonizing with their own spiritual religion.

We mention this suggestion, not with a view of fastening any particular meaning, for ourselves, upon the expressions of our church, as they now stand, but merely to shew on how insecure a foundation we conceive Dr. Laurence to build, in adducing the private sentiments of our early Reformers, if he means to urge them as any guide to the intended sense of our present formularies. Supposing those early divines to have differed from the more rigid system of their successors, and we make that difference as great and wide as we please, it only the more strongly illustrates the victory obtained by the later system; since, in so very short a time, what *they* had thought questionable, came to be admitted, in all its force, as true, even on the ground of their own expressions, in their own formularies, and by their

own friends, or men nurtured by themselves.

We have a further view in offering these suggestions, which may now be conveniently mentioned; namely, to shew the utter absurdity of maintaining, that to hold the Calvinistic doctrines is irreconcilable with a true and sound reception of church principles. On the very ground of the Church of England itself, it might be said, in argument, that these doctrines fought and conquered. Mr. Todd, indeed, informs us, that the conflict was pretty equally maintained through a long succession of years. Allow that they were doubted of and disputed about between 1552 and 1562, still we find, that in 1570 and 1580 they had been so far admitted as true, by the highest churchmen, that the assertion of the contrary had become a novelty in the church, and an iniquity almost to be punished by the judge. The case might be represented as parallel to the following. Imagine the controversy arising on Mr. Overton's book, commencing about the year 1800, had remained in suspense till 1810; and now, ten years after, it should be found that Mr. Overton's book had been received into our seminaries of sound learning and religious education; and had even been recommended and publicly lectured upon in the chair of divinity by Dr. Herbert Marsh, Bishop of Peterborough, and Lady Margaret's Professor. Who would not surely say, in such a case, that "the true churchman" had indeed been "ascertained" by Mr. Overton; that the controversy had been decided, and Mr. Overton and his opinions crowned with victory? Some ten years after the supposed doubts in our early reformers, Calvin's works were actually the text book of our universities, and almost dictated doctrine to the church, *ex cathedrâ* \*.

\* Dr. Heylin, with admirable sagacity, in his *Quinquarticular Controversy*, attributes the confessedly wide-spread

Mr. Todd, indeed, in the publication lately noticed, gives us to understand, that "the dispute in this country was still continued, though Charles I. commanded that all further curious search should be laid aside, &c. But, as his power declined, the revision of our Articles, in respect to this subject, was publicly proposed." And then, with an alacrity worthy a more guarded observation, Mr. Todd continues, "When that power was no more, TRIUMPHANT SCHISM, in her Confession of Faith, made 'God's eternal decree' the third chapter of her labours; in which the moderation of the real church of England will in vain be sought." Would it not really be imagined, that the author of the above sentence had been wholly unread in the TRIUMPHS of the predestinarian cause in England, long before the power of Charles I. either waxed or waned—indeed before his very existence? And must not our well-intentioned author be somewhat reproached for his forgetfulness of the fact, that TRIUMPHANT EPISCOPALIANISM, in the plenitude of absolute power, when, perhaps, "the moderation of the real church of England" was a little forgotten, actually enforced the same "eternal decree of God," publicly and privately, through a very large proportion of Queen Elizabeth's and even King James's reign. We know not, indeed, what schismatical propensities Mr. Todd

range of Calvinistic doctrine throughout the Church of England, to this very universal rage for Calvin's writings; with which he more than hints, that even Hooker was infected. But might not the exercise of the same sagacity have led to a somewhat different conclusion; namely, that the universal study of Calvin's works arose from a previous disposition to Calvin's opinions? It is true, "the appetite may grow by what it feeds upon." But it would be a hard lesson in physiology to tell us, there would have been no appetite at all, but for the food presented for its gratification.



has discovered in Archbishops Parker and Whitgift, those great champions of church discipline, against its numerous and heterogeneous opposers: but we know, very well, that *predestination* and *election* were not the points at issue between them and the Puritans of their respective ages. (See, for example, *Archbishop Whitgift's Articles*, and *Archbishop Parker's Bible*\*)

Our business, however, on the present occasion, is with Dr. Laurence: and we have too long occupied our readers in preliminary observations, grounded on the supposition, which Dr. Laurence very ingeniously urges, in his preface to the Documents with which he has favoured us; namely, that a difference of opinion existed amongst our early reformers, particularly between Crammer, Latimer, Ridley, on one side, and "John Bradford, holy martyr," on the other, on the subject of Predestination; in addition to which, he hints, that the views of Bradford himself, on that subject, though not such as the other named fathers could wholly admit, were yet such as by no means to amount to the precise views of Calvin himself, or to reach either the Supralapsarian or the Sublapsarian hypotheses of a succeeding period.

The facts, on which Dr. Laurence grounds these suppositions; partly speak for themselves, in the two tracts which compose the body of his pamphlet, and of which we have given some account already in our first Number for the present year. The tracts, as we then saw, purport to be written, the first in 1554, by John Bradford, the martyr, "of blessed memory;" and the second by John Trewe, in 1555; both confined, at that time, in the King's Bench, "for the testimony of the truth," under Queen Mary. Bradford's, as we have already mentioned, consists of two parts; the

\* For a view of this Bible, see our vol. for 1805, p. 581.

first, a general description of the doctrine of Predestination and Election; the second, a particular and controversial answer to certain "Enormities" alleged against that doctrine; which second part seems to have been never before printed. The tract of Trewe gives a narrative of certain contentions which are known to have arisen in the King's Bench, among the prisoners, on the subject of Predestination; sets forth a sort of counter-creed, with a long list of "enormities" similar, though superior in number, to those replied to by Bradford; and exhibits, it must be added, a humbling specimen of those evil tempers which are almost inseparable from the conduct of a sharp, religious controversy on both sides. The matter of this narrative is, in fact, very curious, as being a thoroughly authentic document, relating to times and transactions, of which we have but very imperfect information. We need, therefore, make no apology to our readers for giving them such extracts from it as may put them in possession of its general nature and contents. Its title and opening are as follows:—

"John Trewe, the unworthy marked Servant of the Lord, being in bands for the testimony of Jesu, signifieth the cause of contention in the King's Bench, as concerning sects in religion, the 30th of January, Anno Dom. 1556.

"Hitherto I have suffered much injury, and borne many a slanderous report of such as were the beginners of this lamentable contention, rather than I would disclose their rash and uncharitable behaviour in writing; thinking ever, that they would have repented and amended it, and have come to annuity in the truth with us: which was like three or four times; but most likest at Christmas last, and yet it brake again by me, as they untruly report. For which cause I am now constrained briefly to write the beginning and continuing of this contention, with the breaking of the unity that now was begun, that it might be seen, who was in the fault thereof, that men might leave

speaking evil of that they know not. God that seeth the secrets of all hearts knoweth that I lie not. They did give such occasion of evil and offence to the weak by their using of gaming, that we could do no less but gently admonish them to leave it, and to exhort them after the Scriptures to redeem the time, seeing the days are evil, and to leave such vain things, and to mourn with us, that did mourn for the great misery that is fallen on this land, and for the lamentable perplexity that many of our weak brethren (that were not able to bear the cross) were in, and to watch and pray continually, that God might mitigate his wrath, and strengthen us and our brethren in his truth to stand, that our lives and deaths might glorify his holy name.

“With the which they were not content, but defended it by the Scriptures; and because we would not give them place, but disproved them by the word, they were somewhat displeas'd with us; insomuch that in process of time they began to pick out matter against us, and because we did use abstinence and prayer, they reported us to be justifiers of ourselves, and such like: to the which we answered, that our justification came by faith in Christ's death and bloodshedding; but that we did, we did it that God might make us able to bear his cross, and that he would cease these sharp storms of persecution, the which (through this our sloth) was like to drive many one from God unto the devil, to their utter destruction both of body and soul. After other talk, in conclusion they did affirm, that none of them that God ordained to be saved could be driven from him by persecution, nor yet by any other occasion or means. For all such as shall be saved (say they) were elect and predestinate thereunto before the foundation of the world was laid, and none of them can be damned, do what wickedness they can. And whereas we brought against them the Apostle Paul, which affirmeth that all were damned in Adam and destitute of the glory of God, and that the reward of sin is death, &c. that would not serve; for they most stiffly affirmed without any authority of the holy Scriptures, that if the Elect did commit never so great offence or sin, they should not finally perish. Whereby they do not only make St. Paul a liar, but also they destroy the fear of God, which is the beginning and right science of wisdom, and that being

frustrate, there is a great gate set open to carnal liberty; unto the which we saw, that many did fly to their utter destruction, by the means of the said false doctrine.

“Moreover we saw that it did put out of credit and unplace all those pithy places, and sentences in the holy Scriptures, that at these troublesome days doth [do] cause men to forsake evils, and to stand to the truth, as their own words did manifestly declare. For when we asked them what was meant by the sentences written in Joshua xxiv. e. 2 Chron. xv. a. Ezek. xxxiii. e. Matt. x: c. Mark xiii. d. Luke xi. d. xxi. g. Romans xi. c. xiv. d. 1 Cor. iii. d. g. x. d. 2 Cor. vi. a. Gal. iii. a. 1 Tim. iv. a. 2 Tim. ii. Heb. iiii. a. iv. a. vi. e. x. e. 2 Pet. ii. a. Apoc. ii. a.\* and such like, which threateneth damnation unto God's elect if they do wilfully sin against him; some of them compared them to the law, which now (as they said) is in no effect to condemn the elect, because Christ hath fulfilled it. Therefore these sentences (said they) are written to put the elect in fear to do evil, that their lives might glorify their Father, which is in heaven, and not to put them in fear of damnation. By this in effect they affirmed those Scriptures to be written in vain, or to put men in fear where no fear is, affirming in effect, that the words of the Holy Ghost doth no more good, than a man of clouts with a bow in his hand doth in a corn field, which will keep away the vermin crows awhile, but when they know it what it is, they will fall down beside it, and devour the corn without fear. And other some answered and affirmed, that the threatenings of those Scriptures should be no more certainly performed on the elect of God, than this common proverb, which is, If the sky fall, we shall catch many larks. Indeed Christ hath taken away the curse of the law from all his very elect that continue in his word, or have a mind to do his will, and groweth [grow] forward in good works, although they be not come to that perfection, that is

\* This notation marks the date of the narration, and the Bible used, to have been, as it purports, before 1560, when the first English Bible came out, with the numerical division of the verses, as we now have them; namely, “The Geneva Bible,” alluded to above. For the account of which see Strype's *Life of Parker*, book liii. c. 6.

required of them; but such as have tasted of the good word of God, and were partakers of the Holy Ghost, &c. and do fall away as Sanl, Asa, and Juda, and such like, and become persecutors of Christ in his members, Christ profiteth them nothing at all, but [they] shall receive according to the saying of the Holy Ghost in the foresaid sentences." pp. 37—41.

Other objections to the predestinarian hypothesis succeed; amongst which we find the following argument for proving God, on that hypothesis, to be the author of sin.

"He that maketh a thing only to do evil is the cause of the evil; as, for example, we have in Sussex very many iron mills, which in wasting of wood do much hurt; and yet the fault is not in the mills but only in the beginners and makers of them; they cannot go without coals, that is made of wood; no more can the reprobates live (as they affirm) without committing of actual sin. There is no man can invent and finish a thing only to do evil, and he himself to be clear of all evil, even so in that they lay to God's charge, that he ordained and created those reprobates, and hardened their hearts only to commit sin and wickedness, they with the foul error of the Manichees' sect do in effect affirm, that God cannot be pure and clean of all evil; and yet in words they will make much of God, and say he is most pure and clean from all evil and motion thereof, as he is indeed, and they will hold and teach the most detestable opinion, that in effect doth affirm, that there is not only a nature of evil in God, but that he is also partial and the author of sin." pp. 42, 43.

Nay, it is maintained, that

"In effect they made God a mocker, a vain person, and a fool;—a mocker, in that he offereth faith and salvation to such as he knoweth cannot receive it;—a vain person, in sending his messengers, and in writing of his Scriptures, and long calling of them, who he knew could not repent, come, nor answer;—a fool, in that he mourned for man's destruction, and repented that ever he made man, for that they would not amend, but wrought out their own damnation; seeing he knew that there was no spark of wit nor will in them, when they heard repentance and salvation preached, to desire, groan, or wish, that he would perform it in them." p. 44.

Notwithstanding, however, these objections to such alleged false doctrines, the narrator proceeds in allusion to the name of Predestination, by saying,

"That [namely, predestination] we hold; and also do affirm the *certainty* of election in Christ's blood, in as ample a manner as God's word doth teach and affirm."

Which *certainty*, nevertheless, is not of such a nature, but that, amongst the Twenty-three Enormities which succeed in the narrator's pages, the following is thus stated as a charge against the doctrines which he opposes:—

"Thirteenth Enormity. Also in that it affirmeth, that there is none can be damned that are *elect into God's church and favour*, do what wickedness they can; it causeth many such as were elect into the number of God's chosen, and have suffered persecution for his word and name's sake, to take liberty, and by that means fall away from God unto the devil and sin, [and be] damned." pp. 50, 51.

Nay, it renders, according to the narrator, *certainty* impossible.

"Sixteenth Enormity. Also it doth destroy faith, which is a certainty of things which are not seen, in that it affirmeth, that there is no man certain, whether he were predestinate to be saved or not, until the end; and yet they will say, that it doth most strongly build faith, and that every one that believeth that he is predestinate and seeleth, that his sins are forgiven, is predestinate, and may most assuredly ground his faith, that he shall be saved; and yet their own writers and doctrine doth affirm, that if a man do believe that he is predestinate, and believeth and seeleth that his sins are forgiven by the blood and death of Christ, and have walked in the way of life, and afterward fall away, he was never predestinate nor elect." pp. 51, 52.

In answer to the opposite allegations of heresy, brought against Trewe, and the party thus speaking by his lips, their own creed is further stated, which most fully admits the Trinity, with the incarnation of our blessed Lord, in

order "that we through election might receive the inheritance that belongeth to natural [born] sons."

"4. Also we confess and believe, and faithfully acknowledge, that all salvation, justification, redemption, and remission of sins cometh unto us, wholly and solely through the mere mercy and free favour of God in Jesus Christ, purchased unto us through his most precious death and bloodshedding, and in no part or piece through any of our own merit, works, or deservings, how many or how good soever they be; and that his body offered to the death, once on the cross for all, and his bloodshedding, is, as St. Paul affirmeth, a sure and perfect sacrifice and sufficient ransom for all the sins of Adam, and for all and singular of his posterity's sins, how great and many soever they be; and all, that truly repent, unfeignedly believe with a lively faith, and persevere therein to the end of this mortal life, shall be saved, and that there is no decree of God to the contrary." p. 66.

"6. Also we do heartily acknowledge, confess, believe, and are most assuredly certain by God's most holy word, that our Saviour Jesus Christ his pure religion, and secret will revealed in his word, sufficient for man's salvation, was in this realm declared and known in good king Edward the VIth his days; which word of God was then truly preached, and sufficiently taught, and his sacraments duly ministered, and of some followed; therefore we acknowledge them in England, Christ's true church visible, as the faithful, thankful, joyful, and most constant, persevering, and suffering of our godly preachers and brethren (for whom we cannot worthily praise God) doth most manifestly declare: yet notwithstanding for them, and for other great and manifest benefits, that we have unworthily received of God we most heartily praise and thank, and do give over ourselves, both body and soul, to worship, honour, and glorify the same almighty, eternal, and most living God, the Father, the Son, and the Holy Ghost, now and for ever." pp. 67, 68.

Other Articles disclaim every kind of sin, with "all vain gaming, slandering, lying, fighting, railing, evil communications, with sects and divisions, and not to be curious in many of God's works, nor to make  
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too much searching in superfluous things."

The narrative part further accuses Predestinarians, of giving sentence of eternal condemnation against Trewe and his company, refusing to eat and drink with them, keeping money back which was given for common distribution, and causing them to be *locked up* for fear of contagion; also of sundry affirmations in favour of plays, pastimes, bowls, dice, and cards; and, what is worse than all, of an implacable spirit, and an obstinate determination to throw every possible obstruction in the way of a reconciliation. One of these proposals of unity, coming from the opposite party, gives Trewe the opportunity of shewing the following trait of his own conscientiousness.

"I was so overjoyed with the unity, that although I saw something in them not correspondent to the word, I would not find any fault in it, lest some of my fellows, that liked not the unity, should have found more, and so have broken altogether. I and other of my company put our hands to it, I thinking my conscience would have borne with it. But within a little while after, by the means of better perusing it by the word of God, my conscience accused me, that I had set my hand against God, and fell in despair, and sick withal. And within three or four hours after, Careless, the chief of their company, came to me, and demanded to know how I did. I said I was sick. Wherewith he would not be answered; but he desired to know whether my conscience did not burden me with any thing that I had done, as concerning this unity, or not. If I would tell him, he promised me of his honesty to keep it secret, and to do me good therein, and not hurt. Whereupon I told him, that my conscience accused me, that I had done evil in putting my hand to the Articles; because some of them were not in all points agreeable to the truth, and told him wherein, that which he could not well deny, but yet he said, that it might well be borne withal, until the time of reformation, the which he would not be against, if it did ever happen to come." pp. 59, 60.

The time of unity, however, did  
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not happen now to come; for Careless persuading some of Trewe's companions to make a writing, such as they would themselves, he continues:

"I told them, that his judgment was so corrupt, that if I did make it, as nigh the truth as God's word and my conscience would bear with it, I doubted that he would not set his hand to it, but rather pick out matters against us in it. The which they thought they would not. Whereupon I granted them to do it; and then we went to prayer to God, that he would assist me with his Holy Spirit, according to his holy will, and as nigh them as he would we should, lest they should resist it when it was made. And so I went about; and when it was made my fellows showed it him. The which when he saw it, he kept it to pick out heresies against us in it, refused to put his hand to it according to his faithful promise, and yet he would not disprove it by the word. Thus he brake off the unity, and reported it to be my doing; but the truth is so it was altogether his." p. 62.

The whole narrative is signed

"John Trewe, Thomas Avington, Richard Harman, John Jacksonne, Henry Wickham, Cornelius Stevenson, John Guelle, Thomas Arede, John Saxbye, Robert Hitcherst, Matthew Hitcherst, Margery Russell. All we do affirm this to be true."

We shall not give any extracts from the preceding tract, in two parts, by John Bradford, at least at present, but content ourselves with noting, that the first part contains a general and very moderate statement of real predestination, grounded on the first chapter of the Ephesians; and the second part rebuts a certain "calumnious calumniator, which hath whet his teeth against the Lord and his grace set forth in predestination, as appeareth by a certain bill and libel he hath set abroad, entitled 'The Enormities proceeding of the opinion that *Predestination, Calling, and Election, is absolute in us, as it is in God.*'" Respecting the whole of this tract, it is to be observed, that in point of fact, it is

not an answer to the preceding allegations of Trewe, having been penned in October 1554, and Trewe's bearing date the 30th of January 1555. But so far seems at least clear that Bradford's tract had not produced the effect he desired, either of conviction on the minds of the opponents, or of peace: nor, to speak honestly, should we think it well calculated to do so, either from the tone of invective which it very generally maintains, or from the arguments of the second part, which are by no means as effective in repelling objections, as the statements of the first part are in enunciating his creed, which we are still inclined to think was the creed pretty generally professed by the Reformed at that period upon this subject.

At this point we shall close our remarks for the present, hoping to be able to terminate this protracted, but we trust not useless or uninteresting, discussion in our next Number.

(To be continued.)

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*Some Account of the Life, Death, and Principles of Thomas Paine, together with Remarks on his Writings, and on their intimate Connections with the avowed Objects of the Revolutionists in 1793, and of the Radicals in 1819.* By JOHN S. HARFORD, Esq. 3d edit. Bristol: Gutch. London: Rivingtons and Hatchard. 1820. price 2s. 6d. 8vo. pp. 102.

Mr. Harford merits the acknowledgments of his country, and of the church, for this effort to counteract the mischievous tendency of Paine's writings. The account he has given us of this unhappy person is principally derived from Cheetham's *Life of Paine*—a work which bears strong marks of authenticity. The main facts are briefly these:—Paine was born at Thetford, in Norfolk, in January,

1737; and was educated at the free school of that place. In 1759, he settled at Sandwich as a stay-maker, to which trade he had been brought up, and married Mary Lambert, who died the following year, it is alleged by some, in consequence of a premature birth caused by his ill usage. In 1761, he obtained a place in the excise at Thetford, from which he was dismissed for some irregularity, but was subsequently restored. In 1768, he was acting as an exciseman at Lewes, where he lived with one Samuel Olive, a grocer, who soon after died. In 1771, he married Olive's daughter, Elizabeth. In 1774, he was again dismissed from his office, on a charge of fraud, and all his efforts to regain his situation proved ineffectual. His affairs soon fell into such disorder, that his property was sold to pay his debts. In May, of the same year, he and his wife, whose life he is said to have rendered miserable by neglect and unkindness, separated by mutual agreement. He went to London; but not obtaining suitable employment there, probably in consequence of the loss of his character, he resolved to try America. He arrived at Philadelphia, in April 1795. Here he became a violent partizan of the colonial cause, and commenced his career as a political writer. One of his publications, entitled, "Common Sense," was marked by a singular degree of natural acuteness; and, being well-adapted to the state of feeling which then prevailed in America, it gained him much celebrity, and produced an extensive and powerful effect, in deciding the public mind in favour of independence.

Paine now rose into consequence. His writings were rewarded by Congress with a sum of money; and in 1777, he was appointed secretary to the committee for foreign affairs. Here he was soon found guilty of a breach of trust, and was ignominiously expelled from his

office. After a time, however, he succeeded in procuring the inferior employment of clerk to the House of Assembly of the State of Pennsylvania. When the war ended, he sunk into obscurity; and for five years little is known of him, except that, from a letter he wrote to General Green, he appears to have been very desirous of coming to England, in order to excite disturbances there. It was not, however, until 1787 that he revisited this country. At first, the state in which he found men's minds afforded him little prospect of success. But as the French Revolution proceeded, the unusual ferment which it caused, not only in France but throughout Europe, greatly raised his hopes. In 1789, he had been arrested for a debt of 700*l.* but having been released from prison by the intervention of the American House of Claggett and Co., he went over to Paris, to take a nearer view of the scenes which were then acting there. Animated by the spectacle, he returned to London, where he became extremely active in spreading revolutionary principles.

In 1791, Paine published the First Part of "The Rights of Man," which was followed in 1792 by the Second Part, both containing direct and very powerful excitements to rebellion and revolution, supported by a style of reasoning well calculated to delude the ignorant, and to swell the ranks of the turbulent and disaffected. The good sense of the country at large, however, was not to be thus imposed upon; and instead of producing its designed effect, this work appeared to serve the purpose only of rousing the loyal spirit of the people, and rallying them around the throne and the altar. A prosecution was instituted against Paine; but, afraid of the issue, he quitted the kingdom, and repaired to France, having narrowly escaped arrest at Dover. He had previously been elected by the de-

partment of Calais, a member of the National Convention, and he palliated his evasion by alleging the necessity he was under of attending his duty at Paris. He was tried before Lord Kenyon, and found guilty by the jury without a moment's hesitation. The attorney-general read in court a letter from Paine, addressed to him. It was filled with gross insults on the king; and it denounced vengeance on the judge and jury, should he be found guilty. Not surrendering to meet the award of court, sentence of outlawry was passed upon him.

But though the writings of Paine were thus justly condemned and proscribed, the mischief which they caused was considerable. They gave currency to the scheme of universal suffrage, annual parliaments, and election by ballot, which still continue the favourite watchwords of the radical reformers; and they produced the same necessity, which has now again arisen from a similar source, of passing acts of Parliament to preserve the constitution from overthrow, and the country from blood.

Paine did not long fill his seat in the French Legislature. Having been in some measure identified with the Brissotine faction, he shared its fate, and, in December 1793, was thrown into prison, where he was seized with a fever, brought on as it is said by intemperance, and thus narrowly escaped the guillotine. He was released from prison on the death of Robespierre, and invited to resume his seat in the Convention, but all his attempts to attract public regard in France proved abortive. He turned his attention, therefore, once more to England; and perceiving that the chief obstacle to revolution in this country arose from the influence of Christianity, his efforts were now directed to the object of bringing the Scriptures into contempt. With this view he composed and pub-

lished "The Age of Reason," the First Part of which appeared in 1795, and the Second in 1796. Paine himself was beyond the reach of our courts of justice, but the publisher of the libel was prosecuted and convicted. Mr. Erskine, now Lord Erskine, conducted the prosecution; and his speech on the occasion ranks deservedly high among the most splendid effusions of forensic eloquence.

After his liberation from prison, Paine had been received into the house of Mr. Munroe, then the American Ambassador at Paris, now the President of the United States. But his habits of intoxication rendered him a very uncomfortable inmate. He continued to reside in France for some years longer, neglected and contemned. But in 1802, having received an invitation from President Jefferson, he repaired to America, where he spent the remainder of his days. He was accompanied by a Madame Bonneville and her two sons. This woman he had seduced from her husband, in whose house he had lived, and whose hospitality he thus repaid. In June 1809, this unhappy man died at New York.

It is during this period of his residence in the United States, that we have the most authentic accounts of the private life of Paine; and little more seems necessary to convince us of the real source of his infidelity, than the perusal of these details: "for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be re-proved." A few extracts from this part of Mr. Harford's interesting work, from which we have chiefly collected the preceding details, may not be unacceptable to our readers. He lodged for a time with a Mrs. Dean.

"Mrs. Dean," says Mr. Cheetham, "with whom I have conversed, tells me that he was daily drunk at their house; and that in his few sober moments he was always quarrelling with her, and

disturbing the peace of the family. She represents him as deliberately and disgustingly filthy\*. It is not surprising, therefore, that she importuned her husband to turn him out of the house; but owing to Mr. Dean's predilection for his political writings, her importunities were, for several weeks, unavailing. Constant domestic disquiet very naturally ensued, which was increased by Paine's peevishness and violence. One day he ran after Miss Dean, a girl of fifteen, with a chair whip in his hand, to whip her, and would have done so, but for the interposition of her mother. The enraged Mrs. Dean, to use her own language, 'slew at him.' Paine retreated up stairs into his private room, and was swiftly pursued by his antagonist. The little drunken old man owed his safety to the bolts of his door. In the fall of the year, Mrs. Dean prevailed with her husband to keep him in the house no longer." p. 57.

He then went to live on his farm.

"Being now alone, except in the company of the Bonnevelles, of whom he took but little notice, he engaged an old black woman, of the name of Betty, to do his house work. Betty lived with him but three weeks. She seems to have been as intemperate as himself. Like her master, she was every day intoxicated. Paine would accuse her of stealing his New-England rum, and Betty would retort by calling him an old drunkard. Often, Mrs. Dean informs me, would they both lie prostrate on the same floor, dead-drunk, sprawling and swearing and threatening to fight, but incapable of approaching each other to combat. Nothing but inability prevented a battle." p. 58.

He afterwards removed to different families; but in all of them he appears to have acted not only in the most disgusting and offensive, but in the most unprincipled manner, paying the debts which he contracted for his board and lodging only when compelled to do so. He lived five months with a Mr. Jarvis, a portrait painter.

"At this place he was not so con-

\* Mr. Cheatham states, that all the particulars related to him by Mrs. Dean have been corroborated by the testimony of her husband, whom he represents as a sensible man, and a justice of the peace for the county."

stantly intoxicated as formerly; and though frequently falling into violent passions, Mr. Jarvis appears to have successfully studied the means of calming his rage. Still he was only comparatively improved, and would, occasionally, sit up at night tipping, till he fell off his chair." p. 67.

In this posture and plight he would talk about the immortality of the soul.

"One day, as he was sitting with a volume of the Age of Reason before him, a maid servant took it up and began to read it: Mr. Jarvis instantly seized the book out of her hand; upon which Paine rose up angrily, and asked why he did so. Jarvis professed his fear that the girl, whose character was then excellent, would become corrupted in her principles by that book; in which case, he added, she may cheat me, rob me, and be undone. They had now reached the window, and Jarvis pointed out a black man to Paine, as a striking instance of the efficacy of Christianity to enlighten and to reclaim the ignorant and immoral. This man, it appears, had been a notoriously bad fellow, without any sense of religion, or even of common moral feeling; but he had since been truly converted, and had gained the character of a sincere Christian, by his upright and excellent conduct. Paine had no answer whatever to make, but 'Pshaw—I had not thought you were such a man.' He saw, added Jarvis, the fact, and it was unanswerable." p. 68.

We now come to his last hours, when it will evidently appear, "notwithstanding his vain boasts," "that he met death with terror and consternation."

"He was nursed in his last illness by Mrs. Hedden, a very worthy and pious woman, who did her best to serve him, not only as a kind attendant, but also as a spiritual counsellor. During the first three or four days, his conduct was tolerable, except that he grew outrageous whenever Madame Bonneville entered the room. About the fifth day, his language to Mrs. Hedden was so bad, that she resolved immediately to quit the house; but sensible how necessary she was to his comfort, he made concessions which induced her to remain." pp. 71, 72.

"Often he would, for long together, exclaim, 'Oh, Lord help me! Oh, Christ help me! Oh, Christ help me!'



"About a fortnight before his death, he was visited by Mr. Milledollar, a Presbyterian clergyman, who exhorted him to repentance; but Paine grew angry, desired that he might not be disturbed by popish stuff, and ordered him to quit the room.

"Sometimes Mrs. Hedden read the Bible to him for hours together, and he appeared to listen attentively." p. 72.

He was attended by Dr. Manley, a respectable physician, who furnished the following particulars of Paine's behaviour on his death-bed.

"Cleanliness appeared to make no part of his comfort; he seemed to have a singular aversion to soap and water: he would never ask to be washed, and when he was, he would always make objections; and it was not unusual to wash and to dress him clean, very much against his inclination. In this deplorable state, with confirmed dropsy, attended with frequent cough, vomiting and hic-cough, he continued growing from bad to worse, till the morning of the 8th of June, when he died." p. 73.

"Mr. Paine professed to be above the fear of death; and a great part of his conversation was principally directed to give the impresson, that he was perfectly willing to leave this world, and yet some parts of his conduct are with difficulty reconcilable with this belief. In the first stages of his illness, he was satisfied to be left alone during the day; but he required some person to be with him at night, urging as his reason, that he was afraid that he should die when unattended: and at this period, his deportment and his principle seemed to be consistent; so much so, that a stranger would judge from some of the remarks he would make, that he was an infidel.

"During the latter part of his life, though his conversation was equivocal, his conduct was singular; he would not be left alone night or day; he not only required to have some person with him, but he must see that he or she was there, and would not allow his curtain to be closed at any time; and if, as it would sometimes unavoidably happen, he was left alone, he would scream and holla, until some person came to him. When relief from pain would admit, he seemed thoughtful and contemplative, his eyes being generally closed, and his hands folded upon his breast, although he never slept without the assistance of an

anodyne. There was something remarkable in his conduct about this period (which comprises about two weeks immediately preceding his death) particularly when we reflect, that Thomas Paine was author of the Age of Reason. He would call out, during his paroxysms of distress, without intermission, 'O Lord help me, God help me, Jesus Christ help me, O Lord help me,' &c. repeating the same expressions, without any the least variation, in a tone of voice that would alarm the house. It was this conduct which induced me to think that he had abandoned his former opinions; and I was more inclined to that belief, when I understood from his nurse (who is a very serious, and I believe, pious woman) that he would occasionally inquire, when he saw her engaged with a book, what she was reading; and being answered, and at the same time asked whether she should read aloud, he assented, and would appear to give particular attention."

"On the 6th of June, Dr. Manley, struck by these expressions, which he so frequently repeated, and seeing that he was in great distress of mind, put the following questions to him:—

" 'Mr. Paine, what must we think of your present conduct? Why do you call upon Jesus Christ to help you? Do you believe that he can help you? Do you believe in the divinity of Jesus Christ? Come now, answer me honestly; I want an answer as from the lips of a dying man, for I verily believe that you will not live twenty-four hours.' I waited some time at the end of every question; he did not answer, but ceased to exclaim in the above manner. Again I addressed him. 'Mr. Paine, you have not answered my questions; will you answer them? Allow me to ask again.—Do you believe? or let me qualify the question—do you wish to believe that Jesus Christ is the Son of God? After a pause of some minutes, he answered, 'I have no wish to believe on that subject.' I then left him, and know not whether he afterwards spoke to any person, on any subject, though he lived, as I before observed, till the morning of the 8th." pp. 73—75.

The following fact seems to attest, still more strongly, his distrust of the infidel principles which he had professed. A gentleman of the

" \* The book she usually read was Mr. Hobart's Companion for the Altar."

neighbourhood, occasionally furnished him with refreshments from his own table, of which a respectable female of the family was the bearer.

"She frequently found him engaged in writing, and believes from what she saw and heard, that when permitted by his pain, he was mostly so engaged, or in prayer; in the attitude of which she more than once saw him when he thought himself alone. In one of the interviews thus introduced, he inquired whether she had ever read his 'Age of Reason?' And on being answered in the affirmative, he desired to know her opinion of that book. She replied, that she was but a child when she read it, and that he probably would not like to hear what she had thought of it. On this he said, if she was old enough to read it, she was capable of forming some opinion concerning it; and that from her he expected a candid statement of what that opinion had been. Thus encouraged, she told him, that she thought it the most dangerous book she had ever seen; that the more she read the more she found her mind estranged from all good; and that, from a conviction of its evil tendency, she had burnt it without knowing to whom it belonged. To this Paine replied, that he wished all its readers had been as wise as she; and added, 'If ever the devil had an agent on earth, I have been one.' At another time, when she and the benevolent neighbour before alluded to were with him, one of his former companions came in; but on seeing them went hastily out, drawing the door after him with violence, and saying, 'Mr. P. you have lived like a man; I hope you will die like one.' On this, Paine turning to the elder of his visitors said, 'You see, sir, what miserable comforters I have.' Mrs. Bonneville, the unhappy female who had accompanied him from France, lamented to his neighbour her sad case; observing, 'For this man I have given up my family and friends, my property and my religion: judge then of my distress, when he tells me that the principles he has taught me, will not bear me out!'" pp. 76, 77.

"\* For the above anecdote we are indebted to the pages of the Philanthropist, a highly respectable periodical work, chiefly conducted by Members of the Society of Friends. Vide the Number for May, 1817."

And here we close the curtain\* round the death-bed of a man who "being dead yet speaketh" by those pestiferous publications which still pollute our atmosphere, and by the unhappy effects which, in common with the writings of French and German philosophers, they have assisted in producing throughout the civilized world. In one respect, Paine seems to have deserved the highest seat in this "bad eminence;" for while most of his infidel predecessors and compeers were directing their weapons against the higher and average classes of intellect, this leader in the campaign of sedition and blasphemy knew how to enlist the populace under his banners. What Addison effected in polite literature, Paine performed in the department of infidel sophistry; he brought it down from the schools of a perverted erudition, to the level of the shop-board and the manufactory. He introduced a sort of "universal suffrage" into the ranks of literature, by which those who could not reason might rail, and thus vote down, by the invectives of popular clamour, what is venerated by the wise as an undoubted revelation from Heaven, and loved by the good as the foundation of all that is virtuous in human conduct, and the only sure guide to temporal or eternal felicity.

Are we then afraid, it may be asked, that the objections alleged against Christianity should be presented to the world? Do we tremble for its safety, and fear lest it should not be able to stand the shock of contending champions?

"\* And here," said the honest chronicler of the meek and reverend Hooker, "I draw his curtain, till with the most glorious company of the patriarchs and apostles, the most noble army of martyrs and confessors, this most learned, most humble, holy man shall also awake to receive an eternal tranquillity." What a contrast to the life and death of the unhappy subject of Mr. Harford's narrative!

We do not scruple to reply, that there is one respect in which we are afraid: we are afraid on the same grounds on which we should be unwilling for a secular question of intricacy and importance to be tried before a similar jury. We should object, because uninstructed minds are more open to declamation than to argument, to the insinuating eloquence and *ex parte* statements of a popular pleader, than to the solid reasoning of an unbiassed judge. It is so much easier to comprehend objections than solutions; so much more gratifying to human pride and the love of display, to attack what is revered and established than to be contented with quietly defending it; so much more congenial to our fallen nature to wish to discard a system which enjoins humility, and watchfulness, and self-denial, than submissively to obey its dictates; that we should not always think it safe for the less intellectual classes of the community to be initiated into the objections of infidels; even supposing those objections to be presented in the tone of candid argument, instead of being conveyed, as they are in the writings of Paine and his followers, in the language of irony, satire, and contempt. It is not every man who is conscious of the goodness of his cause that knows how to withstand these irritating weapons, which goad even where they do not wound, and frequently make the opponent begin to suspect himself to be ridiculous even when he may be certain he is right. But if such be too often the effect, even where there is a consciousness of the goodness of the cause and the rectitude of the argument, how much more when these poisoned arrows fall on a mind unguarded by such a buckler—a mind unscrupled by truth and open to every objection! And who can deny that such is too often the case with the poor and uneducated in every country? Is it to be supposed, for example, in our own manufactur-

ing districts, where the poor are busily engaged in mechanical labour from their early infancy—where the churches are insufficient even for their richer neighbours, and where, in consequence, thousands live and die almost, if not altogether, without private or public instruction, untaught in infancy, uncatechised in youth, ignorant of the Scriptures, and unprepared by devoutness of feeling for studying them to advantage—that persons thus thrown on the world should be able to weigh arguments and sift objections, even if those arguments and objections were presented in a fair and unimpassioned manner? How much less then, when, as in the writings of Paine, they are obtruded with an effrontery which passes among the illiterate for honest boldness; and are mixed up with railings and sarcasms, and appeals to the passions, the prejudices, and the very appetites and favourite indulgences of the reader!

Now we certainly are not afraid that the arguments for and against the divine inspiration of the Gospel, should be discussed by those who are in a situation for arriving at the truth. But is this the case with the great majority of the readers of Paine and Carleil? It is true, they may possess that “common sense” to which these writer’s make appeal; but we do not scruple to say, that common sense alone is not sufficient for determining the question which these men have seen fit to raise. Suppose that Paine had chosen to assert that the New Testament was written in Kamskatchan instead of Greek, would mere common sense have determined the question? Will common sense decide what is the statute law of England on any subject involving much professional research and ancient learning? Will common sense determine the dispute at issue between Mr. Bellamy, Mr. Todd, Sir B. Burgess, and others, relative to

the accuracy of the authorized translation of the Scriptures? And if not, why suppose that mere common sense is sufficient to decide upon points which have employed the learning and sagacity of successive ages, which require a knowledge of ancient languages and customs, an acquaintance with history, and an extent of research and correctness of argumentation, which by no means fall to the lot of the great body of mankind? It is to little purpose that common sense can comprehend the *ten* arguments alleged against the Gospel, if it cannot also take in the *ninety* in its favour.

What then, say the admirers of Paine, are the poor to do; for learning they have none, and common sense, it appears, will not by itself settle the questions at issue? We reply, that common-sense *will* settle the only question which *ought* to be at issue; and that the unfairness of Paine and his colleagues is conspicuous in bringing questions to be decided by common sense, which do not come under the province of this useful endowment. Common sense would tell the poor man, that he is not a competent judge of the greater part of Paine's arguments, and that those who are reject them. Common sense would tell the poor, that what is admitted by the wise and good as a Divine Revelation, ought not to be treated with jests and buffoonery; but deserves veneration and calm inquiry, and comes with a presumptive evidence in its favour which ought not to be lightly rejected. Common sense would leave to the learned the examination of points beyond its ordinary researches, and would take *their* evidence as *data* on which to form its own conclusions. Common sense would honestly weigh the character of such men as the unhappy being whom our author has pourtrayed; and would ask how far it was probable that those who were honest and disinterested in

nothing else, should be so in undermining the basis of civil and ecclesiastical polity; and how far a notoriously vicious man was likely to be the exclusive proprietor of the key of moral and theological knowledge\*? Common sense would lead men to believe Christianity, were there no other reason, from its internal evidence; its adaptation to the wants and wishes of mankind; its development of the human heart, and all its broadly marked characteristics, as a revelation from God. Common sense would reject sarcasms, obscenity, and levity, as unworthy of the cause of Truth; and judging by the plain facts of the case, would decide, that a system possessing such testimonies as Christianity must be allowed to possess, and producing such virtues as it undeniably produces, could not be the work of an impostor.

It is, in fact, no slight presumptive proof in favour of the Gospel, that it possesses that very sort of evidence which the case required. It makes its appeal to the great body of mankind, trusting chiefly (of course under the unseen protection of its Divine Author) to the ordinary arguments which sway the uneducated of all countries, who are in the habit of admitting, as true and indisputable, many things which they cannot prove, but which they firmly believe, and which habitually influence their conduct. The argument of *authority*, in its various forms, is that which chiefly decides the opinions of the illiterate: the followers of Paine himself can, generally speaking, have no other argument for their "no-creed" than the *assertions* of their leader; for it surely will not be pretended that they are complete

\* For a sketch of the character of some other of these "oracles that set the world on fire," we would refer our readers to an interesting sermon recently published, on "The State of the Country," by the Rev. J. W. Cunningham.

masters of his subject, and can judge how far his arguments rest on true propositions, and are cast in a truly logical mould. Now this argument of authority is abundantly in favour of the Gospel; and by means of it, that dispensation is usually believed in our early years. But as the nature of revelation is better known, new and higher arguments are discovered; and should the mind expand, so as to grasp the question in an *intellectual* point of view, the evidence will amount to the very highest kind of moral demonstration. The illiterate have, not this argument, it is true; but they do not want it; they could not comprehend it; they do not seek for it in other things, and they shew their common sense by forming their principles, and regulating their conduct, in a mode more congenial with their habits and powers of mind. But for the intellectual there are arguments in abundance; and arguments of such cogency, that it would be difficult to find an inquirer who entered honestly upon the investigation, and returned unconvinced.

One remark more, and we have done. How do men argue and act in analogous cases? Would it be thought right, even by those who contend for the unrestricted dissemination of infidel abuse and blasphemy, that books and tracts, affirming the duty and the delight of sensual indulgencies, and sup-

porting that licentious theory by arguments, and statements, and exhibitions, calculated to inflame the depraved, and to corrupt the hitherto undebauched imagination, should be freely circulated among our youth of both sexes? Would they contend, in this instance, that if the doctrine promulgated were false, it might be refuted by fair argument, and the evil be thus prevented? Would they not rather feel that such writings were not to be tolerated for one moment; that they must be suppressed, as *contra bonos mores*, as poisoning the very springs of human conduct? What good could be hoped for, in such a case, from the tardy deductions of reason, or the authoritative declarations of experience? The poison had been already administered, and would be likely, in a vast majority of instances, to operate with a force and rapidity which would render useless any remedies that could be applied. And yet can any man doubt that the arguments in favour of purity of conduct would exceedingly outweigh, in the estimation of cool and sober reason, those which it could be possible to adduce in favour of a life of licentiousness? Nevertheless, who is there that would choose to expose his own sons and daughters, or the boys and girls of the next village school, to the hazardous experiment of an unrestrained discussion of such a subject?\*

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## LITERARY AND PHILOSOPHICAL INTELLIGENCE,

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### GREAT BRITAIN.

PREPARING for publication:—Principles of Political Economy, by Mr. Malthus;—The Personal History of George III. by E. H. Locker;—A History of his Reign by the Rev. A. Stewart;—The Life and Writings of the late Mr. Sheridan, now first collected;—The late War in Spain, by R. Southey;—The History of the Indian Archipelago, by J. Crawford;—A Picturesque Tour from Mount Simp-

lon to Milan;—Two Expeditions behind the Blue Mountains in New South

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\* We are glad to see that Mr. Harford has published an edition of his useful work in a *cheaper* (for the present is a very *cheap*) form for distribution; namely, one shilling per copy, or ten shillings per dozen. The profits of the work, if any, will be given to the Bristol Infirmary.

Wales, by J. Oxley;—The Elementary Parts of Pestalozzi's Mother's Book by P. H. Pullen;—Lacon, or Many Things in Few Words, by the Rev. C. Colton;—The History of Parga, by H. Foseolo.

In the press:—The History of the Rebellion in 1745 and 1746, from the Manuscripts of Chevalier Johnstone;—Literary Hours, by Dr. Drake;—The late Political and Military Events in India, by H. T. Prinsep;—Journey in Carniola and Italy, by W. A. Cadell;—Account of Timbuctoo and Housa;—The last or Seventy-Eighth Number of Dr. Rees's Cyclopaedia;—Travels in Nubia, Palestine, and Syria, by Capt. Mangles;—Travels through Holland, Germany, and France, by Mr. Jacob;—General Index to the Literature of Great Britain and Ireland, by Dr. Watt;—The Topography of Athens, by Col. Leake;—A Visit to Upper Canada, by J. Strachan;—The Adventures of T. Eustace, by the Rev. S. Pigott;—Two Tours in the South of France, and over the Alps;—Memorials of Royal Worth, by the Rev. I. Cobbin.

*Vaccination.*—Sir G. Blane, Bart. in a paper read to the Medico Chirurgical Society, Nov. 10, 1819, selects four periods, each of fifteen years, for the purpose of exhibiting the mortality of small-pox in each of these series. The following is a summary:—

Ratio of the Mortality of Small-pox in London to the total Mortality.

From 1706 to 1720, one in 12.7; that is, 78 in 1000.—From 1746 to 1760, one in 11.2; that is, 89 in 1000.—From 1785 to 1798, one in 10.6; that is, 94 in 1000.—From 1805 to 1818, one in 18.9; that is, 53 in 1000.

Accounts from Macassar state, that the vaccine inoculation makes great progress there; above 1000 children having been inoculated by the surgeon, with lymph brought from Java. The King of Macassar has had all his children and several of his relations inoculated, and measures are taken to extend this useful discovery throughout the island of Celebes.

In the neighbourhood of Newcastle, an extent of twenty-eight square miles on the surface of the earth presents a series of seventy-five miles of iron railways, while the interior of the adjacent coal mines contains them to as large an extent. Five or six waggons, made en-

tirely of iron, fastened to each other in regular succession, descend these roads without any other mover than their own gravitating force; while by means of a pulley, or wheel, a certain number of carriages, in descending, occasion a certain number of others to mount, in order to take in a load at the summit of the inclined plane.

The Solar Eclipse, which will happen on the 7th of September of this year, will be the greatest which has been visible in this part of Europe since the year 1764; or will again be so before the year 1847. Like these two eclipses it will be annular: the position and magnitude of the ring will, of course, depend on the situation of the spectator. In no part of England will this annular appearance be observed: it will be seen, however, in the Shetland Islands. On the continent, also in any part of that track of country which extends nearly in a straight line from the north of Westphalia to the south of Italy, the inhabitants will have an opportunity of beholding this singular phenomenon.

It has been stated, that the exemption which the inhabitants of London, for the most part enjoy, from some diseases common to other large capitals, is owing to the sulphureous naphtha emitted from the coal checking the progress of febrile affection. To prove that the air is saturated with this naphtha, it has been remarked, that the wasp, an insect to which sulphur is obnoxious, is never seen within the sphere of its action.

*France.*—A royal brig was lately fitted out at L'Orient for a voyage to Senegal, as a steam-packet, the first of this construction that has quitted a French port for a distant expedition. Intelligence has been received of her safe arrival at the place of her destination, having performed the passage in sixteen days.

*Russia.*—The ecclesiastical organization of the different religious denominations in Russia is as under:—

The Catholics of Lithuania, of White Russia, and Western Russia, have their archbishops, bishops, religious orders of both sexes, with colleges of Jesuits, &c.—The Protestants, both Lutheran and Reformed, have their superior consistories in each government. In Finland, these consistories have at their head a bishop, and in the other provinces, a superintendant general.—The Armenians, whether united or not, have their archbishops and bishops, and the latter class have a patriarch.—The Mo-

ravian Brethren of Sarepta have their separate ecclesiastical jurisdiction.—The Mahometans, whose number amounts to nearly three millions, have two muftis.—The sectaries of Lama have their lamas or priests.—The Schamans, and the unbaptized people of the Finnish race, have also their priests.—The Jews have their synagogues, their rabbins, and a superior school at Witepsk.—In general, all religions persuasions are allowed plenary toleration, provided they do not attempt to make proselytes.

*Mount Etna.*—The travellers who have scaled Mount Etna vary much in their reckoning as to its height above the level of the sea. The Canon Recupero, an indefatigable traverser of “Mont Gibello,” assigns to it 15,000 French feet. The Canon has been in the habit of making observations on the volcano, for nearly forty years successively, ascending it once every year. M. le Comte de Borch, in his letters on Sicily, assigns only 9,660 feet. M. de Saussure, finds the height by a barometrical observation to be 10,032 feet. Captain Smyth makes it 10,203 feet. All travellers who have ascended Etna agree, that from it may be seen the rock of Malta, the Æolian isles, the Ionian sea, the entrance of the Adriatic, and the coasts of Albania.

*India.*—The image of gold, described in the following document, is now deposited in the East-India Company's warehouse.

“COPY.—Bombay, May 31, 1819.—This is to certify, that the golden image of Vishnu, herewith exhibited, was found at Nassick, in the month of May, 1818, with jewels and other property belonging to his highness Sereemunt Maharajah Bajee Row Peishwa Row Pundit Purdhan Bahauder.—This beautiful image, which is composed of the finest gold from Mount Ophir, was made in the year 1707, and weighs three hundred and seventy tolas. It has ever since been preserved with the highest vene-

ration as one of the principal household deities in the family of Leewajee and his descendants. A numerous and extensive establishment of Bramins and other attendants were constantly maintained for it. It accompanied the late Peishwa in all his pilgrimages in a state palanquin, escorted by part of his choicest troops. In this manner the deity [idol] was sent to Nassick during the late Mahratta war, where it was discovered by the British authorities, and sent to Poonah, with the rest of the property found at Nassick, to the Hon. Mr. Elphinstone, who directed Capt. Fearon to dispose of the same on account of Government.—(Signed) J. Fearon.”

*Pitcairn's Island.*—A subscription was set on foot on the 1st of September, in Calcutta, and soon completed, for supplying the inhabitants of Pitcairn's Island with implements of husbandry, and other useful articles. These interesting people, it will be recollected, are descendants of the mutineers of the *Bounty*, and were visited a short time since by Captain Henderson, on his voyage from Valparaiso to Calcutta. The Captain is now proceeding again to Chili, in command of the ship *Hercules*, and proposes calling at Pitcairn's Island with the articles which have been purchased under his direction, for the use of its inhabitants. About 3,000 rupees have been expended. Among the articles which have been provided, besides useful tools and implements of husbandry, are some live stock, two chests of fruit-trees, secured for a long voyage, one keg of marrow-fat peas, two boxes of vegetables, and a select assortment of seeds and stones for sowing and planting, suited to the soil and climate of Pitcairn's Island, from Dr. Wallich, superintendent of the Botanic Garden; a strong boat, of which the islanders were much in want, and, we are glad to add, some elementary tracts, and a few Bibles and prayer-books.

## LIST OF NEW PUBLICATIONS.

### THEOLOGY.

SERMONS on the death of his late Majesty, by

The Rev. W. Dealtry, B. D. F. R. S. Rector of Clapham and Watton.

The Rev. John Stedman, A. M. head Master of the Royal Grammar School, Guildford.

The Rev. C. S. Hawtrey, A. M.  
The Rev. John Hollist, Minister of St. James's Church, Manchester.  
The Rev. T. Cotterill, A. M.

Prayer for the King, the Duty and Interest of the People: a Sermon, by the Rev. C. Simeon.

Grounds of Contentment, Religious, Moral, and Political, possessed by us, as Christians and as Britons; a Sermon, by the Rev. James Beaver, B.D.

An Inquiry, chiefly on Principles of Religion, into the Nature and Discipline of Human Motives; by the Rev. John Penrose, M. A. formerly of C. C. C. Oxford.

The Messiah, by Mr. Bayford. 8vo. 10s. Sermons, by Dr. Busfield. 8vo. Vol. II. 12s.

Essay on the Trinity, by Mr. Jones. 18mo. 1s. 6d.

Sermons on various Subjects and Occasions, by G. S. Faber, B.D. Vol. II. 8vo. 12s.

The Truth, Nature, and Universality of the Gospel: a Sermon, preached at Stirling, June 29th, by Ralph Wardlaw, D.D. 1s. 6d.

The Principles of true Christianity vindicated, in an Address to Deists, by William Grimshaw. Price 1s. or common 6d.

Affliction; or the Blessings of God manifested. 8d.

The Domestic Minister's Assistant: a Course of Morning and Evening Prayer for the Use of Families, with Prayers for particular Occasions. By the Rev. W. Jay. 8vo.

An Inquiry on the Duty of Christians, with respect to War, including an Examination, of the Principle of Peace Societies, by John Sheppard. 8vo. price 6s.

Geraldine; or Modes of Faith and Practice; by a Lady.

#### MISCELLANEOUS.

The Chronology of the last fifty years. A Key to the Chronology of the Hindus. 2 vols. 8vo. 18s.

Views in the French Capital and its Vicinity, by Captain Batty. 4to. 12s.

An Account of the Arctic Regions, with a History and Description of the Northern Whale Fishery, by W. Scoresby, jun. F.R.S.E. 2 vols. 8vo. 2l. 2s. boards.

A Historical and Statistical Account of the Principalities of Wallachia and Moldavia; by W. Wilkison, Esq. 8vo: 9s.

A New and Impartial History of Ireland, by M. McDermott. Vol. I. 8vo. 12s.

Miscellanies; by the Rev. Richard Warner. 2 vols. 12mo. 10s.

Lessons of Thrift; published for general Benefit, by a Member of the Save-All Club. royal 8vo. 1l. 1s.

Lady Russell's Letters. 12mo. 6s.

The Glory of Regality; a Historical Treatise of the Anointing and Crowning of the Kings and Queens of England; by A. Taylor, F. S. A. 8vo. 15s.

A Commentary on the Systems which have been advanced for explaining the Planetary Motions; by J. Burney, R.N. F. R. S. 8vo.

The Comforter, a Poem. 8vo. 3s. 6d.

Poems, descriptive of Rural Life and Scenery; by John Clare, 5s. 6d.

Retrospection, a Rural Poem. 12mo. 5s.

Sacred Lyrics; by James Edmeston. 12mo. 4s.

A Reply to an Article in the last Number, viz. LXIV. of the Edinburgh Review, entitled Parliamentary Enquiry. By John Davison, B.D. Rector of Washington, Durham, and late Fellow of Oriol College, Oxford. 8vo. 3s. 6d.

## RELIGIOUS INTELLIGENCE.

### CHURCH OF ENGLAND TRACT SOCIETY.

THE Committee of this institution remark, that "although uniformity of judgment may not exist, they feel it to be their duty and delight, to 'hold the faith in unity of spirit, and in the bond of peace.' And, since differences of opinion are permitted in the church militant, they would trace the wisdom of God in educing good from evil, and overruling the infirmities of Christians,—their watchful, and perhaps too suspicious, jealousy of each other,—for the more effectual preservation of the sacred writings, from the hand of sullen bigotry, that would encumber them

with human traditions; from that of presumptuous theorists, who would rob them of passages that contain most salutary truths; and from the attempts of any, of whatever school, who might be disposed, with a bold temerity, to corrupt the sacred text. So that, in fact, the differences of modern Christians, like the too bitter dissensions of the ancients, contribute to secure for themselves, and to perpetuate for the benefit of posterity, the integrity of the inspired records."

Notwithstanding the pressure of the times, the funds of the Society have improved during the past year. The list of subscribers has been enlarged, and a few handsome donations have



been received; by which means they have been enabled, not only to keep up a sufficient stock of tracts, but also to pay off the remainder of their debt. They express their sense of the regard to the welfare of this institution shewn by "The York Religious Tract Society," "The Sheffield Church of England Tract Society," and "The Bath Religious Tract Society;" as also to the members of the Society in ten provincial towns; especially to their correspondents at Nottingham, Oxford, Gloucester, Pontypool, and the island of Guernsey.

Still, an increase of support from those friends who have already fostered this institution, will be necessary to enable them to carry on its concerns, with the vigour and activity, requisite to keep up a stock of tracts, equal to the demands arising in various quarters; especially as, with a view to the extensive circulation of their tracts, agents are obliged to be supplied, in different places, with tracts on commission, whilst payment is only required to be made for those tracts which they may have sold.

The Committee next give a statement of the publications during the last year. The demand for tracts previously published, having required the reprinting of several of the former Numbers, the Committee felt themselves precluded from sending many new tracts to the press; as it could not be done, without involving the institution anew in pecuniary distress. They have, however, added to their list of publications three new tracts of the larger series, and six folio sheet tracts. The new tracts in the larger series are the following:—

LVI. Some Account of the Life and Martyrdom of the Right Rev. Dr. Farar, Lord Bishop of St. David's, who was burnt at Carmarthen, in the Year 1555.

LVII. The Prayer-book at Sea, or Religion on board a Ship, written by a Clergyman of the Church of England; formerly a Lieutenant in the Royal Navy.

LVIII. Infidelity exposed, by some Account of the Writings and Death of Thomas Paine, or the Churchman confirmed in his Religion and Loyalty.

The folio sheet tracts were published with the hope of superseding, in some measure, ballads and other noxious productions of the press. Those who are conversant with the habits of the poor well know how fond they are of pasting papers, whether good or bad, on the walls of their cottages; and cannot therefore

fail to appreciate the utility of the class of publications now referred to; which are also sold at a very reduced price, to induce hawkers to purchase and retail them. These sheet tracts bear the following titles:—

No. I. An Address to Members of the Church of England, on the Duty of Studying the Bible.

II. An Address to those who wish to attend upon the Worship of Almighty God, with devout Reverence, and to their spiritual Advantage.

III. A Clergyman's Address to his Parishioners, on Public Worship.

IV. A Clergyman's Address to his Parishioners, on private Prayer.

V. A Clergyman's Address to his Parishioners, on Watchfulness.

VI. The Parochial Minister's Address to Godfathers and Godmothers.

VII. The Loyal Englishman's Appeal to the Scriptures.

The Committee next advert to the tracts for children and Sunday schools. The demand for Nos. I. II. III. and V. has occasioned a re-print of those tracts; and it is proposed, that Part II. of the "Festivals of the United Church of England and Ireland," (comprising those Festivals which commemorate the Apostles and Evangelists) shall be published without delay. Some of these tracts are adapted to the use of week-day as well as Sunday schools.

The Committee have not deemed it expedient to add to their series of Welch tracts during the past year; but they have endeavoured to discover channels, through which those already on the Society's list, may be circulated with effect through the principality; and they trust that future Committees will receive ample encouragement to prosecute this part of the Society's labours.

One of their tracts, No. XXVI. "Preparation for Death, or the Churchman on a Sick-bed," has been translated into the Manks Language, by the Rev. Hugh Stowell of the Isle of Man, and two thousand copies have been printed by assistance derived from this Society.

The total number of tracts, published during the year, amounts to one hundred and twenty-seven thousand.

The issue of tracts during the year has been 75,708 sold, 1,957 sent with the last year's Report to subscribers, and 9,585 voted to different persons for gratuitous distribution; making a total of eighty-seven thousand two hundred

and fifty;—the net proceeds of which amount to 205*l.* 8*s.* 6*d.*

The Committee, considering into how alarming a state the country had been brought, by the wide circulation of cheap publications, designed to inveigle the poor, and excite them to rebellion, were induced to make very liberal grants of their two last tracts (No. LVIII. and No. VII. of the folio sheet tracts), of each of which, a second edition has been put to the press. Of No. LVIII. entitled "Infidelity Exposed," 6000 copies were sent to judicious persons, to disseminate amongst the poor resident in the disturbed districts;—especially in Manchester, Nottingham, Durham, Sheffield, Preston, York, Leeds, Bradford (in Yorkshire), and Carlisle. Of No. VII. entitled "The Loyal Englishman's Appeal to the Scriptures," above 1700 copies were sent to the committees of the Sunday and week-day schools in Bristol and its vicinity, connected with the Established Church; attended with a request, that after the substance of the tract had been explained to the children, they might be furnished with copies to take home to their parents. Five hundred and fifty copies were sent for gratuitous distribution in the disturbed districts. The remaining donations of tracts were made to sundry charitable institutions.

A "Religious Tract Society" has been established in the diocese of Durham, of which the venerable Bishop of that diocese is patron; and tracts of the Church Tract Society, together with those published by "The Society for promoting Christian Knowledge," and "The Cheap Repository" Tracts, are to be placed, and those only, on their list.—"A Religious Tract and Book Society for Ireland," as our readers are aware, has been instituted in Dublin, by noblemen and gentlemen of that country; who are anxious, by a supply of good and cheap publications, to undersell those pernicious books which now corrupt the reading classes among the poor.

In furtherance of their object, they have requested permission to reprint, with such alterations as may appear necessary, each of the tracts calculated for circulation in Ireland. With this request the Committee have readily complied; and to encourage the sale of tracts, has likewise offered to send them on commission to persons resident in that country, and pay freight and duty.

They have, in consequence, shipped a large order lately to the "Religious Tract Society" at Cork.

The Society's tracts are so much approved of in the islands of Guernsey and Jersey, that some of them, translated into French, appear regularly in a periodical work recently established there, entitled "Magasin de l'Eglise Anglicane." Besides which, Nos. XXVI. XLVI. and XLVII. have been published in a separate form, as French tracts.

A letter has been received from the corresponding secretary of a "Religious Tract Society" formed at Baltimore, expressive of the desire of that Society to receive and send occasional communications. The Committee gladly acceded to the proposal. Two tracts, Nos. XLVII. and L., have been already reprinted, with some slight alterations, by that Society.—The Committee have likewise received a letter from the Right Rev. Dr. White, Bishop of Pennsylvania, with a present of tracts published by "The Society for the Advancement of Christianity in Pennsylvania," and by "The Episcopal Female Tract Society of Philadelphia." They express their hope, that the unhallowed rivalry—not to say, bitter animosity—which has, on too many occasions, displayed itself between Great Britain and the United States of America, will gradually decline; as, by means of religious and benevolent institutions, the great mass of the community in both countries becomes more deeply imbued with Christian feeling, and a cordial interchange of good offices becomes more frequent.

The Committee express their ardent wish, that the clergy, in different parts, would form associations, similar to those in Durham, Sheffield, and other places; since scarcely any thing would more effectually uphold the interests of piety, loyalty, and good morals, within the precincts of the Establishment.

Before they conclude, the Committee again advert to the series of tracts for children; an object which they strongly recommend; in order that our infant population "by the blessing of God's Holy Spirit, may 'grow in grace' as they increase in stature; tread in the footsteps of those holy martyrs whose lives they read; and, instead of being governed by turbulent and headstrong passions, adorn their stations in society, however humble, by living as dutiful children, loyal subjects, and devout Christians. Whereas," continue the

Committee, "unless supplied with wholesome instruction, and that in a way that shall gratify awakened curiosity, our modern plans for the general education of the lower classes will but enable them to read, while the inherent corruption of their hearts may dispose them to admire and relish, seditious and blasphemous tracts."

They conclude their Report, by adverting to the recent death of their late friend and fellow-labourer, the Rev. J. Neilson, "the orphan's instructor and friend; whose meek and gentle spirit has been translated, they trust, from a world, where the ambitious aspire and the proud prevail, to that peaceful kingdom which is the pilgrim's home and resting-place."

#### CHURCH MISSIONARY SOCIETY.

We have frequently had occasion to refer to the highly gratifying and encouraging progress of Christianity among the liberated Negroes at Regent's town, Sierra Leone. In confirmation of these statements, we shall now present our readers with some interesting particulars, from the Appendix to the last Report of the Church Missionary Society. They are chiefly extracts from the letters and memoranda of Mr. Johnson.

On one occasion, he writes,—“The chief justice, the acting governor (the governor being absent at the Gambia), Messrs. Mills and Burgess, American missionaries, and several officers of the African corps, with other gentlemen of Freetown, came this morning to Divine service. The church was quite full. There were 1100 or 1200 people present. The Missionaries were much delighted at the sight of so many black men and women, eager to hear the word of God. One said, that nothing less than a miracle had been wrought at this place.”

“On Sunday, July the 12th, the rain came down the most part of the day in torrents; and we consequently expected but few hearers. Before, however, I had read the exhortation, we had the great pleasure of seeing the church full. I could not help feeling for the females, who were all neatly dressed, but were wet through. In the afternoon and evening, we had the church nearly full again.”

Of a subsequent Sunday, Mr. Johnson says—“This day has been the most unfavourable which we have had this rainy season. It blew very hard, and

the water descended in torrents all the day. At Divine service in the morning, the church was nearly full. In the afternoon, during service, the brook had risen so high that the water had flowed over the bridge, and the people had to wade through for a considerable distance. In some places, it reached nearly to their arms. Blessed be God, who always fills his house of prayer here! Whether it rains, or whether it is fair, we are always crowded.”

Again, on another Sunday—“Divine service at half-past ten o'clock. The first seats were filled at half-past nine. Being a fine day, we were completely crowded; as, on fine days, we have generally strangers from other towns. The vestry, the stairs of the gallery, the tower, and the windows, were all full. Some of the seats which were fixed in the passages broke down, being overburdened. When I entered the church and saw the multitudes, I could hardly refrain myself, for my heart was full.”

On the Sunday after the death of the late chaplain, the Rev. Mr. Garnon, the Governor wished Mr. Johnson to preach in Freetown. He writes on the Saturday—“When my people heard that I was going again to Freetown, the place was in an uproar. I told them that I would return in the afternoon, and administer the Lord's Supper, and also preach to them. This would not satisfy them. They said, that, as Mr. Garnon was dead, they were afraid that I would stay in Freetown, and leave them. I assured them that I would not leave them. They answered, that if I staid at Freetown, they would follow me. The Governor came down from his house: several went to meet him, to tell him that I should not go. I received also a note from one, in which was written—‘Mr. Johnson, if you go, we all follow you.’ I told the Governor, who persuaded and assured them, that I should come back. They said, that if I did not come to-morrow, they would come and fetch me on Monday.”

The following passage shews the light in which they view their former superstitions—“Yesterday, when the shingle-makers went to work, they met a man from Cockle Bay, who offered gregrees for sale. They brought the man to me, and appeared much displeased at the poor fellow. I told them that they had themselves been in the same state, and that they had reason to pity the man more than to despise him,

and that our Saviour had not taught us to enforce religion with the sword. I told the man that it would be better for him not to come to Regent's Town again to sell gregrees, as he would always have a very bad market. About an hour after, a whole boxfull of gregrees was brought in; some of which were very curious, such as I never saw before. The girls and boys committed them to the flames, with great joy and acclamations."

Such numbers manifested a desire to be baptized, that Mr. Johnson writes:—"This desire becomes now so general, that I am afraid the enemy is about to sow tares among the wheat. I am at a loss how to act. I can scarcely believe, at present, that all is real, the number is so great: and yet, when I come to examine them individually, I must keep silence, for their language and conduct are wholly changed. May the Holy Spirit direct me aright! may such be added unto us as shall be saved!"

Again—"I have been all this morning engaged in speaking to people who came to me on the state of their minds. All the particulars would fill many sheets. I am still full of doubts and fears concerning the number who make a profession of Christianity, it is so great."

Of some of these candidates he writes—"They expressed much joy; viewing what great things the Lord had done for them, in bringing them away from their own country. Had they never been sold as slaves, they would never have heard of salvation! They praised God for having been sold as slaves!"

Many impressive illustrations of the influence of Divine grace on the minds of the liberated Negroes, appear in these extracts. For example: "A woman said, 'My heart follow me always. Me can't do good. Me heart so bad, will not let me. Me want to serve the Lord Jesus Christ; but me no sabby (know) how to serve him. Me afraid too much (very much). Suppose me die, me go to fire: me been do bad too much.' I asked her what she meant by her heart following her always. She replied, 'Me no want do bad, but me heart always want do bad, and so follow me always.'"

A communicant said—"I often ask myself, if I love the Lord Jesus Christ; and I cannot answer that question. You said, 'Do you love the Lord Jesus Christ? Examine yourselves.' This

makes me afraid too much. I think I no love him yet. I afraid too much."

The power of the Word of God is strikingly displayed in the following cases of some female communicants; all of whom, except one, are of the Ebo nation, which is the most savage of the tribes that arrive in the slave vessels:—

E. H.—"My heart trouble me too much. Sometimes me heart so hard, that it will not let me pray. I hope the Lord Jesus Christ will teach me, more and more, to love him, and to serve him. I, poor guilty sinner, thank God for send Jesus Christ to save poor sinners."

M. A.—"My heart remember, this time, all them bad thing me do before. Me bad too much. Me heart trouble me too much. Me pray Jesus Christ have mercy upon me, poor sinner! make me to love you more, more, more!" I asked, "Do you understand this time when I talk respecting religion?" she said, "Yes! me understand this time: first time me hear, when you talk, Massa, sometimes me afraid too much: me afraid me no love Jesus Christ."

M. M. "Wicked thing trouble me too much. Me want to do good, but me wicked heart can't let me. Me heart run away all this week—run all about." "What do you mean, Mary, when you say your heart run all about?" "Suppose me pray, my heart run to my country—to Sierra Leone—all about. Sometimes them things me no want to remember, come in my heart; and then me can't say no more, but, 'Jesus Christ have mercy upon me, poor thing! I no sabby what me must do. I hope Jesus Christ will save me. Suppose he no save me, me sabby lost for ever. Sometimes you preach, Massa—me think you only talk to me: me say in my heart, 'That me! me been do that thing!' Me afraid me no love Jesus Christ yet. Me want to love and to serve Him too much; but me had heart! Me think sometimes me have two hearts—one want do good; that other always want do bad. O Jesus! have mercy upon me, poor sinner!"

I. A.—"My husband trouble me too much, Massa. He no pray: he no serve God. Suppose me talk to him about God-palaver, he take whip and flog me. Me have trouble too much, trouble too much! but the Lord Jesus Christ help me to take all trouble. But, Massa, sometimes me afraid he no love me, and me no love him. Oh may he teach me for

good! Suppose, Maassa, you no been come in this country, we all sabby go fire—we be sabby nothing: (that is, we now know that we should have perished—we know nothing of ourselves) We thieve—we lie—we do all that is bad. I thank God for send you here, for teach us poor sinners!”

M. C.—“My heart too wicked. Me can't love Jesus Christ. Me want to love him, but my wicked heart wou't let me. When I pray, my heart tell me, 'What you pray for? Jesus Christ no hear your prayer! You too bad!' Me no love my brethren in the Lord: me do not know what to do to love them. Sometimes my husband tell me something, me heart no like it—it raise up. May Jesus Christ give me a better heart! for my heart bad past all hearts.”

S. I. “Me been sick, Massa. Me think me die. Me fraid too much. Me think me no belong to Jesus Christ. Me want to love and to serve him too much; because he die for me, poor sinner. Me heart love this world too much. Me pray that Christ may teach me more and more, to love and to serve him.”

Mr. Johnson had been led to fear that his addresses to the scholars were without effect; and had neglected for some weeks to go and speak to them; when he was convinced of his mistake by the following circumstance:—

“A young woman stood by the door of my room, desirous to speak to me. She said, 'I have no rest, day or night: my sins are too many [very many]. I am the greatest sinner in the world. I don't know what to do. My sins are more than any other person's.' She afterward told him—'The second time when you came to the school, and asked us what we had heard on Sunday of the sermon, I was so struck, that I have since found no rest in my heart, my sins be so many. All which I do before, come to my mind; and I think nothing but hell can be left for me. I am afraid to go to bed. I know that Jesus Christ did come into the world to save sinners: but I cannot believe that he has any thing to do with me; for I am the greatest sinner in the world. Nobody can be worse than I am.'”

Another school-girl, about sixteen years of age, gave him a most interesting account of the state and conflicts of her mind:—“About three months past you talk to the school-girls. When you done talk, plenty girls go and tell you what they been hear on Sunday, You

pass me, and ask me what the matter, that me no hear something. Me no answer; but me shame too much. You tell me that you think, and be fraid, that me never pray to Jesus Christ; but be careless and prayerless, and going down to hell. When you say this, me no like it all. You done. Me go home. Me begin to fear too much. Me try to pray; but my heart came like stone. Me consider all them bad things me do before. Me fear more, more. Me no sleep; me fear me die and go to hell. Since that time me no feel rest; me think nobody be bad past me; me worst, past all. But me think now that Jesus Christ be strong enough to save me. But me sorry too much that my bad heart is always against me: it will not let me serve the Lord Jesus Christ. Me no sabby what to do with my bad heart.”

Nine of these school-girls became candidates for baptism. Of these Mr. Johnson says—“The simple but striking evidences which they give, of the influence of Divine grace on their minds, I cannot describe.”

Of a youth he writes—“One of the elder carpenter boys came to me in great distress of mind. I encouraged him to go, with all his sins, to the Saviour of sinners. He went home, I trust, in peace. This young man had been my greatest enemy. He had opposed, in every way, the Word of God; filling up the measure of sin with greediness!”

We shall close these extracts respecting the young of Mr. Johnson's flock, by his account of the death of one of the school-girls, about fifteen years of age:—“She always complained greatly of the depravity of her heart. I was called up this morning, about one o'clock, by the woman who attends the sick in the female hospital. I found this poor girl in great distress of mind. She cried aloud—'Massa, what shall I do? what shall I do? I am going to die now! and my sins be too much—I thief—I lie—I curse—I do bad too much—I bad past all people: and now me must die! What shall I do?' I spoke to her on the ability and willingness of Jesus to save her. She said that she had prayed to Jesus to pardon her sins, but did not know whether he had heard her prayers. After I had spoken to her for some time, she became calm, and appeared to be in earnest prayer. She then expressed a desire to be baptized. I asked her a few questions on that head, which she

satisfactorily answered. I then hesitated no longer, as her end was apparently at hand; but baptized her in the name of the Father, and of the Son, and of the Holy Ghost. I saw her again after family prayer. She appeared quite composed; and spoke a few words, with great difficulty, to express her peace of mind. I visited her once more, and, on asking her how she did, she said with great difficulty, 'I pray, and soon afterward departed in peace.'

We may probably take another opportunity of giving a few more extracts from this interesting Appendix.

#### UNITED STATES COLONIZATION SOCIETY.

The Second Report was delivered at the Annual Meeting, held, on the 9th of January of last year, in the city of Washington, and has lately reached this country.

The Board have been occupied in procuring information, with reference to a colony on the Western Coast of Africa, for the reception of the Free People of Colour of the United States; and have no doubt that a suitable territory, on the coast of that continent, may be obtained for the purpose, at less expense than had been anticipated. From the kind reception which the deputation of the Society met with, both in Great Britain and in the colony, the Board anticipate the future co-operation of benevolent men, and security to their colony from maritime attack. The friendly treatment, also, which the missionaries experienced from the native tribes and chiefs of the country, with the earnest desire which the far greater part of them expressed for the immediate establishment of such a colony among them, afford a like security against every other external injury.

Continued assurances have been received, in the last year, of the readiness of many of the Free People of Colour in the United States to avail themselves of the contemplated asylum, whenever a suitable territory for its erection shall have been procured. These assurances have proceeded from the most enlightened class of persons; comprehending individuals engaged in all the occupations of civil life, dispersed throughout the United States, and in sufficient number to form the basis of a respectable colony. To these assurances have been added the repeated declarations

of several proprietors, of their readiness to emancipate the whole or a part of their slaves, whenever a suitable abode in Africa shall have been provided for them, on condition that they shall repair to it.

Calumny has not been wanting in misrepresenting the objects of the Society; but the Board refer to the successful result of an address made to the citizens of Baltimore, which led to the formation of an auxiliary Society for Maryland, as "a sufficient proof that all such objections have only to be openly resisted in order to be overcome."

The Board state the measures which have been taken to obtain the countenance of the Legislature; and enter at large into the advantages offered by colonization in Africa, for enforcing the laws of the United States against the slave-trade. The Report of the Committee of the House of Representatives, in reference to a memorial from the Directors, speaks strongly in favour of the objects of the Society. The following extracts from that Report will manifest their views on this subject:—

"America cannot but sympathize in the wish to redeem from ignorance, barbarism and superstition, a continent of vast extent—spread out beneath every climate—embracing every variety of soil—and inhabited by a much injured and degraded portion of the human race.

"Your Committee cannot forbear to remark, that time is unceasingly aggravating all those domestic evils for which the memorialists propose the only competent remedy; and that the most auspicious circumstances conspire, at present, to promote its successful application."

The Committee of the House proceed, in the remainder of their Report, to urge, on various grounds, the support of the Society, under obligations so plain, and at a juncture so inviting.

In January, of last year, the Committee of the Society, addressed a letter to the Speaker of the House of Representatives, the Hon. Henry Clay, who is himself a warm friend of the institution, and was chairman of the meeting at which it was formed. In this letter they lay before Congress an account of the object and proceedings of the Society. This letter was referred to a Committee of the House, and the documents ordered to be printed. This important subject is, therefore, now fairly

before the people and the legislature of the United States.

We are rejoiced to find that the American Government, in order to check the iniquitous traffic of Americans in slaves, have dispatched from New York, the Cayenne, a sloop of war, to watch the African coast, accompanied by a vessel chartered by the Society, and carrying out about eighty Free People of Colour, to form the intended colony. The Sherbro will probably be the seat of this colony. The Rev. Mr. Bacon is gone with the expedition under an appointment from the Government to receive and provide for such Africans as may be liberated from smuggling vessels. He will act also as the agent of the Society, in the establishment of the projected colony, and is accompanied by several assistants. Another vessel will proceed, with colonists, from the Chesapeake, but will not be dispatched for some time.

#### NETHERLANDS MISSIONARY SOCIETY.

At the anniversary of last year, held at Rotterdam, a numerous meeting of the members was convened, and a Report read, containing an abstract of the intelligence contained in the monthly papers of the Society, with the addition of recent information from various quarters.

The Society has an institution at Bar-  
kel, for the preparation of its missionaries for their future labours. Into this institution five students have been admitted from the Bâleseminary, making the whole number fourteen. In addition to the instructions given in various useful sciences, the Rev. Mr. Kam initiates them in the duties of a minister of Christ, by taking them with him, in turns, to visit the sick, to instruct children, to examine those who are received as members of his congregation, and to assist him in the other duties of his situation. The Directors bear honourable testimony to the diligence and zeal of the students; some of whom have made a respectable progress in Arabic, and have been entrusted with the correction of the proofs of the Malay Bible now printing in Arabic characters.

The Directors reported the arrival, on the coast of Guinea, of six Africans, who, after having had proper instruction in Holland, had been sent home at the expense of the Government, in order to become teachers of their countrymen.

#### CHINA.

The Rev. Dr. Morrison, in a letter, dated Canton, March 18, 1819, remarks—  
“I have completed translations of the twelve Minor Prophets, and shall yet have an opportunity to send them to Mr. Milne this spring. Mr. Milne had heard of some of the Testaments, and other books in the Chinese character having been left at Japan, and at Ochotsk on the Russian frontier.

“I received also, a copy of ‘Detached Remarks,’ in Chinese, which I drew up with a view to settle the phraseology used in Christian discourses, and to contrast the Buddha, Mohammedan, and Confucian sects, with the true religion.

“The printing in Chinese, at Malacca, is exceedingly satisfactory.

“The writings of the Prophets are strikingly adapted to the state of the idolatrous and sceptical Chinese. O that a power from on high may accompany the word of God, revealed by the mouth of these ancient prophets!

“When fatigued and worn out two or three months ago, I wrote a small book, called a Voyage round the World, the object of which was to enlarge the minds of the Chinese poor, in respect to mankind generally, and to introduce the essential truths of Christianity. To this I added a map of the world, which greatly delighted the Chinese printer, who made some copies for himself, but in copying that part in which I mentioned Judea, where Jesus the Saviour of the world was born, he obliterated the name of Jesus, I believe, through fear. I mention this to enable you to judge of the condition of this people.”

#### BURNING WIDOWS IN INDIA.

Mr. Smith, a Baptist Missionary at Benares, having addressed a crowd of people, assembled near that city, on occasion of a woman being burnt alive with the corpse of her husband; at the close of the discourse a Brahmin said, “Your Scriptures are quite contrary to ours: therefore I hope you will not speak much.” After they had performed their superstitious ceremonies, they placed the woman on the pile with the corpse and set fire to the wood. As soon as the flames touched her, she sprang off the pile. Immediately the Brahmins seized her, in order to put her again into the flames: she exclaimed, “Do not murder me! I don’t wish to be burned!” The Company’s officers.

being present, she was brought home safely.

Mr. Bowley, who mentions this affecting case in his Journal, adds: "The Hindoos are now preparing to transport her to Juggernaut, there to end

her days."—Such are pagan cruelty and superstition! We cite the instance, however, chiefly to shew to how great an extent British influence may be exerted among the natives of India, without the suspicion of political danger.

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## VIEW OF PUBLIC AFFAIRS.

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### FRANCE.

THE political state of this country seems still unsettled. The liberal party appear to have taken fresh courage from the concession made to them by the removal of the duc de Cazes from the administration; and they are putting forth all their strength to resist the new law of election, which the government seems to regard as essential to its safety. The original projet of this law was lately withdrawn, after having been for some time under the consideration of the chamber of deputies, and another substituted, into which various modifications have been introduced. This proceeding gave rise to a scene of altercation and violence which it would be impossible to describe. After frequent suspensions of the sittings, to afford the stormy debaters time to cool, it was at length resolved to permit the substitution of the modified projet. One-fifth part of the chamber is still to be annually renewed, but the mode of electing the members undergoes certain changes, the effect of which we do not at all comprehend; depending as it does on the peculiar state of property in France.

### SPAIN.

The Spanish Revolution has been advancing, hitherto, in a pretty uniform direction. The new Constitution has been proclaimed in all parts of the kingdom, amidst the acclamations of the people. The press being unrestricted, political writings, in addition to an abundance of proclamations and manifestoes, have been circulated with immense profusion. The general Cortes are expected to meet in the month of June. Thus every thing proceeds, upon the surface at least, smoothly and without interruption; but it is not to be expected that a revolution so sudden and decisive will be consolidated in a moment. It will naturally be regarded with an

evil eye, by those numerous individuals and classes of persons upon whose relative condition in society it inflicts a humiliating change. The losers in the contest will of course feel inclined to struggle, as far as may be prudent, with their new competitors, at least to watch for favourable opportunities of regaining their former ascendancy. In some parts, the people appear unwilling to forget past differences; as at Barcelona, where certain violent individuals, it is said, have drawn up lists of persons to be tried as enemies to the Constitution. The advisers of Ferdinand's unhappy policy are naturally trembling for their fate, and all of them have been dismissed from office. We trust, however, that the leading actors in the recent changes will be disposed to use their power with moderation; and to consider more the interests of their country than the gratification of personal enmity; and that the merciful providence of God may spare that long-distracted kingdom the calamities which usually attend sudden and extensive political revolutions.—We are happy to perceive, that the two Arguelles, who had been banished on Ferdinand's return, have been raised to high situations in the government: one of them is appointed minister of finance, and the other minister of the interior. This last was always the determined enemy of the slave trade.

One most distressing scene, however, occurred at Cadiz, on the 10th of March, during the solemnity of taking the oath of allegiance to the new Constitution. In consequence of some misunderstanding between the inhabitants and the military, the latter fired on the former. The officers appear to have lost all controul over their men, who killed and wounded, to the number, it is said, of several hundreds of the people, before their fury could be restrained. The whole affair is still involved in great mys-



tery. The troops, however, who committed the outrage, having been replaced by others, the irritation appears to have subsided, and tranquillity to have been restored.

The effect of the Revolution upon the interests of the South American continent is not yet known. Recent advices from Peru mention, that Lord Cochrane had three several times attacked the Spanish fleet at Callao, and been repulsed. He still, however, continues the blockade.

### DOMESTIC.

But it is homeward that we turn our eye, at the present juncture, with the most intense interest. The trials of Hunt and others, at York, for their conduct at the disastrous Manchester meeting of the 16th of August, which were proceeding when our last month's view of public affairs went to press, terminated on the 20th of March, after a patient investigation of ten days. Moorhouse, Jones, Wilde, Swift, and Saxton, were acquitted; and Hunt, Johnson, Knight, Healy, and Bamford, were found "GUILTY of assembling with unlawful banners an unlawful assembly, for the purpose of moving and inciting the liege subjects of our sovereign lord the king to contempt and hatred of the government and constitution of the realm, as by law established, and attending the same." Thus, the illegality of the meeting, and the seditious designs of those who convened it, are put on record by a solemn judicial decision. So far, the result of the trial is conclusive, and *in one sense* consolatory; but the conduct of the magistrates still remains open for inquiry. Any individual who suffered by their proceedings may still bring his action for damages against them: and till this is done, they ought to be presumed to have acted legally. Judge Bailey, who presided on the occasion, and gave great satisfaction to the prisoners, by his urbanity and indulgent conduct, checked the production of evidence relative to the magistracy and military, as foreign to the question before the court.

It is the intention of Mr. Hunt, and those who were found guilty along with him, to move for a new trial, on the ground that the verdict was contrary to evidence and to the charge of the judge. Until the fate of this motion is known, it would perhaps be premature to enlarge on the subject.

Several other important trials for seditious publications, and seditious practices, have occurred during the month, which have all issued in the conviction of the defendants. And without doubt, it is greatly to the honour of the crown lawyers, that no prosecution has been attempted, without adequate evidence of delinquency on the part of the persons prosecuted. These convictions, we trust, will impose an effectual check on the alarming growth of seditious and other illegal proceedings.

We pass over several trials in different parts of the country for manufacturing illegal arms, and printing or vending seditious publications, to record the conviction of Knight, Dewsbury, Broadhurst, and three others, for assisting at the seditious meeting at Burnley, on the 15th of last November. The three persons just named have been sentenced to imprisonment for two years; the others for shorter periods.—A still more important conviction, on account of the rank in life of one of the offenders, is that of Sir Charles Wolseley, and Harrison the preacher of Stockport, for seditious language, and inciting the people to tumult and insurrection, at the public meeting held at that place last July. Harrison has since been convicted on two other separate charges (and might, but for the lenity of the prosecutor, have been tried on several more), for seditious language; for each of which he is to be imprisoned twelve months, in addition to the charge in which he was implicated with Sir Charles, the punishment for which is not yet awarded.

Two persons, Bruce and Magennes, were convicted on the 8th of April, for shooting at Birch, the Stockport constable. The former has been respited, on account of some doubts as to his guilt. The latter has suffered the penalty of the law: he confessed his own guilt, but persisted to the last in asserting the innocence of Bruce. This unhappy man, Magennes, furnishes another proof of the awful tendency of infidel principles, which led him even to exult in the attempt to commit deliberate murder. Even after his doom had been unalterably fixed, he continued for a time to reject all religious aid, and appeared determined to die as he had lived, in hardened infidelity. Before his execution, however, he is said to have been brought to relent, and to have exhibited indications of repentance and of a

earnest desire to participate in the mercies of a Redeemer. We cannot, however, in a case of this kind, regard such indications without many misgivings.

But the most important of all these painful transactions are the trials, not yet concluded (April 26), of the state prisoners implicated in the Cato-street conspiracy. The court having judiciously prohibited the publication of any part of the proceedings till the whole is over, we suspend our remarks till a future occasion. Thistlewood, who was first put to the bar, has been found guilty, after a trial of several days, of high treason. Ings, and Brunt have since been convicted of the same crime; and eight others remain for trial on this and other charges.

We should have been happy in stating that these numerous convictions, which fully prove the guilt of the parties, and the determination of our juries to enforce the laws of the realm against the mischievous designs and practices of the disaffected, had wholly prevented the recurrence of riotous and tumultuous proceedings. We grieve, however, to state, that such has not been the case. At Glasgow, and Paisley, and in the adjoining manufacturing villages, a most inflammatory address was posted up, calling upon the people of England, Ireland, and Scotland, "to effect by force, if resisted, a revolution in the government." It was without signature, but professed to be issued "by order of the committee of organization for forming a provisional government." One of the injunctions contained in this address was, that from the beginning of April, the whole population should cease from work; an injunction which was promptly obeyed by fifty or sixty thousand of the manufacturers of Glasgow and Paisley. The idlers crowded the streets, amusing themselves with political discussions, but abstaining from actual violence. The magistrates, indeed, employed such active measures to prevent, or if necessary to repress riot, that the peace of the towns was preserved. A skirmish, however, occurred at Bonnymuir, between a party of radicals and some hussars and yeomanry, in which one man was killed, and several wounded. A still more unhappy affray took place at Greenock, in which nine persons lost their lives, and fifteen were seriously injured. The occurrence originated in the populace attacking the military, who were escort-

ing some prisoners from Paisley to Greenock jail. The mob broke open the prison, and liberated all the radical prisoners, leaving the others in confinement. Many of the ringleaders in those disturbances are in custody, and will of course be tried for their offences. In the mean time, the alarm which had been created, has to a considerable degree subsided, and the manufacturers have quietly resumed their employments.—A variety of rumours have been circulated of insurrectionary movements in different parts of Yorkshire; but hitherto there has appeared no clear proof that such rumours were well-founded, however the extent of disaffection in that quarter may justify some degree of apprehension, as well as all proper measures of precaution, on the part of the civil authorities of the district.

Parliament assembled on the 21st inst. Mr. Manuvers Sutton was unanimously re-chosen speaker, for the third time, of the house of commons. On the 27th, his majesty is expected to open the session in person, by a speech from the throne. We look forward with no small interest to the deliberations of the assembled legislature, and we most earnestly pray, that they may be guided in all their proceedings by that "wisdom which cometh from above," and which is characterised as "pure and peaceable, full of mercy and good fruits, without partiality and without hypocrisy." Their task is a very arduous one; and if they discharge it well, they will be entitled to the lasting gratitude of their country. They are called to apply, not mere palliatives, but effectual and permanent remedies to the existing evils. To make adequate provision for the moral and religious instruction of the great body of the people, and for the due education of our youth in right principles and habits;—to reform such circumstances in our internal police as tend to demoralize the labouring classes—our gin-shops, our lotteries, our Sunday newspapers, our prison discipline, and above all our poor laws;—to provide for the present wants of our overflowing population, and to check the ruinous progress of its factitious increase; these are some of the duties which appear to us most imperiously to claim their attention. If they should continue to be overlooked, or postponed to a distant day, in the hope that the expedients employed to maintain

peace of the country, however they may repress disorder for the time, can have any permanent effect in averting the dangers which threaten us, that hope, it is to be feared, will be miserably disappointed. Those dangers originate in causes which lie beyond the reach of either restrictive enactments, or judicial inflictions, or military force. Such means as these are, we admit, indispensably necessary to restrain the crimes which spring from disaffection and disloyalty; but they will not of themselves lessen the prevalence of disaffection and disloyalty,

or even prevent their growth. To that end a different class of measures is required—measures involving, on the part of those who administer our affairs, patient investigation, unwearied labour, unceasing vigilance, enlarged and comprehensive views, undaunted courage, disinterested benevolence, and a solicitude, which may be designated paternal, for the well-being of the people committed to their care. May God grant to our rulers these qualities in an abundant degree, and mercifully overrule their counsels to the public good!

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### ECCLESIASTICAL PREFERMENTS.

Rev. T. Fisher, Roche R. Cornwall  
Rev. Thomas Garnier, (Rector of Bishop's Stoke, near Winchester), Brighton R. near Wallingford, Berks.

Hon. and Rev. Augustus Legge, Chancellor of the Diocese of Winchester, North Waltham R. Hants.

Rev. Mr. Lowe, Hallow V. Worcester.  
Rev. Edward Graves Meyrick, D. D. Winchfield R. Hants.

Rev. Henry Thomas Austin, M. A. Steventon R. Hants.

Rev. Thomas Dade, M. A. one of the Senior Fellows of Gonville and Caius College, Cambridge, Bincombe with Broadway R. Dorsetshire.

Rev. Benjamin Vale, LL. D. late of Christ College, Cambridge, to be Afternoon Lecturer of St. Luke, Middlesex.

Rev. Mr. Gough, Rector of Gore's-bridge, c. Kilkenny, to be Dean of Derry.

Rev. Hen. W. R. Birch, M. A. Reydon V. and Southwold Perpetual Curacy, Suffolk.

Rev. T. H. Ley, Landrake R. Devon.

Rev. John Harbin, LL. B. (Rector of North Barrow) Compton Paucefoot R. Somerset.

Rev. Henry Southall, B. A. Rector of Kington, Worcestershire, Bishampton V. in the same county.

Rev. David Rowland, (Cnrate of St. Peter's, Carmarthen), Tregaron V. Cardiganshire.

The Hon. and Rev. Armine Wodehouse, M. A. West Lexham R. Norfolk.

Rev. Edward Herbert, B. A. Abber-ton R. Worcestershire.

Rev. J. Davies, Evington V. Leicestershire.

Rev. Jer. Burroughes, of Burlington St. Andrew R. Suffolk.

Rev. H. Blunt, Clare V. Suffolk.

Rev. J. W. Butt, Lakenheath V. Suffolk.

Rev. Harrison Packard, M. A. to the Rectory of Fordley, with the Vicarage of Westleton annexed, Suffolk.

Rev. Charles Leicester to the second portion of Westbury, co. Salop, *vice* Rev. Dr. Lawrence Gardner, resigned.

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### ANSWERS TO CORRESPONDENTS.

A CONSTANT READER; MATHEWS: B. W.; G. E. R.; J. M.; H. G.; THAARUP; CAMBRO-BRITON; W. D. L.—ENSIS; *Ελαχιστολεπος*; and a *Letter from the Curate's Committee*, are under consideration.

The *Memoir of Dean Milner* in our next.

We fear we cannot promise F. to find his copy of verses.

The fault for which CRB blames us rests with his own agents, for a letter was sent to him to the Post-office at High Wycombe, some months since, directed as he desired; but was returned to us with a heavy postage, not having been called for. His papers have been some months at Mr. Hatchard's.

We are requested to state, that the remaining half of a 100l. Bank Note, No. 10,356, has been received by the British and Foreign Bible Society. The Sixteenth Annual Meeting will be held at Freemasons' Hall, on Wednesday, May the 3d, at twelve o'clock.—For notices of various other Meetings we refer our readers to the Advertisements on the cover of our last and present Number.

We are sorry to be obliged to decline inserting several lists of charitable subscriptions, which have been sent us; but our correspondents will perceive that our pages might soon be occupied with such details, to the exclusion of more interesting matter.

The Letter sent us for insertion, signed "A British Mariner," has already appeared in our pages (June 1814), under the signature of C. C. C.

THE  
CHRISTIAN OBSERVER.

No. 221.]

MAY, 1820.

[No. 5. Vol. XIX.

RELIGIOUS COMMUNICATIONS.

*For the Christian Observer.*

MEMOIR OF THE LATE VERY  
REV. DR. ISAAC MILNER, DEAN  
OF CARLISLE.

THE subject of this memoir was born in the neighbourhood of Leeds, in Yorkshire, in the year 1751. His father, as we learn from himself, in the life which he wrote of his brother, the Rev. Joseph Milner, was a man of strong understanding, who had felt, in his own case, the want of a good education, and who formed an early resolution to remedy that defect, in regard to his children, to the utmost of his power. Accordingly, Isaac, who was the youngest son, when only six years of age, began to accompany his brother Joseph every day to the grammar-school; and when he had reached his tenth year he could construe Ovid and Sallust, and was beginning to learn the rudiments of the Greek language. The death of his father, however, at this time, ruined all his prospects of a literary education; and his mother was under the necessity of withdrawing him from school, and placing him in a situation where he might learn several branches of the woollen manufactory at Leeds.

A favourable opportunity soon after occurred, of sending his brother to the university of Cambridge. He obtained the office of Chapel-clerk of Catherine Hall, and, in 1766, he took his degree of Bachelor of Arts. In about three years after he had graduated, he obtained the Head-mastership of the grammar-school of Hull, and was soon

after elected Afternoon Lecturer of the principal church in that town, with an income, amounting, in the whole, to upwards of two hundred pounds per annum. The conduct which Joseph Milner, under these circumstances, pursued towards his brother, cannot be so well related as in the words of the late Dean himself; which, while they record the liberality of the former, strikingly illustrate what we shall hereafter have to say on that warmth of affection and tenderness of spirit by which the latter was characterized.

“*But the bowels of Joseph yearned upon his brother;*” and as soon as we find him in a situation to do him service, and to prosecute the excellent system of the father, he loses not a moment’s time, but instantly releases him from his temporary obligations at Leeds, and takes him under his own tuition at Hull. Isaac’s memory was not bad; for though, at this period, he had been absent several years from the grammar-school at Leeds, and was still but a boy, he was found perfectly well qualified to act as assistant to his brother, in teaching the lower boys of his crowded school at Hull, so well initiated had he been in the Latin and Greek by Mr. Moore\*.

“He redoubled his diligence, that he might make up for lost years, and was sent to Queen’s College, Cambridge, in the year 1770. Under Providence, he owes his present honourable and elevated situations, as Dean of Carlisle and

\* Usher of the grammar school at Leeds.

Master of Queen's College, and Professor of Mathematics in the University of Cambridge—indeed he owes all he has to the kindness of this same brother; and he here WILLINGLY acknowledges the obligation with tears of gratitude and affection. 'He made' ISAAC 'glad with his acts, and his memorial is blessed for ever.'\*

At the university he greatly distinguished himself. He took his Bachelor's degree in January 1774, when he attained the high honour of being the senior wrangler of his year, and the first Smith's prize-man. His superiority above all his competitors was so strongly marked on this occasion that, contrary to the usual practice, it was deemed necessary by the examiners to interpose a blank space between him and those who followed him on the list; and he was honoured with the designation of *Incomparabilis*. But the academical fame of Dr. Milner was not confined to his mathematical proficiency: he was eminent in other walks of literature and science. The late Bishop of Llandaff, Dr. Watson, bears an honourable though incidental testimony to this fact. "I remember," he says, "having seen the divinity school filled with auditors from the top to the bottom, when the best act (by Coulthurst and Milner—*Arcades ambo*) was keeping, that I ever presided at, and which might justly be called a real academic entertainment." Now when it is considered, that the disputations in the schools are carried on in the Latin language, it is evident that Dr. Milner must have made great progress in classical, as well as mathematical knowledge, to have thus acquitted himself.

In 1775, he was elected Fellow of Queen's College. He acted as

\* A similar distinction, it is said, has only once been conferred since that time; namely, in the year 1819, when Mr. King, of the same college, took his degree as Senior Wrangler, with the same acknowledged superiority over every competitor.

Moderator in the schools, in 1780, 1783, and 1785. In 1782, he was nominated Proctor. In 1783, he was chosen the first Jacksonian Professor of Natural and Experimental Philosophy and Chemistry. He had previously given several courses of public lectures, with great acceptance in the university. He was elected Master of Queen's College in 1788, and was appointed Dean of Carlisle in 1791. In 1798, he was placed in the chair which had been successively filled by Isaac Barrow, Isaac Newton, Whiston, Saunderson, Colson, and Waring; namely, that of Lucasian Professor of Mathematics. He was twice chosen Vice-Chancellor of the University; namely, in 1792, and afterwards in 1809. During his first vice-chancellorship, he presided at the extraordinary trial of Mr. Frend, who was expelled for what was considered as a libel on the Liturgy.

Having given this brief view of the events of Dr. Milner's life, we proceed to consider more particularly his character.

The late Dean of Carlisle was unquestionably one of the first men of his day, in respect of his intellectual powers and endowments. He possessed what might be termed a gigantic understanding: he had a comprehension and vigour of mind, which could embrace the most extensive and difficult subjects; and his clearness of conception was such, as enabled him to contemplate a long series of argument with distinctness. His knowledge was not confined to one or two branches of science, but spread itself over almost the whole field of human inquiry. He was gifted with a very extraordinary memory, which enabled him to retain the large stores he had amassed; and it was remarked by a friend, who had enjoyed opportunities of seeing him in all circumstances, that Dr. Milner was, perhaps, less than any one he had ever known, a man of times and seasons; for that he was always able to bring his powers in-

to full action. As a mathematician he ranked among the most eminent in Europe. In experimental philosophy, chemistry, and the various useful arts, he had pushed his researches to an extent which would have raised other men to distinction, but which, in him, seemed only the accompaniments and attendants of still higher gifts.

With these powers he united a felicitous talent of conversation, which is seldom met with in persons addicted to the severer studies: the flow of his familiar talk, his cheerfulness of disposition, and his easy communicativeness; were as attractive as his other faculties were commanding. There was a sort of dignified simplicity about him, which, without abating the respect, won the affections of those who were in his company. Part of this might arise, perhaps, from his unaffected frankness of manner. There was, in all his statements, a force and plainness, which were quite abhorrent from that indecision of sentiment and those affected involutions of style natural to inferior minds. He expressed what he thought, fully, with a clearness of conception, an authority of intellect, and a vigour of language, which at once instructed and convinced. He seemed to have an almost instinctive dislike to the outsides of questions; and, indeed, would hardly suffer the person with whom he conversed to proceed, if he wandered after secondary and unessential points; or if he hesitated and lingered in making a fair and perspicuous exposition of what he really meant. On the other hand, no one was more ready to grapple with a great question, and to meet a worthy opponent on fair grounds of argument.

It was in part to be ascribed to the peculiar character of his understanding, and partly to his having addicted himself chiefly to the severer sciences, that, in common conversation, he was less ready

than might have been expected, in apprehending the meaning of those with whom he was conversing, when, instead of expressing themselves in distinct propositions, they rather intimated, or hinted at, their opinions. It was, perhaps, this love of certainty and precision, which led him to investigate and ascertain any subject, which might present itself to the view of his mind; and a severe critic might, perhaps, have urged that he was sometimes thus led off from the fixed and unbroken pursuit of greater and more adequate objects of investigation.

Dr. Milner possessed a surprising insight into human nature, and could put himself into the situation and circumstances of others, comprehend the process of their reasonings, and develop their errors of judgment, with a facility almost approaching to intuition.

These remarks on the intellectual character of Dean Milner are intended only as introductory to the consideration of the testimony which he bore to the great truths of the Christian religion. His sentiments on these subjects will be found more fully stated in the continuation of Joseph Milner's *Church History*, in his strictures on the publications of Dr. Marsh against the Bible Society, and perhaps yet more distinctly, if possible, in the life prefixed to the first volume of his brother's posthumous sermons. In these different publications, he has given his clear and decided views of the leading doctrines of the church, and of the Reformation, the history of which he had so carefully studied. The fall and total corruption of man; salvation by grace; the necessity of repentance unto life, and a living faith in the merits and death of the Son of God; the doctrine of justification by faith only, and of the sacred operations of the Holy Spirit in regenerating and sanctifying the soul; and the indispensable obligation to holy obedience in the heart, temper, and life;

—these were the truths which he considered to constitute the essence of the Gospel of Christ, and to lie at the foundation of our Protestant reformed church. The indistinct statement of these doctrines, if not the denial of them, by too many of the clergy; and the still more prevalent neglect of enforcing them, and applying them closely to the consciences of their hearers, he regarded as a dangerous defection from sound doctrine.—In addition to the above essential truths, he held the doctrine of personal election; but at the same time, he was no less firm a believer in the doctrine of universal redemption. He conceived that in this way he gave its due place and weight to every part of the Word of God; and he by no means admitted those positions which the enemies of the doctrine of election affirmed to be the necessary consequences of that tenet\*. It was his opinion that the doctrine of election had been maintained, in common, by all the chief reformers, as well by those who followed Luther on the controversy about the sacrament, as by those who held with Calvin. He sometimes expressed strong indignation at, what he considered, the presumptuous ignorance displayed on these questions by modern writers; and at their unfairness, in charging men with being Calvinists, when they held merely the great truths which had been universally admitted for a century or more after the Reformation. The difficulties confessedly adhering to the questions connected with the Divine purposes, the Dean very fully admitted; and was only surprised, when men, who had obviously never studied the subject,

\* In expounding one day, on that text in Revelations iii. 5., where our Saviour is represented as saying to the Church of Sardis, "I will not blot out his name out of the Book of Life," the Dean remarked, "So you see we must take care, though our names be already entered, lest they be blotted out."

dogmatized upon it, and affected to regard every point as clear and free from mystery. Respecting his opinions on these subjects, he speaks thus strongly in his work on the Bible Society.—

"I confidently affirm it to be impossible to produce a single expression, written or spoken by me, from which a charge of Calvinism may fairly be inferred, by any person who knows what the offensive and objectionable parts of the tenets of Calvin really are; or, in other words, who knows how to distinguish the sound doctrines of that learned divine, from those peculiar dogmas which he pronounced with great positiveness, and which I, with many others, exceedingly disapprove, as violent, rash, and unscriptural."

"I sincerely hold, and ever have held unequivocally, the very important scriptural doctrine of universal redemption.

"Moreover, the Seventeenth Article of our church, in its plain and literal sense, expresses my unfeigned sentiments on the difficult subjects of which it treats. That the doctrine of universal redemption is reconcilable with the Seventeenth Article, I make no question: nevertheless, those who find no difficulties in considering the abstruse subjects of the Divine prescience—the freedom of man and his responsibility—the declarations in Holy Writ concerning the native innocence of our first parents, and the subsequent corruption of human nature—convince me that hitherto they have only reflected on these points in a superficial manner."

But it is not on questions, which respect only the doctrines of Christianity, that the Dean's testimony is important; it is not less so, as to the spiritual and holy effects of these doctrines on the hearts and lives of men. The experience of the power and influence of religion on the heart—producing, through the grace of the Holy Spirit, regeneration and conversion, repeat-

ance for sin, and a new creation to holiness, manifested by love to Christ our Saviour, and the dedication of soul and body to *his* service, who bought us with his own blood—was a topic on which he frequently insisted with great force.

As connected with this subject, the Dean was disposed to view the late controversy on Baptism as one of the utmost moment. He thought, indeed, that the question of the grace accompanying the sacrament had always been one of considerable difficulty; and that to pretend that nothing was more clear than that regeneration, in the view of our church, always attended baptism, was contrary to the real state of the fact, and to the general sentiments of our Reformers. He thought also, that to object to the use of the terms, *new birth* and *regeneration*, in the cases of conversion, whenever that conversion might take place, was to quibble about words, and was contrary to Scripture, and to the practice of our most pious and eminent divines; and, if it meant any thing, must mean to weaken the doctrines of the fall of man, and of the necessity of that inward and spiritual change by which alone he can be re-created after the lost image of God.

As a preacher, the Dean ranked among the most impressive of our day. His simple dignity of manner, his seriousness, his richness of thought, his perspicuity, his solid and weighty observations on human life, his searching argumentation, his close and overwhelming appeals to the conscience, were calculated, under the blessing of God, to produce a powerful effect on those who candidly attended to him. His sentiments and feelings, with respect to the tenor of his ministry, and the opposition which his faithful discharge of it excited, may be gathered from the following extract of a letter to a friend, dated the 3d of August, 1813. "In short," he says, "I find most assuredly, that the longer and the more

explicitly I preach the Gospel, the more numerous are my adversaries, and the more determined and inveterate their hostility. It is *my business* to examine myself thoroughly, and to review the matter, and to see whether the dislike and opposition I meet with arise from a real love of the Gospel, and from wise exertions in the best of causes, or whether SELF has not much to do in imposing upon me. There is, however, one thing evidently taking place; at which it is lawful for me to rejoice, and at which, therefore, I will rejoice; namely, that I hear more and more, every year, of the blessed effects of some of my labours. These smiles of the HEAD of the church, are, to my mind, the most delightful thing by far that I meet with in this world; and I thank God, that the effect which they seem to have on my mind, is to dispose me to be more simple in my addresses, to use less disguise, and to rely less and less on any *human* schemes and artifices for making the Gospel more palatable. Such plans never answer: they do no good at the time, and afterwards the remembrance of them is sure to prove either a burden or a snare, or both, to the conscience. To live the life of the disciple of Christ, in all our varied intercourse with men, and to act the faithful part, I find a much harder task; and I must say that I invariably succeed best by coming out from among them. I do this much more than I have done, though I never gave very greatly into the practice."

Again: "I have preached this day, and for nearly an hour. The subject was Demas forsaking Paul, through love of the world. I had intended to have been only half an hour, but somehow or other I could not help being so much longer. I was certainly wrong, and I suffer for it." "The Gospel certainly thrives here. Much opposition—much indignation. I feel myself drawn out in spirit to work. O that God would



permit me to honour his cause a little before I die."

On another occasion: "I am admonished every day of my short stay in this world, and it is my earnest desire to be as useful as I can. The preaching of the Word is, I see plainly, as it always was, the great means used by God, in bringing about conversions. I have written a good deal for the pulpit this summer."

It is to be hoped that some of the Dean's sermons may be published.

The manner in which the Dean treated subjects of, theology in conversation, was always serious. The pleasantry and humour which overflowed in his common discourse, never for a moment mingled with his consideration of religion. It was probably his deep sense of the importance of the subject, and the consciousness of his own tendency to hilarity, that induced him rather to abstain from religious questions in mixed companies, and to reserve himself for opportunities of more private intercourse. If, however, he happened to find that the attention of a company where he was present had been drawn towards such subjects, he would sometimes expatiate with great delight on any important question in divinity which might be proposed to him: but it was more usual with him, in such circumstances, not to dilate upon it, but to confine himself to one or two weighty and brief remarks respecting it. When, however, any individual seemed really desirous to obtain information, or to have his doubts on any topic solved, the Dean took great pleasure in conferring with him alone, and in fully explaining to him his views, and the reasons on which they were founded. The writer of these pages had many long conversations with him. One on justification, for several hours, afforded him more instruction on that great doctrine than he ever derived from any other quarter. There were

two texts which the Dean appeared to have thought over deeply. The one was, "That He might be just and the justifier (the just-maker, one who makes another just) of him that believeth in Jesus;" the other, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." He esteemed Jonathan Edwards' Sermons on Justification as the most satisfactory he knew; with, perhaps, the single exception of that of the judicious Hooker on the same subject.

The writer had various other conversations with him on the doctrine of the holy Trinity; on the dangerous notions of the late seceders from the church; on separation from the spirit of the world; and on many kindred topics, in all of which he poured out, not only the riches of a full, but the instructions of a most pious mind, fraught with practical observations on the internal springs of human conduct, and limited by a conscientious regard to the prescriptions of sacred writ.

The Dean's health had been for upwards of forty years in a precarious state. Excessive application to study, in the early period of his residence at the university, with inattention to the first indications of disease, tended to fix, in a constitution naturally robust, and even Herculean, some distressing complaints. His life was thus rendered a perpetual conflict with valedudinarian infirmities. Spasms in the stomach and bowels, severe and almost uninterrupted head-aches, oppression of the breath, broken slumbers, disturbed by the most painful dreams, debilitated his frame, and at times assumed such alarming appearances, as to threaten him every moment with dissolution. A great flow of animal spirits, indeed, sustained him during the presence of a friend, or when any sudden emergencies of duty demanded an unusual effort;

but his sufferings were often very acute; and it would have been surprising if they had not reduced him, as he advanced in life, to a state of comparative incapacity for laborious effort. He writes to a friend, in the year 1787: "My mind is, totally enfeebled. The sudden sight and conversation of a near friend or two, enliven me for some hours; but it is only to sink deeper. In short, I am a cast-away, of no use to any one about me, but rather matter of patience to my intimates." In one letter, he says, "I happen to-night to have one of those excruciating headaches, and therefore must be as concise as possible. My head! my head! How fond should we be of this world, if there were not these plagues!"—When it is considered, therefore, that for the last thirty years of his life he had numerous duties to discharge, and that during this time he could seldom leave his chamber without danger, to use his own words, to his "poor fragments of health," we cannot wonder that he should have accomplished no more than he did, in the way of great public undertakings. His life of his brother, accompanied by some animadversions on the writings of Dr. Haweis; the publication of the third volume of the Church History, and part of the fourth from his brother's manuscript; and of the remainder of the fourth, together with the whole of the fifth volume, entirely from his own resources; and his powerful work on the Bible Society, must have cost him great efforts in his infirm state of health. But, besides this, he struggled hard for a great many years to preach six, eight, ten, and even twelve times in the year at Carlisle, and four or five times at Queen's College. But, for the last few years, he was evidently declining fast in strength. The state of his mind, under the pressure of sickness, may be collected from such expressions as the following, which occur in familiar

letters, written in the greatest haste, and not in the course of any formal discussions on religion. "I endeavour to make it my prayer, that these afflictions may not be removed till they have brought about and finished the work which our gracious and merciful High Priest intended them to do. How this sickness will end, really seems very doubtful. Indeed, my dear friend, I assure you I am greatly inclined to believe that I shall never be good for much any more. I hope, however, I have been with Jesus." "It is impossible for me to forget what — said, that with such a pulse as mine, a man's life was not worth one minute. How loudly all this says, Prepare to meet thy God; and what an awful admonition! What a deal could my heart pour out to you on this subject! These are the lights in which my case is to be viewed: first, as putting an end to life in a moment; second, as having the effect of laying one on the shelf. God's will be done; and may I submit without a murmur, is my constant prayer!"

"I consider myself as being in a very, very doubtful state, to say the least. Prepare, prepare ought to be my motto, no doubt, in great letters. What the Divine mercy has yet in store for me, is not easy to predict. My hope is, that 'sufficient unto the day,' &c. &c.

"For this week past, my voice has been almost gone. I am better of it. To how little good purpose have I used the benefit of a good voice hitherto! There cannot be a bitterer reflection: it haunts me constantly, and overcame me the other day, on your asking me a certain question. But should God, in his mercy, grant me my voice and strength again, should I apply them to better purposes? I cannot honestly say that I believe I should, so sottish and hardened is the hear! Nothing less than God's immediate power, converting the soul, will do. Happy to ~~have~~

God to go to, let other things be as they may!"

"I endeavour to make it my prayer, that as this load is certainly laid upon me for good, it may not be removed till it has done its work. To support this belief, and the prayer connected with it, is no easy task; but as, I thank God, I cannot, I find, be easily driven from this belief, I trust I shall never suffer the buffetings of Satan to drive me from my prayer."

"The rest must be left with a merciful God, who makes all work for good. The few prayers of Pascal, at the close of his little book, are most charming. I have experienced manifest consolation, from the eleventh particularly. Oh, what a staff of mind is implied!" The prayer alluded to is this: "Confer on me the grace, O Lord, to join thy consolations with my sufferings, in order that I may suffer as a Christian," &c. Vol. II. p. 126. Paris. 1812.

The close of a life passed in this spirit, however it might terminate with regard to bodily suffering, must be blessed. A few weeks before his death, the Dean had come up to town on business, when he took up his abode, as usual, in the house of his old and very dear friend, W. Wilberforce, Esq., and he embraced the opportunity of receiving medical advice. His medical friends, however, had no idea of his disease being attended with any immediate danger to life; nor indeed did he himself appear to entertain more than his general and long fixed conviction of the extreme uncertainty, arising from the very broken state of his health, of his continuance in this world. The last conversation which the writer of this article had with his venerable friend, was on the subject of awakening the attention of a mixed audience to the concerns of religion. He will never forget the force with which the Dean spoke. The last observation he made was expressive of his con-

viction of the importance of, what he usually called, the doctrine of grace; and that all religious reasonings, which did not proceed on that doctrine, were essentially erroneous; adding, that the common ways of evading its force got rid of no one real difficulty, but only left greater difficulties in some other step of the argument. This was only a few weeks before his death. On a subsequent occasion, the Dean held a long conversation with a friend, on the importance of personal piety and submission to God.—As his end drew on, his mind and body seemed to sink together, and he became incapable of conversation. He said, however, in his own ponderous way, to a clergyman long known to him, who was about to return into the country—"God bless you: Take care *where* you and I meet *again*—*that* is every thing." And not many days before he was confined to his room, in taking leave of a friend, who was setting out on a long voyage, the Dean, after bidding him farewell, with the rest of the company, called him back and shook hands with him again, saying, "Farewell—God bless you—my heart will be with you, and with all, I trust, who love the Lord Jesus in sincerity. Time is short. Let us hope to meet on DURABLE ground."

A day or two before his death, he made an attempt to engage in prayer with his servant who attended him. He desired also the same servant to read to him a chapter of the New Testament which he pointed out. It was the fourteenth of St. John. When the reading was over, he put his hand to his forehead, and said, "I cannot tell what is the matter with me, but I cannot think: my mind is gone." The writer would here notice, that he remembers the Dean pointing out to him this very chapter, several years before, and dwelling especially on our Lord's expression: "In my Father's house are many mansions: *if it were not so, I would*

*have told you ;*" on which the Dean observed, that it was as though our Lord had said, " Did I ever deceive you ? Have I not told you the real truth ? Have I concealed any difficulties from you ? If there were not many abodes in my Father's house, do you think I would not have told you ?" And the writer cannot but reflect with pleasure, that even in the extreme infirmities of approaching death, the good Dean reposed his faith in the same blessed promises of his Saviour, on which he had so often meditated in former years. The night before his death, his oldest and most affectionate friend, came to his bedside, when he expressed, with great weakness, a word or two, which conveyed the idea that he was looking for a better world. On Saturday morning, April the 1st, about eleven o'clock, he suddenly extended his limbs, and uttering three sighs, breathed out his soul into the hands of his Saviour, having attained the seventieth year of his age.

The circumstances of his death, unexpected as to the actual time of it, and, therefore, unaccompanied with any explicit testimony of his faith, resembled a good deal those of his excellent brother Joseph, who, " having retired to rest, and appearing to sleep tolerably easy, was seized in a moment with hiccup, and breathed with some difficulty, and upon his attendant being alarmed, and drawing near to the bedside, he was found to have indeed breathed his last." In truth, the circumstances of a sincere Christian, in the immediate article of death, are comparatively of small moment. A last testimony to the grace of the blessed Saviour, is, without doubt, exceedingly gratifying to surviving friends; but the real question is, not so much how men die, as how they have lived. It would have been impossible for either of these brothers, without a miracle, to have given that last attestation of their faith, which their previous lives

rendered unnecessary, and which the suddenness of their departure almost entirely precluded. They slept in that Saviour in whom they had believed, whom they had loved, and followed, and whom they had preached to others: and they will be found, doubtless, at his right hand, when he returns to judgment.

Indeed, these two eminent men deserve to be cherished in the fondest recollections of their friends. They were both born in an obscure situation: they rose to distinction by the diligent application of great talents. The one was head-master of a grammar-school and the laborious lecturer in the populous town of Hull. To these occupations, the insatiable desire of doing good prompted him to add a weekly attendance, on the Sunday morning, in a country church at Ferriby, about eight miles from Hull; the pecuniary emoluments of which scarcely paid his horse-hire, but where his sermons and his family devotions on a Saturday evening, rendered him a blessing to many. They were especially instrumental in the instance of a notorious profligate, whose conversion, perhaps as extraordinary as that of Colonel Gardiner, was afterwards published by Mr. Joseph Milner, under the title of the " Conversion of Mr. Howard."—The other brother, as the governor of a college, and the dean of a cathedral, " served his generation, also, according to the will of God." They were both united in the great work, which will perpetuate their names, their Church History. It was begun by the elder brother, to whom, therefore, the honour of the design must be attributed. But it was carried on by the other, with a congeniality of sentiment, and a colossal power of intellect, which may leave it difficult to decide, to which the greater portion of interest may hereafter be attached. In the whole course of their lives, indeed, the brothers appear to have been

inseparably united in heart. Their joint affection is quite beautiful\*. No sooner had Joseph been fixed at Hull, than he sent for his younger brother, then consigned to manual labour by a widowed mother, and laid the foundations of his future knowledge. Isaac, outstripping his elder brother in the race of academical distinction, and fixed in an important station in the university of Cambridge, and at Carlisle, retained the most affectionate regard for his brother, and aided him in the prosecution of his labours. They both formed the same judgment as to the chief doctrines of our church. They both lived in the same faith, and died in the same hope. Joseph, perhaps, more rapidly attained that vigour of personal piety, which was of a more gradual growth in the mind of the Dean, but which in the elder brother seems to have been aroused at once, and to have been successfully cultivated in the active exertions of parochial duties. The Dean, indeed, from the pressure of extremely ill health, and the different line of his pursuits, was less likely to advance in that life of personal religion, which the calls of the ministerial office are so much calculated to quicken and keep in its due activity. Yet, in both, the heart was the same, the inward religion the same; and in both appeared the same prominent, though

\* The Dean's own words on this subject, in the life of his brother, deserve to be transcribed.—“Perhaps no two brothers were ever more closely bound to each other. Isaac, in particular, remembers no earthly thing, without being able in some way to connect it tenderly with his brother Joseph. During all his life, he has constantly aimed at enjoying his company, as much as circumstances permitted. The dissolution of such a connection could not take place, without being severely felt by the survivor. No separation was ever more bitter and afflicting: with a constitution long shattered by disease, he never expects to recover from that wound.”

somewhat varied, features of a distinguished piety.

There were, perhaps, a point or two in the Dean's character, which seem to require some explication. He had a turn for humour and hilarity, which was thought, at times, to border on levity; and there also appeared a general inaction about him, which was supposed to be not quite consistent with the exertions he was occasionally observed to make. Upon the first point, it may suffice to say, his cheerfulness was always innocent and inoffensive, always under the control of principle, and, when religion became the topic of conversation, always subdued to the most sedate seriousness. Indeed, as early as the year 1787, we meet with the following evidence of the vigilance which he exercised over this disposition. “I have often admired our frequent coincidence of odd conceptions of persons and things. This tendency, however, to the comic, I am more and more convinced, it is our duty to check and restrain and suppress, if not entirely stifle. This world is not a place of mirth.”

The second point, of comparative inactivity, may be sufficiently explained, from the actual state of suffering and debility to which he was reduced, and which, though it admitted, in a man originally of uncommon strength of constitution, of occasional vigorous efforts (efforts, however, not made without considerable difficulty, and often at the risk of much subsequent suffering), yet it paralyzed all those powers of persevering application and laborious research, which were necessary for any great productions of the mind. On this subject, also, we meet with the following just hints, in a letter dated October 1806.

“In the midst of my own concerns, which are sufficiently numerous, and often far from being pleasant; I can assure you, I very often think of you, and run over in my mind a variety of scenes that

have passed between us: and, to own the truth, it generally happens that in reviewing many of the old scenes to which I allude, I see reason to be mortified with having neglected to perform many things, which I had projected as things *to be done*, and which I could scarcely have believed would have been left so long undone, had any body pretended to predict the event. All this is, I suppose, what happens to a very great part of mankind, as well as to myself, and perhaps to you. The misfortune is, we are constantly supposing that there is something or other peculiar in our own cases, which has prevented us from putting into execution the good plans we had devised, and so we fabricate excuses from day to day. In my own case, very indifferent health has certainly clipped my wings, or laid a cold hand on many of my schemes. Nor is this an imaginary excuse by any means; but of late years I have learnt, I think, to see further into this matter, and to be convinced that even infirmities, when properly managed, may become a source of industry and exertion. For I believe we fail much more through an erroneous or indolent application of our faculties, than we do through a real want of powers or opportunities."

A third remark may possibly be required, on the air of severity which he has been charged with assuming in his controversy on the Bible Society. This apparent harshness was rather the effect of a powerful intellect exercised on a question he had thoroughly considered, with perhaps some remainder of the unpolished roughness of his early life, which sometimes appeared in his controversial writings, and sometimes also in his merriment, than to any design of being rudely severe. The fact was, he had too great a mind, was too well read in history, and too warmly attached to the Bible Society, not to write in a way which might seem almost as if it were

his object to crush and destroy his antagonist. But of the Dean's tender and most affectionate heart, all who knew him would bear witness. Let the following extracts, from a few of his letters, suffice as an exemplification of it:—  
"I leave you with the more reluctance, because heavy thoughts hang on my mind. I know not when I may be in London again. I say no more. God be with you and your's. I take up my pen again, but my heart misgives me; once more your's."

October 1815.—"What a change in that blessed family! To be surrounded with the comforts of this world pretty plentifully in such scenes, is very desirable, no doubt; but how very plain it is, that to any one that thinks and looks into futurity at all, nothing can much mitigate such melancholy and affecting scenes, but a comfortable reflection that *the one thing needful* has been so duly provided for as to exclude any harassing anxieties. The accounts of our departed friend from all quarters have been very gratifying. May our latter end be like hers! Oh, I could say a deal: my heart is full. But another subject, you must know, hangs very heavy on my mind!—Your own dear sister! what shall I say to you? I have for some time past smothered a good deal of my apprehensions respecting her; and indeed, I have endeavoured, almost with my eyes open, to deceive myself. I know your unbounded affection for her, and her's for you; and I have really dreaded to speak out quite freely."

January 1817.—"Surely my last visit to London was a gloomy one. I really dreaded to see poor ——. My own heart was brimful; and I was sure he would make it run over, whenever we were to meet. He came, and sat with me some hours the evening before I left town. We had (both of us no doubt) the same things in our head; but we both abstained, till a very little

time before we parted, and then floods of tears, on both sides, prevented our saying much.”—“There are two points which I can never forget, while I have any memory at all; but they are points which I know not whether I shall ever be capable of reviewing with a calm and temperate degree of sensibility; I mean his relation of the unbounded warm and affectionate regards which were constantly expressed towards me by his dear partner as long as she lived, and the strong effect which the same regards have produced on his own mind, in reflecting on me as the friend whom the partner he has lost esteemed so much. It is certainly a grateful, but very affecting consideration, for me to observe how greatly his kindness to me is evidently increased from this cause. I hope I shall ever know how to estimate it on *all* accounts.”

“Your letter, put into my hand this afternoon, is like that of an affectionate friend indeed. I bolt my door, to weep for some minutes.”

Never, perhaps; indeed, did there exist a man more richly endowed with the milk of human kindness, or whose affectionate concern for every living creature about him was more remarkable. This was particularly manifested in his warm sympathy and incessant assiduity, on the occasion of the illness of a friend, or even of any inmate of the family, in which he was residing: while, at the same time, his simplicity, both of mind and manner, might seem to render him almost rough and blunt in the treatment of a trivial complaint, or such as he thought perhaps rather imaginary than real. He was always ready to manifest his kindness in the liberality of his pecuniary contributions, on any charitable call either of a public or private nature; and it was the remark of one of the oldest and most intimate of his friends, that he was naturally so generous that his liberality

might be said to be the effect rather of nature than of principle.

On the whole, whatever imperfections were observable in so great a man—and no one could be more ready to acknowledge them than the Dean himself—all who are capable of appreciating real worth, will long remember his prodigious powers of understanding; his simplicity, and his tenderness of affection; his firm belief and profession of the essential truths of the Gospel, at a time when they had fallen too much into neglect; and the large share he had in advancing by his labours, from the pulpit and from the press, the diffusion of true Christianity amongst us. And surely we may add, that so long as the memory of the Reformation shall be cherished in this Protestant country, so long will the names of the two Milners be recollected and beloved, as the historians of its chief supporters, and the defenders of the great doctrines which it developed and established throughout the Protestant world.

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FAMILY SERMONS.—No. CXXXVII.

2 Kings viii. 13. — *And Hazael said, What! is thy servant a dog, that he should do this great thing?*

SUCH was the indignant and incredulous language of one who, the next day, began to practise the very crimes which had been foretold. The circumstances of the history are briefly these:—Benhadad, king of Syria, anxious to learn whether he should recover of a grievous disease with which he was afflicted, sent Hazael to inquire of the Lord from the lips of the prophet Elisha. The man of God, perceiving, by the inspiration of the Almighty, the calamitous events which were about to happen, “settled his countenance stedfastly” upon Hazael, “until he was ashamed; and the man of God wept.” And Hazael said, “Why

weepeth my Lord?" To which the prophet answered, "*Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and wilt put to death their women.*" Well might Hazael, startled at such a catalogue of enormities, exclaim, "What! is thy servant a dog, that he should do this great thing?" His nature revolted at the idea! He could not think that he had the baseness of heart to perpetrate such wickedness.

But what was the issue? It is said, that "*it came to pass on the mofrow, that he took a thick cloth, and dipped it in water, and spread it on his master's face, so that he died; and Hazael reigned in his stead.*" Thus the very next day's sun beheld him commit the awful crimes of assassination and treason: he put to death his royal master, and, usurping his throne, began to practise all the abominations which the prophet had foretold.

Now this awful history was written for our warning; and appears peculiarly impressive under the circumstances of public horror and astonishment which have recently occurred. We have heard of projects of treason and blood not less atrocious than those, the prospect of which caused the man of God to weep. What the end might have been, if God had suffered the devices of the ungodly to take effect, who can tell? How fatally might the country, with all that is dear to us as men, as Christians, as citizens, have been involved in one scene of bloodshed and confusion; in the midst of which, the lawless and the wicked, taking advantage of the terror of the moment, might have established themselves in triumph over the ruins of our constitution, and the altars of our God. And even if order and peace were eventually restored, how many valuable lives in the mean time might have fallen a sacrifice; how many

souls have been suddenly plunged into eternity! Our gibbets and dungeons might have been found too few for the victims of ferocious violence; and like many other countries, in which, in different ages, the conspiracies of desperate and bloody men have taken effect, years might have elapsed before we recovered our former prosperity; while, in the mean time, multitudes might have gone down to an untimely grave, or have survived only to witness the ruin of all that they loved and valued, and to behold the throne of our sovereign, and the temples of our Redeemer, dishonoured and overthrown. "*If the Lord himself had not been on our side, now may Israel say; if the Lord himself had not been on our side, when men rose up against us, they had swallowed us up quick, when they were so wrathfully displeased at us... Our help standeth in the name of the Lord, who hath made heaven and earth.*"

The first emotion of our hearts at the discovery of this great national deliverance, ought doubtless to be humble gratitude to God; whose providence has brought to light the machinations of evil men, and caused them to fall upon the heads of their devisers. There is, however, another duty, of high importance to us as individuals, arising out of these events, which is, to bring the subject home closely to our own bosoms; to reflect who it is that hath made us to differ, even from these miserable men, in our outward circumstances no less than the dispositions of our minds; and thus to derive, from their very crimes and vices, a lesson of humility. For who is there that fully knows the deceitfulness of his own heart? Who is there that shall dare to cherish a proud self-complacency, when contemplating even the worst atrocities of his fellow-creatures? The fall of others ought to be a warning to ourselves; and while it leads us to bless God for the restraints of education and conscience, for the secret remon-



stances of his Spirit in our hearts, and all the other checks which he has mercifully placed between us and the grosser vices and crimes, from which we recoil with horror; it ought also to prostrate us in contrition and humility before the Cross of our Redeemer, there to implore pardon for the past, and grace to strengthen us for the time to come.

The language of Hazeel may profitably lead us to consider,

First, The deceitfulness of sin; and

Secondly, How we may best guard against it.

First, then, we are to consider what the Apostle Paul calls *the deceitfulness of sin*. We shall perceive this more clearly, if we call to mind—1. The plausibleness of its appearance; 2. The gradual nature of its advances.

1. *The plausibleness of its appearance.*—There is no sin so heinous as not to be susceptible of some seductive disguise, which may serve to veil its malignity. The most wicked men scarcely dare to look their vices boldly in the face. Even those fierce and unprincipled outlaws, who live by depredations on the lives and property of others, speak of their crimes in a language which is calculated to conceal the extent of their turpitude even from themselves. How often have riot, sedition, rebellion, treason, and assassination itself, as in some unhappy recent cases, been defended under the pretence of patriotism and the love of liberty! Crimes of the blackest die may thus be palliated by a deceitful heart; till Satan leads the guilty individual to survey them without horror, and at length to commit them without remorse; and with a ferocious pride even to glory in them, as if they were virtues.—This evil, in its full extent and malignity indeed, may not apply to any of us; but, in a lower degree, we are all subject to the same deception. Our spiritual enemy well knows how to trans-

form himself into an angel of light, and to draw us into sin by giving it a false appearance. Let us guard against this stratagem. Let us not gloss over under the names of innocent pleasure, or lawful gain, or some other well-sounding title, any practice which the word of God shews to be unlawful. The very essence of sin is, that it is a violation of the Divine commands. It is true, there are many degrees of moral evil, and the crimes of one man may far exceed those of another. We are not, therefore, to confound the just distinction between a virtuous and a vicious character; yet in the sight of God, no one is free from such a weight of transgression as will, if unpardoned, plunge him into eternal destruction. The specious names we may give to sin will in no degree lessen its guilt: we are to avoid it, not because it has a harsh name, but because it is contrary to the will and the commands of God; and if we should ever venture deliberately, thus to disguise and palliate any offence, however small, the time may come when, judicially abandoned by the Spirit of God, we may proceed, under a similar delusion, to commit others of far deeper dye without alarm.

2. This leads us, secondly, to consider *the gradual nature of the advances* by which sin often steals, as it were, upon the mind.—It is a proverb, verified by the experience of all ages, that no person ever arrived at the full extent of depravity all at once. There must first have been many secret struggles of soul, many rejections of the remonstrances of conscience, and the checks of God's Holy Spirit striving in the heart. Those deeply sinful propensities which we all inherit, instead of being mortified, must have been habitually indulged, till at length they attained their full growth of enormity. Judas had doubtless indulged his covetous wishes, and practised many dishonest arts, in defiance of his convictions, before he committed

the final sin which filled up the measure of his iniquities. Hazael also, had probably, in secret, cherished the suggestions of pride and ambition long before he slew his master and usurped his crown. He had thus been unconsciously trained for the commission of crime; and there only wanted opportunity to call into action those evil affections which he had so long and so sinfully harboured. And, indeed, what crime is there to which pride and ambition may not lead their willing victims?

Our Lord shewed his deep knowledge of our fallen nature in this point, when he so strongly forbade the first risings of all unlawful passion. The advances, from covetousness to theft, from anger to murder, from impurity of heart to impurity of conduct, are so subtle, that he warns us against the former as strongly as though they had all the heinousness of the latter. The connexion between one sin and another is so close, that we are never safe when we willingly indulge in any. There seems, at first sight, no immediate connexion between Sabbath-breaking and theft or murder; yet, how many who have suffered for the latter, have traced the origin of their guilt to the former. In neglecting the duties of the Sabbath, we throw aside that regard for the authority of God, which is the only sure barrier against crime. The heart thus becomes open to every temptation; religious instruction, with the duties of prayer and praise being omitted, idleness and unlawful pleasures succeed; evil connexions are then perhaps formed; and thus, step by step, one sin leads on to another, till a degree of criminality ensues, at which the individual would not at first have believed himself capable of ever arriving. *Is thy servant a dog, that he should do these things?*

And here, we may again refer to recent events, in our own and other countries, for a painful but

forcible illustration of this truth. It is a remarkable fact, that so many of those who of late have been calling down the vengeance of the laws of their country upon their heads, by crimes either perpetrated or intended, of the blackest nature, began by denying the divine inspiration of the Bible. Little, perhaps, did they think when they first listened to some infidel objection, what would be the end of their downward progress; and how rapidly and fatally one advance in sin would follow upon another! But conscience, when once trifled with, soon becomes hardened; so that there is no degree of guilt at which we may not arrive: when given up of God to a reprobate mind, men will work all iniquity with greediness. It is probable, that many in every age who have suffered by the laws of their country, as traitors or assassins, might have traced back their crime to the indulgence of a proud or discontented disposition; of an angry or revengeful spirit; or to some other temper of the mind, which, had it not led to such direful consequences, we might never have suspected to be so deeply evil in its nature.

Secondly. But it is time that we should turn from a consideration of the disease to the remedy. We have seen that sin is deceitful both in the plausibility of the appearances which it assumes, and in the gradual and insinuating advances which it often makes upon the heart, thus taking us unprepared, and leading us, step by step, into the very centre of its unholy dominions. Let us now inquire how we may best guard against this deceitful influence; and so pass through a world of sin and temptation as not to fall into the snares of our spiritual enemy.

1. *We must be watchful against the first appearance of evil.*—It is often too late to recover our footing, when we have once begun to slide down a slippery descent. We must never, therefore, relax our vigilance;

for in this world of sin and temptation we walk as on the very edge of a precipice. If in an unguarded moment we should admit sin into the heart, we should find that we had been nestling an infant viper in our bosom, which will shortly grow to maturity, and inflict a deadly wound upon us. How incumbent, then, is it upon us to watch over ourselves, and over all committed to our care! How often, for example, do parents overlook in a child those dispositions which in after life may lead to the most fatal consequences; and neglect or even encourage his early sins, because perhaps they partake of wit or sprightliness, forgetting that "the end of these things is death," and that evil tempers and childish vices unrestrained are often a prelude to tyranny, injustice, oppression, and other crimes, in future years! And with persons in maturer life, the case is the same. If we would not reap the bitter harvest, we must not sow the seed. If we would learn to hate and avoid the first approach of evil, tenderness of conscience must be preserved; we must adhere to the doctrines and precepts of our holy Redeemer; we must penitently call to mind his agony and bloody sweat, his cross and passion, remembering that he died both to atone for the guilt, and to deliver us from the dominion of sin—not only to redeem us from all iniquity, but to purify us unto himself a peculiar people zealous of good works.

2. But in order to know what sins we are especially to watch against, *we must live in the constant habit of self-examination.*—Unless this duty be performed, it will be impossible for us to know on which side we are most open to the inroads of the tempter. Every age, every condition, has its peculiar dangers; and we should be especially, on our guard against the entrance of those sins which most easily beset us. If we change our station in life, or are called to

mix with new associates, we shall find that we need the grace of God and the influences of his Holy Spirit, to protect us against new temptations. And such is the deceitfulness of sin, that so soon do we fail to examine into the state of our minds, and the tendency of our affections, and the course of our lives, than a snare is spread beneath our feet, into which we shall certainly fall, unless by renewed vigilance, with self-examination and earnest prayer, we learn to foresee the evil and to avoid it.

3. *Distrust of ourselves* is also necessary to prevent our being seduced by the deceitfulness of sin.—*A haughty spirit goeth before a fall.* It is not cherishing self-confidence, like Hazeel, or relying on the strength of our principles, and the goodness of our hearts, that will preserve us. The boast of St. Peter, *Though all men should forsake thee, yet will not I*, was but the forerunner of his defection. If we have not been carried to the same excess of riot with some, it ought to be a motive for thankfulness to God, who alone hath made us to differ; but it must not lead us to self-complacency as though we were our own protectors. How often do we see persons, who appeared to walk most firmly, carried away by new temptations, on a change of temporal circumstances! The man who seemed humble in one station often becomes proud and scornful in another: he who appeared the most upright in prosperity, begins perhaps to yield to new temptations in adversity; and he who appeared forgiving to his enemies, while he had no power to avenge himself, is sometimes seen to manifest violent resentment the moment he finds his adversary within his grasp. Such examples should shew us how little we can trust our own hearts. The Christian, who knows his heart best, trusts it least; and feels that for either the will or the strength to persevere in the ways of holiness, he must con-

stantly resort to the Throne of Grace; and, renouncing himself, place all his trust in God, to keep him from falling, and at length to present him faultless before his presence with exceeding joy.

4. This leads us to consider another most important guard against the deceitfulness of sin; namely,  *fervent and habitual prayer*.—In vain should we exercise vigilance, and live in the habit of self-examination, and feel convinced of our own insufficiency, if we did not learn to look to a higher Source for strength and protection. Convinced by daily experience of our spiritual weakness, our earnest prayer ought to be, *Lead us not into temptation; take not thy Holy Spirit from us*. This prayer, offered up in sincerity of heart, supposes that we habitually endeavour to avoid temptation, and strive not to grieve the Spirit of God; otherwise, our prayer and our conduct would contradict each other, and thus furnish another instance of that deceitfulness of sin, by which men often satisfy themselves with vain and empty prayers, unaccompanied by holy resolutions or zealous efforts.

5. *To cherish a constant sense of the presence and power and the omniscience of God*, is another assistance in guarding against the deceitfulness of sin.—This must be accompanied with habitual reflections on the day of future judgment, and the denunciations of God's displeasure against sin. If the presence of a fellow-creature will often restrain us; if the most wicked men are seen to keep a guard upon themselves before some revered friend, whom they dread to grieve or offend; surely the remembrance of that solemn truth, "Thou God seest me," would powerfully guard us against the first temptation to evil. Let, then, the constant feeling of our minds be, "Shall I do this great wickedness, and sin against God?" Such a feeling duly cherished, and constantly followed up

by prayer for God's Holy Spirit, will prove an invaluable preservative amidst all the snares to which we may be exposed.

6. Lastly, Let us pray, and endeavour, to *improve in every habit and grace of the Christian life*.—The deceitfulness of sin will thus find a constant check in the habitual frame of our minds. Living righteously, soberly, and godly in the world, we shall be always more or less armed against temptation; and though still as weak as ever in ourselves, we shall be strengthened from on high, and be supported by that Divine Grace which is sufficient to make us conquerors over every spiritual enemy, through the Captain of our salvation. A person habitually correct is not usually seen to plunge into gross vice at the first encounter. A child who loves and venerates his parent will not often become irreclaimably undutiful and ungrateful in a moment. An obedient and loyal subject is not likely to be seduced from his allegiance at the first suggestion of evil-minded men. So the true Christian, who is growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ, and who is cultivating every holy habit and affection of soul, is less likely to yield to the insidious attacks of sin. His very humility, the consciousness of his liability to fall, will be the means of his security, because they will lead him to look to the Strong for strength. He that walketh humbly, walketh surely; for "God resisteth the proud, but giveth grace to the humble."

*To the Editor of the Christian Observer.*

IN consequence of reading an article in your Number for February, on the subject of the "Act to prevent profane Cursing and Swearing," I take the liberty of sending you the following intelligence, which will probably be interesting, as it is certainly important. to your

clerical readers. This information I shall state by a 'fact, and by' an extract from 'the' Act in question.

At the time of my receiving holy orders, in the year 1786, I had the honour and happiness of being benefited by the advice and friendship of the late Dr. (afterwards Sir James) Stouhouse, Rector of Great and Little Cheverel, Wilts. On the week of my ordination, after giving me much kind and important advice, on the manner of my performing the service of the church, and on the subjects of my sermons, he proceeded with his friendly exhortation nearly in the manner following:—"You will remember, that next Sunday is the day appointed for reading the Act against profane Cursing and Swearing. *Be sure you do not neglect to do this.* You will probably find the Act in the Common Prayer-book, or the reading-desk; but if not, let a copy be procured as soon as convenient. *I always choose to have the Act read, or at least part of it, in my churches; and I hope you will not omit it, as the observance may be attended with beneficial effects.* It is not necessary, however, that you should read the whole. There is indeed, in the Act, a penalty of five pounds denounced against a clergyman in case of omission or neglect. But you need not fear the penalty, as the clause which enacts it is a mere nullity." The Doctor confirmed his assertion by a recital of the following fact:—"Some time ago, a clergyman was informed against for not reading the Swearing Act, and summoned before the bench of magistrates at the quarter sessions, to answer for his neglect. The omission being proved, the chairman of the sessions thus addressed the convicted clergyman: 'Sir, I see there is no mitigation of the penalty; and I am sorry to say that you must pay the whole amount of the forfeiture, five pounds.' The clergyman took the

sum from his pocket, and, tendering it, addressed the chairman—"Sir, I beg you will have the goodness to give me a receipt for this money." The chief magistrate, and the other members of the court, after conferring with each other, appeared evidently embarrassed. 'Sir,' continued the clergyman, 'I hope you will not be offended, if I say it is not my purpose to pay this forfeiture without a receipt.' 'Then, sir,' replied the presiding magistrate, 'as it is clear there is no provision made in this Act for what purpose the penalty is to be applied, there is no person in this court that has any authority to receive it.' The clergyman, on this decision, put his money in his pocket, and walked out of court."

Let us examine and observe the thirteenth clause of the Act in question, the last but two (which have no reference to the point in hand), and see whether these magistrates acted rightly, or those who now levy the penalty upon conviction of the clergyman's omission or neglect. "And it is further enacted, by the authority aforesaid, that this Act shall be publicly read four several times in the year, in all parish churches and public chapels, by the parson, vicar, or curate of the respective parishes or chapels, immediately after morning or evening prayer, on four several Sundays; (that is to say) the Sunday next after the 25th day of March, 24th of June, 29th of September, and 25th of December, in every year; or in case Divine service shall not be performed in any such church or chapel, on any of the Sundays before-mentioned; then, upon the first Sunday after any of the said quarterly days on which Divine service shall happen to be performed in any such church or chapel, under the pain of forfeiting the sum of five pounds for every such omission or neglect; to be levied by distress and sale of the offender's goods and chattels, by virtue of a warrant under the

hand and seal of any one justice, mayor, bailiff, or other chief magistrate, as aforesaid."

Your clerical readers, sir, will remember that the manner in which the preceding forfeitures are to be disposed of is provided for. The penalty of the offender is to be given to the poor of the parish in which the offence may be committed. The magistrate's penalty of five pounds is to be divided between the informer and the poor of the parish, as before; and the same provision is made for the disposal of the constable's forfeiture of forty shillings. But in respect to the clergyman's penalty of five pounds, there being no provision made for the disposal of it, as in all the other cases of offence or neglect, it certainly appears that no one can be authorised to receive it. I have never heard any

other person, besides the late Sir James Stonhouse, make the foregoing statement, respecting this clause of the Act: I am however, decidedly of opinion, that the assertion of my late valuable and respected friend is legally correct, and that the penalty, as far as the clergy are concerned, is "a *mere nullity*."

I should be sorry if this communication should be a means of preventing a clergyman from reading at least an abstract of the Act, on the appointed days, where there is a prospect of any good being effected by it; but as far as it may be the occasion of delivering a clerical brother from a penalty, which, perhaps, cannot be generally approved, I shall cordially rejoice.

Olney, Bucks.

H. G.

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## MISCELLANEOUS.

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### "COMMON SENSE."

(Concluded from p. 240.)

"IN vindicating for this faculty all its genuine influence, it will be necessary to disclaim a certain artful and superficial method of addressing the populace, which, whilst it puts on the appearance of simple Common Sense, is deceitful and dangerous.\* Of this every innovator in civil as well as theological subjects has known how to avail himself. A bold claim to science, an affectation of indiscriminate candour, an insidious and popular address to the passions of mankind, an insolated and malicious and inflammatory representation of errors incident to every human institution, were the detestable arts of a man\* celebrated only for his villainy, and whose name, as well as cause, has

\* Thomas Paine."

long been consigned to perpetual and merited oblivion.

"To appreciate the importance of Common Sense we must not, however, confine our observations, as we have hitherto done, to its direct and independent influence: we must proceed to examine the place which it holds as superadded to the higher powers of the mind, as moderating the ardour of genius, as guiding the efforts of learning, as extending its laws to eloquence and philosophy, and occupying an important situation in the concerns of religion.

"For in the characters, and they are numerous, where it cannot be considered as the leading talent, Common Sense is conspicuous in the regulation of those efforts which it could not have produced. Genius may shine in all its splendour; the invention may be grand and prolific; the powers of the imagi-

nation unbounded; the mind quick to discern, ardent to pursue, comprehensive to embrace: yet, unless an ordinary judgment be added, every thing will fail. The character, as the vessel without ballast, will want steadiness and direction. It may amuse or astonish; but it will seldom be productive of the highest advantage.

"With the conduct of literary attainments the union is equally obvious. Not to mention the importance of this faculty in the prosecution of learning, its salutary improvement can certainly be expected from no other source. Where the connexion of learning and Common Sense happily subsists, no limits can be assigned to the benefits which the scholar may produce. If it be wanting, his adventitious advantages, like the fortifications of a revolted city, only make him the more formidable opponent of truth. Of the adaptation of learning to the most interesting purposes, a late elegant and accomplished scholar\* was a very honourable example. His various and extensive literature was uniformly directed by an enlightened judgment to objects of real importance to mankind. The best interests of social order and of religion stand indebted to his laborious and successful researches; and we have only to regret, that his country and the world were so prematurely deprived of his superior talents.

"Connected thus intimately with literature in general, criticism and the art of reasoning may be considered as its peculiar province. Of criticism, indeed, a nervous Common Sense, combined with learning and general information, is not an accessory only, but the very foundation. Criticism is surrounded with dangers. Extreme severity, curious and minute analysis, occasional or local or hasty prejudices, may easily betray its

decisions. Against these errors, a sound judgment can alone prove an effectual guard. It prescribes that narrow and delicate boundary, from which if criticism declines, it becomes the engine of a party, and loses all the deference to which it has ever, when candidly exerted, a just and honourable claim. With regard to logic, it may be doubted whether it be any thing more than the transcription and arrangement of the dictates of Common Sense. It is on this ground that it rests. From this the art of reasoning derives its name, its divisions, its improvement, its prevalence, its solidity, its perfection, and even its existence, as a branch of general knowledge. The syllogistic method of reasoning, its principal boast, may be deemed one of the soundest discoveries of Common Sense to which the world was ever witness. And the philosopher\* to whom we are indebted for the invention, amidst his general praise, obtained on this account, not the least or most trifling part of his celebrity.

"To the art of persuasion, the influence of an ordinary judgment is in every respect necessary. The frigid exposition of truth excites not the affections of the mind. Eloquence, to be effectual, must not only be formed on the cold dictates of science, but be enriched also with a deep and practical knowledge of the human heart. The elegant and measured composition of the closet, the subtleties of science, the difficulties of intricate argument, the nice refinements of language, are lost upon a mixed assembly. An oration, like an instrument, may be polished till it has no edge. It is the plain and impressive address to the common sense and common feelings of the mind which enlightens and rouses those who hear. The polished periods of Isocrates are received with little interest. But when Demo-

\* Sir William Jones."

\* Aristotle."

sthenes rises, and, leaving the study of words and the elaborate elegancies of expression, paints, in bold and vivid colours, the more prominent evils of their situation—represents Philip already at their borders, and honestly taxes them with a desperate security—the Athenians are roused, and nothing is breathed but ardour and revenge. He is the disciple and the orator of Common Sense. His representations are so forcible, that they arrest the attention of men; so perspicuous and splendid, that, like the light of the sun, their effect is immediate and irresistible.

“The dependence of moral philosophy on this important faculty is equally remarkable. The absurdities, which were involved in the systems of ancient ethics, owed their rise to a neglect of its dictates. The impracticable tenets of the Stoics, the licentious dogmas of Epicurus, and the perplexing doctrines of the Academics, were differently, but equally, removed from every rational limit. To systems so repugnant to Common Sense, the doctrines of Socrates form a memorable exception. Following the prescriptions of a discerning judgment, he drew off the attention of men from inquiries of impenetrable obscurity to the cultivation of piety and virtue. By the graceful exhibition of truth, enforced with the finest genius, with admirable powers of irony, and the command of a fascinating eloquence, the Sophists of his age were repressed, and such disciples were formed as have seldom been equalled, and never surpassed, in the republic of letters.

“With the science of natural philosophy the union is not less intimate. Till a grand and noble effort of Common Sense placed its prosecution on the true basis, centuries passed away without any considerable discoveries, or the improvement of what was already

known. The ancient system of dialectics, useful and important when acting in its proper sphere, being applied to subjects to which it had no analogy, and being imposed on the world by the authority of a great name and the veneration of long and uninterrupted possession, the progress of physics was slow and fallacious. The most obstinate phenomena were disposed of by propositions of no distinct meaning; and the advances of the student, as of the traveller in a mistaken road, in proportion as they were diligent, only removed him further from accuracy and truth. The appeal, therefore, of the illustrious Bacon from barren argument to experiment and nature, was a sound and eminently important dictate of Common Sense. Perceiving that logic, when applied to philosophy, was considered as determining with equal precision as in cases of moral evidence, he boldly demanded a new and accurate standard: he declared that, not arguments, but facts—not what agreed with principles, but principles themselves—not the demonstration of syllogism, but of experiment and induction—were the points to be insisted on. Rising in this manner with all the dignity of truth, and improving upon the intimations of his eminent predecessor of the same name, the charm which had for ages enchained the world was dissolved, physics were established on their natural foundation, the way was opened for the important adaptation of mathematical science to philosophy founded on experiment, and a very distinguished period was formed in the improvement of the human mind.

“To assign a more important office to the common judgment of mankind than we have hitherto allotted it, would be impossible, if its influence did not extend in a necessary, though subordinate, manner to the concerns of religion. In possession of an unerring institute of our faith, it is the province



of Common Sense, united with mature and solid learning, to examine its evidences, to discover by a diligent and honest investigation its genuine doctrines, and to provide for their establishment and defence. To the neglect of this simple expedient the principal corruptions of Christianity may be ascribed. Interdicting the perusal of its records, the Church of Rome gradually introduced an accumulation of doctrines and ceremonies, which can never be reflected on without the utmost astonishment. The repugnancy of her constitution to the most obvious precepts of Common Sense when enlightened by the Scriptures, was resorted to at the period of the Reformation as an argument of irresistible efficacy. We learn from the historians of that period, that the dispersion of translated copies of the New Testament was among the principal causes of the prodigious success of the reformed doctrines. The case was obvious. Nothing leading to the monstrous and absurd doctrines of transubstantiation, of purgatory, of the adoration of relics, of indulgences, and the intercession of saints, could be discovered in the Sacred Code. In proportion, therefore, as it was allowed to address itself to the common understandings of men, those tenets which were conformed to it would of necessity gain adherents.

"A similar recurrence to the standard of our belief would have an eminent influence in counteracting the unworthy admixtures which still disgrace the Protestant churches. The bold claim to a more unbiassed exercise of the judgment, which is with little modesty advanced by certain heretics, is groundless and dishonourable. Those propositions may be superior to Common Sense, which are by no means repugnant to it. And the simple, obvious, and logical interpretation of the records

of our religion is what we have a right to demand, though that interpretation should involve truths incredible to the pride of an inaccurate or hasty reasoner. Nor indeed will the honest inquirer be long in discovering that the systems of those divines can be of little value, for the establishment of which the laws of criticism are to be outraged, writings intended for popular instruction are no longer to be understood in their grammatical sense, and before the magic wand of an insidious disputant every venerable doctrine is to be weakened or discarded.

"After this review of the operations of Common Sense, its rank, no less than its importance, may be fairly appreciated. Having traced its influence in the arrangement of ordinary duties, we perceived that the most numerous and weighty events were under its direction. This conclusion was confirmed by adverting to the public, as well as domestic, evils attendant on its absence. Its variations under circumstances of culture or neglect, under those which spring from the moral character and those that may be traced to the differences of national complexion and original endowment, were then considered. This left us at liberty to touch on its connexion with the higher faculties; as curbing the imagination, directing literary excellence in general, and some branches of it in particular, as standing united with ethics and natural philosophy, and even claiming a secondary place in the concerns of our most holy faith.

"Of its eminent utility there can, therefore, be no doubt. It lies at the foundation of all that is important and honourable in life. Its dictates are to human knowledge what the axioms of geometry are with respect to mathematics. They are first principles, to which all posterior advances must be referred. Where Common Sense may be considered as the leading fa-

culty, it forms characters of worth and reputation, it conducts us securely in the usual tracts of science, and is in general a sufficient moderator of the transactions of the world. Even where its situation is subordinate, its presence can in no way be dispensed with. Whilst it yields to the imagination in splendour, it rivals it in solid importance. If it be not the torrent surmounting every obstacle, and rolling with a majestic and impetuous course; it is the calm and silent stream, which proceeds with equal and delightful advances, and carries refreshment and life wherever it flows."

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*To the Editor of the Christian Observer.*

IN reply to the question of DUBITANS (*Christian Observer*, March, p. 166), I beg leave to offer the following remarks.

Government is the ordinance of God; and its laws, unless necessarily repugnant to the law of reason or of God, must be obeyed. Penal laws, which are made for the benefit of individuals and whose enforcement is optional by them, are therefore the only subjects of our present consideration.

It is a characteristic of Christianity to accomplish her objects by using the whole man. For every principle of action, for every passion, for every affection, she has provided an appropriate sphere of operation; and she graciously connects their highest exercise with the production of the greatest happiness to the agent. The various motives to action she indeed purifies—but she does not limit the objects of duty which arise from a man's relation to his family, his community, and his God. His duty to his family and his community, is part of his higher duty towards his God. Acting, therefore, as Christians, we are not to forget that we belong to the body politic, whose healthful state depends upon

the soundness of its members. Dubitans seems to allude to the case of forgery: now forgery is a sin, which, unchecked in its progress by the strong arm of the law, would annihilate commerce by introducing insecurity and universal distrust into commercial dealings. The particular consequences of a single act of forgery may not be of very great moment to the parties whose interests are immediately affected by it; and some Christians, under such circumstances, would probably not prosecute. Impunity would encourage the offender to a repetition of the crime, in cases of greater magnitude, as well as embolden others, who would too surely miscalculate the chance of success—for such is the nature of man, when under strong temptation. Now if the most favourable case of forgery may be attended with general consequences so pernicious—and it is to general consequences we must attend, in legislating and bringing the law into action—what would be the state of society were the crime prevalent, or the temptation to commit it not met by an adequate punishment? The mitigatory circumstances, attending a case of forgery, ought to be very strong to warrant even a Christian in not bringing an offender to justice, notwithstanding the severity of the law—for forgery is a very deliberate act. I am, therefore, so far from thinking it unchristian to prosecute, to conviction, offenders of this description, that a contrary conduct would be unjust to society.

W. D. L...ENSIS:

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*To the Editor of the Christian Observer.*

As many persons not wholly indifferent to moral considerations, it is to be feared, inadvertently lend their support to Sunday newspapers, you would confer a public benefit by admitting the enclosed memorial into your papers. It

shews, in a clear and convincing point of view, the magnitude of an evil against which you have long and loudly protested, and the necessity for its being redressed by legislative authority.

PHILO-SABBATIOUS.

“ It can hardly fail to strike the most superficial observer, that the present condition of the country presents an afflicting aspect; the principles of infidelity and irreligion on the one hand, and of disloyalty and sedition on the other, having been very generally and successfully diffused throughout the nation. In endeavouring to ascertain the origin of such a state of things, the general profanation of the Sabbath, which is now so prevalent, and which has recently been adverted to in his majesty's proclamation, may assuredly be ranked among the principal causes of the evils we deplore, while it is to be apprehended that nothing has had so obvious and powerful an effect in extending the violation of the Sabbath, as the whole system of Sunday newspapers; it appearing that of the papers at present published in London on the Sunday, there are circulated, on the lowest estimate, 45,000 copies, and that, upon the most moderate computation, between two and three hundred thousand readers of these papers are to be found in the metropolis alone, while the great number of pressmen, distributors, master-venders, hawkers, and subordinate agents of both sexes, and of all ages, who are necessarily employed on the Sabbath, all tend to the most flagrant breach of the day of rest.”

“ It must be obvious that the traffic in question and its necessary consequences are eminently calculated to interfere with the religious instruction which is furnished by the state, and is now intended to be more amply provided for by the erection of new churches; many persons both as venders and readers

of these papers being induced to absent themselves altogether from public worship; while the irreligious and secular spirit, which is excited or fomented by the perusal of these papers, on the day of sacred rest, tends to weaken the effect, and prevent the advantages of religious instruction, even in those cases where it is received.

“ By means of the Sunday newspapers, the public-houses, and other places of public resort, in and about the metropolis, are enabled to present an inducement, which leads to the most extensive violation of the Sabbath; while passengers are invited by the blowing of horns, and by large posting-bills (often of the worst character and tendency), to become purchasers of these papers—evils which, although inseparably connected with their sale, have considerably tended to increase the original mischief arising from this source.

“ It is, further, matter of public notoriety, that many of the papers which are published on the Sunday, openly promulgate such doctrines as are inimical to the existence of all lawful authority, tend to excite resistance to such authority in every shape, and propagate without reserve the principles of disloyalty and sedition; and it is apprehended, that until this particular violation of the Sabbath had become so general in this professedly Christian metropolis, the doctrines of infidelity and insubordination had not become so prevalent, nor had the press, before that period lent itself so extensively to the diffusion of sentiments calculated at once to impair the veneration which is due to the Almighty, and to weaken the allegiance which belongs to the sovereign.

“ It is presumed that, to every well constituted mind, any attempt to prove the obligation and importance of the Sabbath, whether in a religious or political point of view, must be altogether superfluous.

such persons will scarcely require to be reminded, that a proper observance of the Divine command affords the best security for the preservation of Christian morals, and of public and private happiness, while the violation of it has been the source of severe calamity both to nations and individuals.

“The principal object of every wise and paternal government being the conservation of the moral character of its people, as involving both their individual interests, and the general security, it is apprehended that no addition to the revenue — of whatever extent — can ever counterbalance the serious injury which accrues to the nation from thus preventing the advantages of its religious institutions, and exciting a spirit of impiety, insubordination, and discontent, alike injurious to the interests of piety, and hostile to established order; and it may be further observed, under this head, that if there were fewer temptations to profane the Sabbath, a very considerable saving would probably accrue to the public from the diminution in the number of criminal prosecutions, and a reduction in the serious expense at present attending the administration of justice, and the transportation and imprisonment of offenders.

“It is hoped, that if such arguments ought to have any weight with the public authorities, in reference to the evil in question, no serious objection to remedy such evil will present itself to the minds of any well disposed and temperate advocates, for the liberty of the press or the freedom of opinion.—Without referring to any such controverted points of policy as are foreign to the present object, it will be generally admitted, on all hands, that at least one day in the seven ought to be kept sacred from the secular labours, and the tumultuous passions, of the week—that as well the commands of God, as the interests of indivi-

duals and the well-being of society, require attention to the Christian Sabbath; and that the common security and happiness of persons in every rank of life render it alike their duty and interest to observe that sacred day, and, as far as in them lies, to prevent its violation.

“In reference to the pernicious doctrines, which are now publicly inculcated by these journals, and to the unhallowed spirit which they encourage, it seems too much to hope that an evil, of such magnitude and extent, can be abated by any remedies which shall stop short of their entire suppression. Until their publication and dispersion shall be rendered illegal by the law of the land, it can hardly be doubted that the same—or nearly the same—portion of mischief will continue to be effected; and while it is thus to be feared, that no remedy arising from the ordinary operation of the existing law can adequately meet the evil in question, it is no less to be feared that, while it is permitted to exist, all the praiseworthy efforts of societies or individuals, for our common good, will equally fall short of so desirable an end. Great and laudable as have been the exertions of the venerable Society for promoting Christian Knowledge, in establishing depositories for religious tracts, there is too much reason to apprehend, that so long as the great mass of the population is thus periodically invited to profane the Sabbath, by receiving the more palatable doctrines which are circulated in the cheap form of a Sunday newspaper, the poison of infidelity and impiety will be found too strong for its antidote.

“A consideration of the above circumstances appears to render it desirable that all persons who value the appointment of the Sabbath, and who love their country, should, at the present moment, endeavour, in their several places and stations, by all prudent and

314 *Review of Pamphlets on the Predestinarian Controversy*, [MAY, practicable means, to remove the reproach, which at present rests upon this professedly Christian land, in the existence of the system of Sunday newspapers.]

## REVIEW OF NEW PUBLICATIONS.

TODD *on the Declarations of our Reformers, respecting Original Sin, Free Will, Grace, &c.*

LAURENCE'S *Authentic Documents respecting the Predestinarian Controversy, &c.*

(Concluded from p. 266.)

IN returning to our narrative, a most material part of the history still remains to be told. Bradford's tract, already described, containing his defence of Predestination, it appears, was composed expressly for allaying the differences in the King's Bench prison. It was sent to Ridley, who at this time was in confinement with Cranmer and Latimer at Oxford, to obtain their approbation and signature; "*which being obtained,*" says Strype in his relation of this business, "*the rest of the eminent divines, in and about London, were ready to sign it also.*" Now Dr. Laurence properly remarks here, that a most egregious error was made by the late Sir Richard Hill, in supposing, from Strype's expression above quoted, that the signatures of Cranmer, Latimer, and Ridley, *had actually been obtained*, a sense which the words were by no means intended to convey. And the fact now turns out to be, from a letter which Dr. Laurence has very ingeniously associated with this occurrence—a letter from Ridley to Bradford, found in the collection of "Martyrs' Letters"—that Ridley *declined* putting his signature to it; returning it immediately, as indeed he was obliged to do, by the messenger; and expressing his "first impressions," as Dr. Laurence argues, to be unfavourable to the tract in question. Bradford's letter

of application, and Ridley's reply, we shall give for the information of our readers, with some part of Dr. Laurence's observations upon them.

"The letter which contained this application was thus addressed; 'To my dear fathers, Dr. Cranmer, Dr. Ridley, Dr. Latimer, prisoners in Oxford, for the testimony of the Lord Jesus, and his holy Gospel.' It was written by Bradford, but, also signed by Ferrar, Taylor, and Philpot. The application was expressed in the following terms: 'Herewithal I send unto you a little treatise, which I have made, that you might peruse the same; and not only you, but also ye my other most dear and reverend fathers in the Lord for ever, to give your approbation as ye may think good. All the prisoners hereabout in manner have seen it and read it; and as therein they agree with me, nay rather with the truth, so they are ready and will be to signify it, as they shall see you give them example. The matter may be thought not so necessary, as I seem to make it.' But yet if ye knew the great evil, that is like hereafter to come to the posterity by these men, as partly this bringer [Augustin Bernhere] can signify unto you; surely then could ye not but be most willing to put hereto your helping hands. The which thing that I might the more occasion you to perceive, I have sent you here a writing of Harry Hart's own hand; whereby ye may see how Christ's glory and grace is like to lose much light, if your sheep quondam be not something holpen by them that love God, and are able to prove, that all good is to be attributed only and wholly to God's grace and mercy in Christ, without other respects of worthiness than Christ's merits. The effects of salvation they so mingle and confound with the cause, that if it be not seen to, more hurt will come by them, than ever came by the Papists; inasmuch as their life commendeth them to the world more than the Papists. God is my wit

ness, that I write not this, but because I would God's glory, and the good of his people. In free-will they are plain Papists, yea Pelagians. And ye know that modicum fermenti totam massam corrumpit. They utterly condemn all learning. But hereof shall this bringer shew you more. As to the chief captains therefore of Christ's church here, I complain of it unto you; as truly I must do of you unto God in the last day, if ye will not, as ye can, help something, ut veritas doctrinæ maneat apud posteros, in this behalf; as ye have done, in behalf of matters expunged by the Papists. My brethren here with me have thought it their duty to signify this need to be no less, than I make it, to prevent the plantations which may take root by these men." pp. xxi.—xxiii.

On this letter, Dr. Laurence observes :

"In this application of Bradford to Cranmer, Ridley, and Latimer, let it be observed, that he does not solicit their unqualified approbation of his treatise, but only such a one as they might think good to bestow upon it. Nor does he say, that the other prisoners had in any way presumed publicly to testify their concurrence with him in opinion, but only that they were ready and willing to signify it, as they might see Cranmer, Ridley, and Latimer give them example. Whence could all this caution and hesitation proceed, but from a persuasion in the mind of Bradford and his fellow-prisoners, that those whom he was addressing, might not approve his doctrine in the extent to which he had carried it, or might even disapprove it altogether." pp. xxiii. xxiv.

• After much particularity in ascertaining the exact date of Ridley's answer to this application, Dr. Laurence thus introduces their letter which contains that answer:

"I have been more particular upon this point, not only because the document to be produced has, as far as I know, been hitherto overlooked\*, but

\* Dr. Laurence is mistaken in this particular, as he may perceive by turning to our volume for 1806, p. 526, where the part taken by Ridley on this occasion, is stated, and this very correspondence quoted.

because it may be deemed important to learn what were the first impressions upon the mind of Ridley, when he received the application of Bradford; for it appears that he answered it immediately. That answer then I now transcribe. After the extracts already given, in which he blesses God for Berniere's safe arrival, Ridley thus proceeds:—"I have seen what he brought from you, and shortly surveyed the whole, but in such celerity, that others also might see the same before Austin's return: so that I noted nothing but a confused sum of the matter, and as yet what the rest have done I can tell nothing at all; and it was, at the writing hereof, in their hands.

"To your request, and Austin's earnest demand of the same, I have answered him in a brief letter, and yet he hath replied again; but he must go without any further answer of me for this time.

"I have told Austin, that I for my part, as I can and may for my tardity and dullness, will think of the matter. We are so now ordered and strictly watched, that scantily our servants dare do any thing for us; so much talk and so many tales (as is said) is told of us abroad. One of us cannot easily nor shortly be of knowledge of the other's mind, and you know I am the youngest many ways. Austin's persuasions may do more with me, in that I may do conveniently in this matter, armed with your earnest and zealous letters, than any rhetoric either of Tully or Demosthenes, I assure you thereof." pp. xxx.—xxxii.

On which follows Dr. Laurence's remarks:

"Had Ridley possessed the zeal and sentiments of Bradford, is it possible that he could have contented himself with writing this mere letter of manifest apology? Bradford had pressed upon him, Cranmer, and Latimer, an immediate declaration of their opinions upon the disputed point, whatsoever they might be, as highly important and necessary. What is his answer? He only promises 'on his part, as he can and may for his tardity and dullness, to think of the matter.' He then points out the extreme difficulty of his communication with Cranmer and Latimer, all of them being separately confined and strictly watched; suggesting likewise at the same time, that he was 'the

youngest many ways.' In some degree, however, to pacify Bradford, he assures him that the earnest solicitations, which he had received, would prevail with him more than all the eloquence of Tully or Demosthenes—to do what? Why simply to do that, which he might do 'conveniently in the matter.' Could a man of Ridley's temper and habits hint a disapproval of Bradford's proceeding, and his own indisposition to go the same lengths, in terms more intelligible?" p. xxxii.

After adverting to another point in Ridley's reply to Bradford, Dr. Laurence further proceeds.—

"The reply of Bradford to the answer of Ridley remains not on record. But another letter of Ridley, still preserved, distinctly proves not only that Bradford's request had been refused, or neglected, but that he had also expressed his dissatisfaction at that refusal or neglect. In this second letter Ridley thus again adverts to the subject: 'And where you say, that, if your request had been heard, things (you think) had been in better case than they be; know you, that concerning the matter you mean I have in Latin drawn out the places of the Scriptures, and upon the same have noted what I can for the time. Sir, in these matters I am so fearful, that I dare not speak farther, yea almost none otherwise, than the text doth (as it were) lead me by the hand. And where you exhort us to help, &c. O Lord, what is else in this world, that we now should list to do? I bless my Lord God I never (as me thinketh) had more or better leisure to be occupied in such things as I can do, to set forth (when they may come to light) God's glory.'

"Bradford had complained and remonstrated; insisting that much mischief had been produced by a non-compliance with his request. But what effect have his complaints and remonstrances upon the mind of Ridley? Mildly, but unmoved, Ridley replied, that he had made some brief remarks upon the texts of Scripture, relating to the subject, which had been suggested to him; but not one word is to be found of a concurrence in opinion with Bradford. Nay, to check the overweening confidence of his correspondent, and to exhibit his own good sense and moderation, he breaks out into the following grave and emphatical style of dignified

rebuke: 'Sir, in these matters I am so fearful, that I dare not speak farther, yea almost none otherwise, than the very text doth (as it were) lead me by the hand.' Not that he wanted leisure to give the assistance which was solicited; but that he was disposed to employ that leisure in doing those things which, according to his own judgment, would best tend 'to set forth God's glory.'

"What might have been the tendency of those short notes upon the texts of Scripture alluded to, which he speaks of having made, it would at this distance of time be fruitless to inquire. In the margin, however, of the 'Martyrs' Letters,' opposite to the clause commencing, 'Sir, in these matters, &c.' Coverdale inserts the following remark; 'He meaneth here the matter of God's Election, whereof he afterward wrote a godly and comfortable treatise, remaining yet in the hands of some, and hereafter shall come to light, if God so will.'" pp. xxxiv.—xxxvi.

We have given as full a series of extracts as possible from this piece of Dr. Laurence's, in order to make our readers acquainted with the whole tenor and force of his argument. Nor can we do otherwise than think that the present detail of dates, and placing of letters, will afford hints for some improvement in any future edition of Ridley's Life by Gloster Ridley, which, though excellent in many respects, is certainly confused in the arrangement of its materials, during this interesting and nearly closing period of the martyr's life\*. We have had a fur-

\* The order of the events and correspondence contained in Dr. Laurence's publications seems to be as follows: Bradford writes his treatise on Predestination, in two parts, answering some previous "calumniator" (perhaps Harry Hart, "a forward free-willer"), in October, 1554. This he sends by Augustin Bernhere, with the letter of application to Ridley for his sanction, about the middle of January, 1555, just a day or two after Ridley had written to Bradford, complaining of the absence of the said Augustin. Ridley then writes again within three days of his former letter, acknowledging his joy at seeing Augustin again, and declining, as Dr. Laurence supposes, to sanction

ther and more general object in view; namely, that of shewing something of the real state of parties during those "times of shaking," which attended, or rather

the treatise. Bradford then seems to have written some unknown second letter on the subject, complaining of the refusal, and tracing certain evil consequences to it; to which Ridley seems again to reply, in a letter, still extant, but without date. In this he alludes to passages of Scripture, which he had drawn out and commented upon, in reference to the controverted subject. This letter, however, Gloster Ridley, in his life of his ancestor, considers as the answer to Bradford's first letter of application, and supposes both written late in the year 1554; whilst he rightly places the letter of Ridley before Augustin's arrival in January 1555, and says "in a day or two after, Augustin arrived with a reply from Harry Hart, to a letter of Ridley's on Predestination, and certainly with a pressing request from Bradford to answer it, and a piece of gold." Here we have an allusion to what Dr. Laurence considers Bradford's first letter of application, which, as we have seen, Gloster Ridley places late in 1554; and after this allusion follows, in Gloster Ridley, the answer from Ridley which in Dr. Laurence is preceded by that very letter of application itself; and certainly by placing no letter at all of Bradford's before Ridley's reply, Gloster Ridley makes it probable that Dr. Laurence is right in placing the letter of application there. In February 1555, the narrative of proceedings in the King's Bench, by Trewe, closes all the transactions.

But one or two difficulties strike us in Dr. Laurence's arrangement. 1. Would Bradford have kept a treatise, dated October 22, 1554, till January 16, 1555, before he sent it for Ridley's sanction? 2. How should Ridley's answer allude to Harry Hart, and even to a reply sent by him to Hart, and again replied to by Hart, all within three days, if Ridley had only been made acquainted with the doings of these "free-willers" by Bradford's application? The former difficulty in the way of Dr. Laurence's arrangement is not noticed by him. The latter is noticed, but not explained. We think the subject still wants clearness.

preceded the final settlement of our reformed church. Into this, the narrative of Trewe gives us some insight. And Dr. Laurence, in his introduction, further quotes, in proof of the "numbers as well as talents" of the anti-predestinarian party, the confession of John Clement, in 1556, after these events in the prison, that "there is a wonderful sort of the Pelagians sect swarming every where, teaching that all men, having faith or not, have power, free-will, choice, &c." And again, "divers that be professors of God's word, moved with zeal rather than knowledge of the Scriptures, in words and writings, impugn the most pure, heavenly, sweet, comfortable, and true doctrine of God's firm predestination and free election of us in Christ." Another letter from a reclaimed "free-willer," also preserved in Strype, imputes their present sufferings to their not being "sound in the predestination of God, but being rather enemies to it, God forgive us." Neal indeed, in his History of the Puritans, intimates that the "Pelagian" doctrine was expounded by very few of the English Reformers, and "was buried," till almost fifty years after, "in that prison where it began:" an assertion, particularly in respect to its *origin*, which Dr. Laurence denies, but does not wholly disprove; for what proof has he given that it had not its *origin* in the King's Bench? The lamentations of John Clement are in 1556. Trewe's and Harry Hart's publications, confessedly novelties, and of great influence, were in 1555 and 1554. Nor are the *numbers* of the anti-predestinarian party proved; for of course fear would magnify them, and men of zeal, like John Clement, would associate with the few orthodox anti-predestinarians the mixed multitude of Arians and other real heretics, notoriously *swarming* at that time.—Neal, we remember, has another remark, which is noticed by Grey, in his able reply to Neal; a remark



which had also struck ourselves in reading over the signatures to Trewe's narrative, and which is not at all obviated by Dr. Grey\*. "I don't find any of these *free-willers* at the stake. If any of them suffered, they made no mention of their distinguishing opinions, when they came to die." *Did* any of them suffer? We think it would have been to the credit of their cause, had Dr. Laurence mentioned them if they did. But in remarking, more generally, upon these curious facts, our principal question must naturally be, what was really the faith of these *free-willers*; and whom was it they meant to oppose? And here we must remark, that in this point, the publication before us leaves us much at a loss; and more particularly in that very interesting part of the inquiry, how far they really symbolized with our acknowledged Reformers, Cranmer, Latimer, and Ridley. It is true, the tendency, not to say the intention, of Dr. Laurence's work, is to make us believe that they did symbolize. He tells us, that even "the predestinarian party proceeded not to the full extent of the Calvinistical system," and adds, that "the anti-predestinarian party contemplated the whole of that system with unqualified abhorrence:" and not only are Trewe and his associates made to give a sufficiently satisfactory proof of this abhorrence, but the *withheld consent* of Ridley to Bradford's application, and the *silence* of Cranmer and Latimer are made to intimate, that *they* likewise shared in Trewe's "unqualified abhorrence of the predestinarian system."

Now though we are as fully convinced, as Dr. Laurence can be,

\* It is singular that Dr. Grey, in quoting from Neal the character of these *free-willers*, "running up their notions as high as . . . Pelagius himself, despising learning, &c.," should not have known that Neal quoted from Strype. He simply says, Neal "quotes no authority, nor produces any evidence."

that the views of our first reformers were peculiarly moderate on the unfathomable subject of the Divine decrees, yet we entertain very strong doubts as to any substantial agreement between the mind of Ridley and the statements of Trewe; nor do we think that the statements of Trewe can be considered as at unity with the general sense of predestination *then* esteemed orthodox. The case, though laboured with the utmost diligence and acuteness by Dr. Laurence, leaves us inclined to the opinion, even from his own documents, that neither does he understand Trewe's creed upon predestination, neither does Trewe understand it himself; and that Careless the weaver, celebrated by Dr. Laurence, as proud of being "a punster and a predestinarian," but denominated by Strype "an EMINENT MARTYR," and even by Heylin considered a monument of "God's infinite goodness, in giving him Christian courage to speak at once stoutly and *discreetly*," understands it, perhaps, far better than either. In his conference with the popish emissary Martin, Careless puts Trewe's faith in opposition to his own, thus: "I believe that Almighty God, our most dear loving Father, of his great mercy and infinite goodness (through Jesus Christ), did elect and appoint in him, before the foundation of the earth was laid, a church or congregation, which he doth continually guide and govern by his grace and Holy Spirit, so that not one of them shall ever finally perish." To which Martin answers, "Who will deny this?" and Dr. Laurence admits, on that authority, that both the Church of Rome (which we doubt) and Ridley the Protestant martyr (which we do not doubt) symbolize with Careless on that point. But Careless is next asked what he knows of Trewe's faith on this head. "Is it, that he believes, that all men be predestinate, and that none be damned?" "No forsooth," Careless replies;

thereby acquitting Trewe, as Dr. Laurence properly observes, of the "absurd opinion of *universal predestination*." "How then?" Mattin asks. To which Careless replies, "Truly I think he doth believe as your mastership and the rest of the popish clergy do believe of Predestination, that we be elected in *respect of our good works*, and so long as we do them, and no longer."—Now, with submission to Dr. Laurence, we take this statement of Careless to be a precise description, if not of Trewe's faith, at least of that of the popish "mastership and the rest of the clergy," as tried by the decrees of the Council of Trent, and not by Martin's hasty admission of Careless's own declaration. Dr. Laurence, indeed, makes Careless impute to Trewe, what he does not impute to him, "the making predestination, &c. dependent upon good works, as a *meritorious cause*, according to the principles of the Church of Rome:" but Careless gives the proper delineation of the faith of the Church of Rome, as finally settled at the Tridentine Council; which faith he attributes to Trewe; namely, that it is a predestination generally, *in respect of our good works*; whether as a *meritorious cause*, or not, is quite another question, and beside the present point. The real question between them, according to Careless's view of the matter, was, whether predestination be, *in respect of our good works, ex fide et operibus prævisis*, or not. This was evidently the point at issue in Careless's mind, in making this distinction between Trewe's faith and his own; whether correctly or not, we will not at present inquire. Possibly then, as now, controversy might be unfavourable to the candid construction of an adversary's opinions.

What Trewe's faith of predestination really was, if not already collected from the extracts of his own narrative, given in our last Number, the following passage, we

think, will tend to shew: "We do by the holy Scriptures satisfy every man that doth repent, and unfeignedly believe with a lively faith, that he is in the state of salvation, and one of God's elect children, and shall certainly be saved, if he do not with malice of heart, utterly forsake God, and despise his word and ordinance, and become a persecutor of his children....." But, to shew that such an *if* is no bug-bear, or "man of clouts, with a bow in his hand, in a corn-field," Trewe further remarks on the Antinomian heresy, as quoted before, that "it causeth many such as *were elect* into the number of God's chosen, and have suffered persecution for his Word and Name's sake, to take liberty, and by that means *fall away* from God unto the devil, and sin, and *be damned*." (Narrative pp. 46—51.) This Trewe still calls the *certainty* of our election, and perhaps Dr. Laurence will say he would still *verbally* accord in the general definition of predestination, with even Careless and Ridley; "and not only Careless and Ridley, but even Careless and the Church of Rome." But let any man of reflection consider and pronounce whether there be a *real* accordance between such a statement as the above, and that which Dr. Laurence himself, to our unfeigned surprize, admits to be the true one; namely, that "God *did elect and appoint before the foundation of the earth was laid*, a church or congregation, which he doth continually guide and govern by his grace and Holy Spirit, so that *not one of them shall ever finally perish*." We are not now, be it remembered, considering the truth of these opinions respectively, but merely their consistency.

It is very probable, however, on the other hand, that Trewe did not thoroughly understand his own creed. One perhaps of those many persons who content themselves with saying what is *not*, he might not thoroughly have satisfied himself what *is*, the truth. *Charg-*

ing on some opponents, we know not whom, "enormous" positions, which all rational Predestinarians would equally "abhor" with himself, he allows still in one place, as we have seen, "the certainty of election in Christ's blood in as ample a manner as God's word doth teach and affirm;"—much, we presume, as Queen Elizabeth held of the sacramental elements, "What the word did make it, that I believe and take it." This *certainty* he explains at another time, by the "certainty of being saved if we persevere;" a position we presume as undeniable, as that "the soul is immortal, and we shall be rewarded according to our works." At another time, *Election* is made that "through which we receive inheritance that belongeth to natural born sons;" meaning, we presume, *adoption*. In another place, he restricts election so as almost to deny, in appearance, the universality of Christ's redemption; and to border upon that doctrine which nevertheless he "holds in the most unqualified abhorrence." "Indeed, Christ hath taken away the curse of the Law from all his VERY elect, that continue in his word, or have a mind to do his will, and grow forward in good works, &c.; but such as have tasted of the good word of God, and were partakers of the Holy Ghost, &c., and do fall as Saul, Asa, and Judas, &c., *Christ profiteth them nothing at all.....*" It is singular, that in the positive declaration of his own creed, and that of his associates at full length, in the end of his Narrative, Trewe confines his declaration on this important point, which his whole tract was written to settle, to the single misnomer above of election for adoption; a denial that there is any Divine decree hindering the salvation of those who *persevere* in true repentance and faith to the end; and an acknowledgment that "God's secret will revealed" in his

word, sufficient for man's salvation, was in this realm declared and known in good King Edward VI.'s days: which word of God was then truly preached, and sufficiently taught, and his sacraments duly administered, and of some followed, &c."

We can hardly think that Dr. Laurence means to exhibit these vague and nugatory statements of honest Trewe on the subject of predestination as a real and effective contrast with those of John Bradford; or even to hint that, because Trewe exclaims, and Ridley hesitates, therefore Ridley, and the whole bench of suffering bishops found their fit representative in Trewe, or Harry Hart, or in the whole "sect," were they more or fewer, in the King's Bench, who had newly opened their eyes in unqualified abhorrence on the doctrine of election and predestination.

For, in the first place, Ridley himself, apparently at Bradford's instance, writes a treatise on these very subjects, in answer to Harry Hart, as it seems most probable; but on no ground whatever is it supposed in answer to Bradford, or any sentiments of his, as if "holding them in unqualified abhorrence." This treatise of Ridley's, to the infinite loss of the church, is not handed down to posterity; and we think fully with Dr. Laurence, that it is to the disgrace of the predestinarian party that it was not. If it ever came into their hands, which it seems it did, we have no question in admitting as probable Dr. Laurence's conjecture that it made too little for their cause to preserve its credit or its existence amongst them. Written in haste, it was probably imperfect; and if no better than Bradford's second part, which now for the first time under Dr. Laurence's tuition sees the light, we should certainly allow that the church has not had any loss. But still it was Ridley's: it was written in prison, us and to our children, that we may

\* "Secret things belong unto the Lord

when he says he had "much leisure to be occupied with his pen in such things as he could do to set forth God's glory." It was the last, honest, dying testimony of a martyr, and a man who, above any of his fellows, except perhaps Cranmer, had qualified himself for such a task by a careful and early perusal of the holy Scriptures, by meek and sober meditation, long conducted and humble inquiry after truth, and a slow admission of necessary doctrine, from a wise suspicion of any innovation, and an utter dislike of all that was conducted in a rash, intemperate, or overbearing spirit\*.

\* Nothing was more admirable than the uniform humility of this pious servant and *eminent martyr* of Jesus Christ: confessing, in the letter to Bradford quoted by Dr. Laurence, on this very subject of Predestination, "You know I am youngest many ways;" and to Hooper, a fellow-bishop and martyr, in a most Christian letter of conciliation; "Howsoever in time past, by certain *by-matters* and *circumstances* of religion, your wisdom, and my simplicity, I grant, hath a little jarred: now be assured, in the bowels of Christ I love you in the truth, and for the truth's sake, which abideth in us, and as I am persuaded shall, by the grace of God, abide in us for evermore." Fox, vol. III., to which might be added as in point, the following passage in a letter to Bradford: "Sir, Because these be his [Satan's, in his 'satanical synagogue,' the Romish Church] principal and main posts whereupon standeth all his falsehood, craft, and treachery, therefore, according to the free power that God hath given me, I have bended mine artillery to shoot at the same. I know it to be but little (God knoweth) that I can do, and of my shot I know they pass not; yet will I not, God willing, cease to do the best that I can, to shake these *cankered* and *rotten posts*." One other extract from his letters taken with the last from Gloucester Ridley, will confirm our observation on his *wise fear of innovation*. "The cause why I do dissent from the Romish religion is not any study of vain glory, or of singularity, but of conscience, of my bounden duty toward God and toward Christ's church, and the salvation of my own soul; for the which, by God's  
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What would not have been the value even of the "first impressions," or most hasty effusions of such a man on such a subject? Whatever the hot-headed predestinarians of those or subsequent days may have thought of such a treatise from such a man, we repeat it, it is our own most ardent wish, that if any such be yet in existence in MS. or otherwise, some fortunate research in the Bodleian, or other depository of MSS., may one day bring it forth to light. Not, indeed, that on whosoever side it might be supposed to lean, the opposite "*party*," or "*sect*," would choose to accept it in evidence, or as authority against themselves; but because all moderate and truth-loving men could not fail of being gratified, and edified too, by the sentiments of a spirit congenial to their own; and because it could not fail of throwing irresistible light upon the motives which influenced Ridley in not affixing his immediate sign-manual to Bradford's treatise.

But, in the next place, in default of such direct evidence to determine the probability of Ridley's agreement with Trewe in his view of the subject, rather than with Bradford, it seems to us to be quite sufficient to adopt the key which Dr. Laurence himself has given us to the whole difficulty. It was "the first impression," called for in a moment, and without the possibility of delay, and, what is more, of consulting his colleagues, that Ridley was to express in answer to Bradford's letter of application. Now let any one take into consideration all we know of the temper and character of Ridley, and lay that in juxtaposition with the actual contents of John Bradford's treatise (both parts), and then let him say, whatever had been the grace, [the universal appendage of Ridley's certainty of perseverance.] I will willingly jeopard here to lose life, lands and goods, name and fame, and what else is or can be unto me pleasant in this world."

private sentiments of Ridley, whether it were possible for him to have acted publicly otherwise than he did. Had Bradford's treatise been ever so "weighty and powerful," and his letter really "armed with all the eloquence of Tully and Demosthenes," still, what would Ridley have been likely to have done *without* consultation with his colleagues, Cranmer and Latimer; being, as he says, "the youngest many ways?" And we are sure, that if, after the most *deliberate* consultation with his colleagues, they had categorically set their hands to all the contents of Bradford's *two-fold* piece, they would have done, what no Predestinarian, however staunch and zealous, if with a grain of common prudence in his constitution, would have chosen to have done. Bradford's piece, to say the truth of it as a whole, is both weak in argument and wretched in spirit. Ridley, as a lover of rational truth, and beyond all doubt "holding" a spirit of *controversy* "in unqualified abhorrence," must have instantly seen that the treatise in question was neither calculated to answer the ends of peace nor of truth.

This treatise of Bradford's, it must be observed, as given by Dr. Laurence, consists of two parts. The first is that alone which has ever before seen the light; and we doubt not that this was in wide circulation before the second was appended to it, and that it contained a pretty generally received, "comfortable," and then unexceptionable view of predestination and election. In the printed editions of this first part, one passage in particular is found, of which Dr. Laurence cannot "discover a single trace in the original Bodley MS.;" but which he might have found nearly word for word in the *second* (p. 25), from whence it seems to have been removed later, by some careful editor, into the first, as the only morsel of the other that was really worth preserving. It is as follows.—

"And forasmuch as it pertaineth to us, which be *within*, to see and to speak of those things, which are given unto us of God in Christ; let us labour hereabouts, and leave them, that be *without*, to the Lord who will judge them in his time. The Apostle prayeth for the Ephesians, for none other wisdom and revelation from God, than whereby they might know God, and have their minds illumined to see, what they should hope for by their vocation, and how rich the glory of his inheritance is upon his saints. Further than this I think it is unseemly for us to search, until we have sought out, how rich God's goodness is and will be to us his children. The which we can never do, but the more we go thereabouts and the more we taste his goodness, the more we shall love him, and loath all things that displease him." p. 11.

A passage fitly appended by this editor, whoever he might have been, to the sentence which he makes it succeed in the first part.

"Wrong [God] doth do to no man, nor can do, for then were he not righteous, and so no God. He cannot condemn the just, for then were he untrue, because his word is contrary. He cannot condemn the penitent and believer, for that were against his promise. Let us therefore labour, study, cry, and pray for repentance and faith, and then cannot we be damned, because we are the blessed of the Father, before all worlds, and therefore we believe, therefore we repent." pp. 10, 11.

On reading these passages, we are truly as much disposed as even Mr. Todd or Dr. Laurence could be, on other occasions, to exclaim "Si sic omnia!" Nay more, we are persuaded that the fond editor of this "Short and pithie Defence of the Doctrine of the Holie Election and Predestination of God" was of the same opinion too; and thought this "defence" would make far better for his positions by itself, than with the second part annexed; which, if he had pleased, we presume he might with equal convenience have printed also. Nay, further still, we are strongly persuaded that our good fathers, Ridley, Cranmer, and Latimer, were of the same mind with

the editor; and it is no more a proof to us of their rejecting the doctrine of the *first* part of Bradford's treatise, because they declined the *whole*, as connected with the controversy of the *second*, than it is a proof that this editor was not a Predestinarian, because he selected, and omitted, from this second part of Bradford's treatise, according to his own will.

We cannot avoid considering this part of Bradford's production, from which we must be sparing in extracts, as a very curious piece of ancient controversial divinity; containing, perhaps, one of the first efforts of the old Predestinarians to escape out of the torrent of difficulties which even a Trewe or a Hart might be able to bring to bear against their positions. Of its argument we are disposed to say but little. In truth, it eludes our grasp; and, like some of the counter-explanations of the *anti*-Predestinarians, seems to be something, till, approaching nearer, our simplicity loses sight of it altogether, and it is gone.

Par levibus ventis, volucrique simillima somno.

But not so the hard names and strong invectives which accompany these explanations, and the utter impatience of the author at "the witless, unreasoning, arrogant, and very detestable *hows*\*" of his opponents. These are intelligible enough; and *also* sufficiently remind us of certain modern anti-Predestinarians, who in this respect seem to have changed weapons with their ancient adversaries, and to think that hard names are among the best means for crying down what Bradford and others had before cried up in a similar manner. Ridley, we are persuaded, would see enough in such means to decline their use,

\* Alluding to Trewe's *troublesome* inquiries, "How God's elect people are so elected that they cannot fall away, &c.—*how* mercy and justice could be at one instant in God, &c."

even in a good cause; and we doubt not, Dr. Laurence might recollect with us some compositions of a modern date, in what he would deem the *best* of causes, which, without once glancing at their *matter*, Ridley would at once have scrupled to sanction for their *manner* alone.

One passage indeed of this second part of John Bradford we shall quote, as involving a principle on which we shall all agree; and which may help us to a general observation on a *mode* of controversy so little to the mind of Ridley, and may also throw some light on the possible agreement between Ridley and Bradford in the *matter* at issue. The passage is this:

"All men may see, that every enormity gathered by this man is of a zeal not according to knowledge. I will say no worse, as thou mayest well perceive, if thou wilt mark well, what I have written briefly concerning the doctrine of God's election by the Scriptures to the which (*the Scripture I mean*) I with Christ and his Apostles do appeal, and not anabaptistically to the Spirit without the Scriptures, as he doth." p. 34.

Now, without saying how far Bradford's allegation against *unscriptural* reasoning of his opponents were true or not, we shall take leave to say thus much on the conduct of *this* controversy, perhaps beyond all others; that no appeal can serve the cause, no reasoning enlighten it, nor any spirit and temper properly maintain it, that is not drawn expressly, devoutly, and humbly from the word of God, and that alone. The very moment that controversialists, either for or against the doctrine of Predestination, leave the ground of Scripture, they begin to betray their weakness, and to suffer at once in their argument and their spirit. The *advocate* of the cause has to maintain a position which, after all the distinctions, refinements, and metaphysics with which it has been invested, is one which cannot fail of standing out in all its original features of distress and

embarrassment, to every temperate and reflective mind. What is, in fact, the doctrine of the Predestinarian? Does it not come to this at last: that God has selected some, and left the rest; and that if we are selected, prior to any efforts of our own for the purpose, we shall be saved; if not, we shall not be saved? This is the plain abstract principle to be defended; and it is a wonder beyond all wonders to us, that those who maintain it have recourse to a single argument for it beyond this one, "So it is written." In the attempt to go beyond this, they instantly become sensible, whether they confess it or not, of the difficulties which surround them: and those who have not the bluntness to allege the weakest arguments without trepidation—or are deficient in the talent of adducing the subtlest arguments in defiance of refutation, because unintelligible—are almost inevitably betrayed into the use of those most graceless weapons, dogmatism, railing, or contemptuous separation from their brethren. On the other hand, the argument which denies the said abstract principle maintained by the Predestinarian, is an argument very congenial to the human mind. Hence the opponents of predestinarian tenets are liable to an undue use of weapons of mere worldly structure. They have the world, or rather human nature, on their side; applause, and even something more substantial in their view; and therefore, the very moment they quit the ground of Scripture, they are tempted to rush at once into all the vehemence of invective or contempt on their own part, and to call in the voice of the *world* to side with them in their verdict. Let both parties keep steadily and closely to Scripture, and each individual will feel the difficulties pressing on his own side: this will tend to keep him humble, modest, diffident, and charitable. On scriptural ground, they will frequently

cross and recross each other's track; and, adversaries no more but in name, each will be satisfied with that measure of infallible authority for his decisions, which both may reasonably hope will acquit them of the guilt of error at the final judgment.

Such, we remark, in the third place, was the appeal of Ridley in that striking passage of his letter to Bradford, referred to by Dr. Laurence. "Sir, in these matters I am so fearful,\* that I dare not speak further, yea almost none otherwise than the very text doth, as it were, lead me by the hand." Such also was, in the main, the appeal of Bradford, even in this very tract, though with such deductions as we have already adverted to; and which could not escape the keen eye of his well-tempered correspondent. And it is because we see, after all, at the bottom so much real moderation\* (as Dr. Laurence himself states) in the

\* "If therefore we cannot tie these two together, that God would have all men saved, and yet his will is done, and cannot be withstood, but unto reason there must be some contradiction, yet let faith honour God, that his will is just, and not mutable, &c."... "As for the argument which might be gathered of the contraries, if there be not reprobation, ergo there is no election, a man of God may see it is not firm. For though we may well say, and most justly say, that damnation is for our sins, yet cannot we say that for our virtue we are saved. Even so, because God hath elected some, whom it pleaseth him. As Christ saith few be chosen, it doth not well follow, that therefore he hath reprobated others; but to our reasons, except the Scriptures do teach it, and in that the Scriptures speak little thereof, I mean of reprobation, in that the next cause, that is sin, may well be seen to be the cause of condemnation, &c. &c." (Bradford, 2d part; pp. 26—28.) With much obscurity of style, here is evidently strong meaning, much moderation, with an appeal to Scripture, a candid admission of difficulties, and a total denial of the doctrine of irrelative reprobation.

views of Bradford, and so solemn a reference to Scripture as his ultimate appeal, in which only he seems to feel his strength to lie, that we argue a fundamental agreement between the sentiments and feelings of Bradford and Ridley, "nay, of Bradford, Cranmer, and Latimer too," on the deep question at issue before them. We see no benefit that can possibly arise from compromising the whole truth, either by concealment; or by vague, unsatisfactory explanation, upon any occasion; and though, on the present, we are the farthest possible from wishing to dogmatize, or to overstate facts, yet we cannot but avow our unfeigned belief, on a full review of the documents of the times, that these fathers, with all who in King Edward VI.'s time subscribed *ex animo* the short catechism bearing his name, were believers in the doctrine of irrelative personal election. However vaguely Trewe may argue on certain "enormities" falsely or truly alleged against some Predestinarians, but not, as it appears, against Bradford himself; yet even honest John Trewe, "the marked servant of Jesus Christ," when he comes to be catechised on his own creed, seems to flinch from his *relative* and *mutable* election, and to talk about God's *very* elect, who, as it seems, persevere to the end and are saved. But where do we find in any of the orthodox and authoritative writers of those times, any thing like the interminable string of tragical enormities which John Trewe brings, *crassa Minerva*, against the Predestinarians; as if they admitted, as a body, any one of such "horrible" consequences from the doctrine; or did not "hold them in abhorrence as unqualified even as himself?" We have been at some pains, in our own former volumes, to shew the extreme moderation of some of these contemporary \*fathers, particularly Latimer; and his writings, as ex-

tracted in our volume for 1806, pp. 1—5, or as found more at length in the fathers of the English Church, vol. II. pp. 474—477, and other places, we believe, form a case more thoroughly, in point than any that have been adduced by Dr. Laurence himself. But to what does even Latimer's moderation amount? Why simply to this, that *admitting the doctrine of election*, we are not to be alarmed at it, we are not to think that we can possibly be excluded from its benefits, if we repent and believe; that when we find we know our sin, believe in our Saviour, and amend our life, then we may be sure our names are written in the book; when otherwise, we are to know we "come out of the book;" that is, "out of Christ, which is the book." But he teaches, that least of all are we to make an *evil use* of the doctrine such as Antinomians make: "I perceive God hath chosen some, and some are rejected. Now, if I be in the number of the chosen, I cannot be damned; but if I be accounted among the condemned number, then I cannot be saved: for God's judgments are immutable... Such foolish and wicked reasons some have... and it is needful to beware of such reasons or expositions of Scripture, as it is to beware of the devil himself." Latimer was the least systematic and most popular of all the orthodox of that age; and it gives us unfeigned pleasure to quote such strong expressions of a liberal, and, let it be called, anti-predestinarian, spirit, from one who made his New Testament his constant, as it was in prison his single, companion\*. But after all, what

\* "Last of all Latimer was brought, with an handkerchief, and two or three caps on his head, his spectacles hanging by a string at his breast, and a staff in his hand, and was set in a chair; for so the prolocutor permitted [at the famous Oxford dispute]. The good father alleged age, sickness, disuse, and want of books; saying, that he was almost as



do even these expressions amount to, more than a cautious and practical endeavour to get rid of the *bad consequences* of a doctrine, which it does not appear that he ever intended seriously to deny—to save the humble and the godly from alarm, the ungodly and presumptuous from a profligate security?

Hooper, who was another, and perhaps, next to Latimer, the most moderate orthodox divine of that age; whom we think Dr. Laurence quotes in his Bampton Lectures as “given up” by the Predestinarians as an incorrigible “Arminian” (saving the anachronism); Hooper, in to whose “godly confession and protestation of the Christian faith,” made in 1550, as given in vol. V. of the Fathers of the English Church, the very words Election and Predestination never, as far as we can find, enter, and whose lucid “declaration of it” is well matched by his practical “declaration of the Ten Commandments;”—yet, in a subsequent “brief and clear confession of the Christian faith,” seems distinctly to intimate his belief of a doctrine, on which, at the same time, he saw so little necessity for insisting; when he speaks of good works to be done, “not by them to escape eternal condemnation,” but from “obedience” and “love to God;” “to shew the faith we have of God,” “and to make sure and certain to us our calling, election, and predestination.” He also speaks more “clearly” in his exposition

meet to dispute as to be captain of Calais; but he said he would declare his mind, either by writing or word, and would stand to all they could lay upon his back; complaining at the same time, that he was permitted to have neither pen nor ink, nor yet any book, but only the New Testament there in his hand; which he told them he had read over seven times deliberately, and yet could not find the mass in it, neither the marrow, bones, nor the sinews of it. At which words the commissioners were greatly offended! — *Gloster Ridley's Life of Ridley*, p. 491.

of the 62d Psalm. “Another way it may be taken (ver. 5—8.), that a Christian hath testimony in his spirit by the Spirit of God, that he is so elected, chosen, and ordained of God to eternal salvation; that whatsoever the world, the flesh, or sin shall do, yet standeth he assured of God's election, grace, strength, and fidelity, that *he shall never fall to damnation, but arise again, and be called from his falls, whatsoever they be.* And yet this most sure and comfortable knowledge will not give him license nor liberty to sin, but rather keep him in a fear and love of the strong and mighty God in whose hands he is, and kept from the great fall of eternal damnation, from the which he was delivered from the beginning with God \*.” Can anything much stronger than this be found in the “moderate” predestinarianism of Bradford himself? Is there, to say the least, any proof here, “that Hooper held the positions of the Predestinarians in unqualified abhorrence?”

Cranmer himself, the GREAT REFORMER, was one of those who kept silence upon Bradford's treatise, and was unquestionably a man as enlightened in mind as he was liberal in heart—a lover of charity, and imbued, by intimate converse, with all the moderation of the early German and Lutheran divines. Election and predestination are words of the rarest occurrence in his Homilies, or in any of his systematic writings and public formularies. We do not know, indeed, that he has expressed himself so strongly *against* the abuses of the doctrine as Latimer, we have seen, was wont to do, and, for ought we know, Hooper also; but we do know Cranmer's private sentiments in respect to the doctrine itself; and by favour, once more, of the Fathers of the English Church, vol. III. we find, in a tract quoted by us in our former article, and entitled, “Annotations on the

\* Fathers of the English Church, vol. V. pp. 478, 592.

King's Book," printed from a MS. in the archbishop's own hand-writing, the following passages: "19. *If we so die.*" Annot. "This condition taketh away the right belief of a faithful man; for the faithful man *trusteth surely* in God's goodness that he *will give him grace* so to die, (that is, in the faith), so that it pertaineth as well to our faith, that we should so die, as that we should be saved." "24. *If fault be not in themselves.*" Annot. "This Article speaketh only of the elect, in whom *finally no fault shall be*, but they shall *perpetually continue and endure.*" "28. *Following Christ's steps; or, when we fall, repent our fault.*" Annot. "The elect, of whom is here spoken, *will follow Christ's precepts, and repent and rise again when they fall; and the right faith cannot be without following of Christ's precepts and repentance after falling.* (See the fourth annotation, containing strictures on the expression, "as long as I persevere," &c., in which Cranmer's full views are explained.) Therefore, in my judgment, it were better to say thus; "The elect *shall follow Christ's precepts; or when they fall, yet they shall repent and rise again, and obtain remission, &c.*" Similar to these expressions is one we find in the same volume, p. 542, in Cranmer's "Answer to the false Calumniations of Dr. Smith." "Christ is present with his holy church, (which is his holy elected people); and whensoever *any such* be gathered together in his name, there he is among them, and he shall not suffer the gates of hell to prevail against them. For although he may suffer them by their own frailness *for a time* to err, fall, and to die, (temporally); yet, *finally*, neither Satan, hell, *sin*, nor eternal death, shall prevail against them." This passage we consider an apt illustration of that expression in Careless's creed to which Dr. Martin gives so ready and unwary an assent, and which Dr. Laurence seems to admit as the *general* definition of Pre-

destination, although it certainly seems to include the notion of *individual final* perseverance. (See above, p. 318.)

That Cranmer embraced the view of *individual* election in that of the "church or congregation" we think clear, (though, we apprehend, in opposition to Dr. Laurence,) both from the quotations above, and from a passage in Cranmer's "consutation of unwritten verities," now lying before us in its ancient black-letter garb, "translated and set forth by E. P." "Wheresoever the worde of God is truly preached, without addition of men's doctrines and tradicions; and the sacramentes duly ministred according to Christ's institution; *ther* is the true church, the very spouse of God, Christ being the Head thereof. But *how many, and who* of that *number that heare the word of God, and receive the sacramentes, be God's elect, and church, and true members of Christ, is known to God onely.* For the Lord knoweth who be his, &c.)\* In connexion with Cranmer and the Lutherans, we cannot refrain from adding, that in these "*general* definitions of Predestination," not only do our orthodox English divines of that period seem to symbolize; but even the foreign divines on whom much stress has been laid, and "not Luther only, but Melancthon also," "nay, even Melancthon and Calvin himself," seem here to maintain a general harmony and consent. We have no time to enter on this discussion. But there is a curious letter preserved from Melancthon to Calvin, (the *Zeno* of Christians, as Dr. Laurence tells us Melancthon was wont to call him); in which letter that *most moderate* of all, even of the German divines, is made to tell the Gene-

\* Some passages of this work might have been extracted with advantage in the Fathers of the English Church, where also, in vol. VI. will be found the two treatises of Bradford we have mentioned before, and one of which makes the first part of Dr. Laurence's tract.

van "Zeno," after explanations on his own part, of the decree of election, not unlike those of Latimer above: "These things I do not write in the spirit of dictation to you (Calvin), a man most erudite and most fully instructed in all the exercises of piety\*. And, indeed, I know that these views are quite in accordance with your own, but they are *παχυτέρα*, more popular, and adapted to general use." The whole letter is well worth the perusal of all parties, and not the least, of those that decline the praises of Calvin; who was, (as we have hinted before), one, perhaps, of the most exquisite and eloquent writers, and one of the most acute, profound, practical, and useful commentators on holy Scripture to be found in the whole circle of divinity, ancient or modern. We believe Horsley would not have differed from us in this judgment. Melancthon's opinion will be amply found in this letter; and the letter itself will be found at p. 174 of the collection of letters in vol. IX. *Calvini Opera*, vol. 1667.

How far expressions and sentiments like these can consist with the "unqualified abhorrence" of even moderate Predestinarianism, which Dr. Laurence imputes to what he considers the opposite party, we must leave to himself to explain. Indeed, when the language even of King Edward's Short Catechism, subscribed by all the English divines of that age, is viewed by the light which their own *private opinions* afford us, we might well

\* In our humble judgment it was rather a want of instruction in the *exercises of piety* that made that otherwise eminent reformer so systematically state the "horrible decretum," which was, in point of fact, what was acknowledged by all his brother Reformers; but was softened, and even declined in their public declarations, from a tender and real sense of the delicacy of the question, and its liability to wound "the exercise of piety" in the timid and diffident Christian, and to exalt to madness and folly the presumption of the profane.

be surprized at any subscriber being suspected of the "unqualified abhorrence" here alluded to. "As many," says this catechism, "as are in this faith stedfast, were forechosen, predestinated, and appointed to everlasting life before the world was made," &c. And when the master asks, "Doth then the Spirit alone, and faith (sleep we never so soundly, or stand we never so reckless and slothful), so work all things for us, as without any help of our own to carry us idle up to heaven?" Mark the answer returned by the scholar, "I use, master, *as you have taught me*, to make a difference between the cause and the effect. The first, principal, and most perfect cause of our justifying and salvation is the goodness and love of God, whereby he chose us for his, before he made the world. After that, God *granteth* us to be called by the preaching of the Gospel, when the Spirit is *poured into us*, by whose guiding we *be led* to settle our trust in God, and hope, &c. Finally, to say all in sum, whatsoever is in us, or may be done by us, pure, honest, true, good; that altogether *springeth* out of this most *pleasant* root, from this most plentiful fountain, the goodness, love, *choice*, and *unchangeable* purpose of God. He is the cause, the rest are the fruit and effects\*."

\* Much stress is laid by Dr. Laurence and other controversialists on the consent of all parties to this catechism, as containing common matter that could not be exclusively appealed to by any; and on the demand made on the part of the Predestinarians, Bradford even, and others in Queen Elizabeth's reign, for something farther on the subject, this being *not considered sufficiently clear*. It was, indeed, not sufficiently clear to the point of irrelative reprobation, and making God the author of an unavoidable necessity to commit sin, in order to be condemned eternally, the detestable production of some later predestinarian schools. This, we believe, its compeers, with Bradford himself, did "hold in unqualified abhorrence." But, however Bradford, or any one else, might want

See the catechism, in Mr. Todd. Surely no other persons, but John Trewe and Dr. Laurence, subscribing to *such* dogmas, can still "hold in unqualified abhorrence" the predestination of John Bradford. If we might still venture on the patience of our readers, decoyed on by the safe conduct of our late guide Mr. Todd, to give a sentence from Bishop Jewell, bearing on the

to enforce the doctrine of irrespective election "to *god*" against those whose "enormities" went to overthrow *all* election, we cannot think the expressions in the text can be read for an instant without appearing *sufficiently clear for reasonable men* in favour of *that* doctrine. The fact is, "predestination to good" was so thoroughly understood and generally allowed, that no divine of authority subscribing to that catechism ever thought of ascribing *good* to the exercise of our own free will, but to the electing goodness of God only. And it is remarkable, that a certain petition from some apparently miscalled "free-willers" in Queen Elizabeth's reign, as early as 1562, claiming the privilege of conscience equally with their "reprobating" brethren, admits most fully the predestination to good, but denies the converse of the proposition—predestination to evil. "Item, That God doth foreknow and predestinate *all good and goodness*, but doth *only foreknow*, and *not predestinate* any *evil, wickedness, or sin*, in any behalf: which thing all the learned fathers, unto this our age have always most firmly holden and maintained, and a great many of the learned of this our age yet do firmly hold and maintain." (Strype's Annals of Queen Elizabeth. Anno 1562, c. 28). When the real "Arminian" Barrett began to question the whole certainty of the doctrine of election to good, and pre-appointment to life, as stated by this catechism, then we find his predestinarian opponents ready enough to appeal to *Articles, Homilies, &c. &c.* "That for their parts the sermon [Barrett's] was so offensive, injurious, savouring of the leaven of Popery, and contrary to the nature, quality, and condition of faith, *set forth in the Articles of Religion and Homilies. . . .* and sermons; defended in the public schools, and open commencements, without contradiction in the universities," &c. &c. (Strype's Whitgift. Anno 1595. b. iv. c. 14.)

same subject, it would be one, not from his "Apology," where we have nothing, (except a single sentence on the *exclusive* operation of God's Spirit in conversion), but what might confirm the idea of his "abhorrence" of Predestination. Yet, what says Bishop Jewell, in his published commentary on the Thessalonians? "God hath chosen you from the beginning; his election is sure for ever. *The Lord knoweth who are his.* You shall not be deceived with the power and subtilty of anti-Christ; *you shall not fall from grace*; you shall not perish. This is the *comfort* which abideth with the faithful, when they behold the fall of the wicked; when they see them forsake the truth, and delight in lies," &c. \*

Mr. Todd decoys us still farther onward, to the Synod of Dort; where it is notorious there was no "unqualified abhorrence" even of somewhat *immoderate* notions of Predestination; and yet with a singularity of fortune, amounting almost to quaintness, Mr. Todd has selected even from thence, and prominently placed in the xlii. and xliii. pages of his Introduction certain positions of our then truly predestinarian divines, which might seem to contravene their own signatures, and most assured and confident dogmas; in which positions, besides the doctrine of universal redemption broadly stated, they profess to hold, "that there are sundry *initial* preparations, *tending* to conversion merited by Christ, dispensed in the preaching of the Gospel, and wrought by the Holy Ghost in the hearts of many, that *never attain* to true regeneration or justification,—enough, in short, to convince the finally impenitent, that they perish by their own fault," &c. If such latitude were taken by divines notoriously predestinarian, it surely must appear

\* The quotation might be much farther extended, and equally to the point. See *Fathers of the English Church*, pp. 385, 386. vol. VII.

a hazardous thing to make similar expressions in King Edward's divines a ground for supposing that they held the predestinarian doctrines in unqualified abhorrence. To revert whence we set out on this too long research into ancient records, we must aver our happy belief, that our own venerable church and her earliest reformers were, to use the words of an eminent prelate, "neither Lutheran nor Calvinistic, but Scriptural;" at least, and more especially, upon this great point of God's predestination and election. As to the frame and model of our predestinarian article, they are to be found, if any where, only in the *Helvetic* or *Zuinglian* Confession.

After all that has been thus tediously advanced, our readers will not be surprised, nor surely can Dr. Laurence himself be surprised, if we adduce some evidence of the sentiments of Ridley himself, to shew that *even he* did not "hold in unqualified abhorrence" the moderate predestinarian principles of his friend and correspondent John Bradford. His expressions, before quoted,—“Sir, in these matters I am so fearful, that I dare not speak further, yea almost none otherwise than the very text doth, as it were, lead me by the hand,”—certainly evince no very strong anti-predestinarian opinions. We see nothing here of that pert “forwardness” of a Harry Hart or John Trewe, ready to conjure up a thousand “enormities,” against what was then deemed “the divine, sweet, and comfortable doctrine of God's election.” But we see much in it of that profound humility evinced by certain systematic Predestinarians mentioned of old, who were “in these matters so very fearful” as to declare they studied the doctrine of Predestination only upon their knees. We observe in it a feeling kindred to that expressed even by Bradford, when he demands, in his second part, as marked with admiration by Dr. Laurence himself, “How it is

that God would have all men to be saved, and yet whom he will he hardeneth, and also sheweth his mercy on whom he will? I will be content to leave it, till I shall see it in another life, where no contradiction shall be seen to be in God's will, which would have all men to be saved, and yet worketh all that he will both in heaven and earth.” (p. 26.) Nothing we have of Ridley's proves an absolute “concurrence of opinion” between himself and Bradford on this point. But that amongst so many letters of his, and those of the most interesting kind—*farewell* letters—not one should express the slightest *dissidence* of opinion in this respect, is a circumstance strongly to be weighed by those who would hint at Ridley's belonging to the anti-predestinarian and “abhorrent” party. We know his first cousin Lancelot Ridley, an “eminent preacher” of the same period, was a decided Predestinarian\*, and of the same moderate kind with Bradford. Ridley himself, in the very letter which contains, what Dr. Laurence calls, his “dignified rebuke” of Bradford, and of which he gives only a part, expresses a full acquiescence in Bradford's report of the state of parties; and laments with him the rising heresies†, of which he does not for a

\* See Fathers of the English Church, Vol. II. He was promoted to be one of the six preachers in the cathedral church of Canterbury, by Archbishop Cranmer, when Nicholas Ridley, the martyr, was made prebendary. His commentaries on Scripture speak for themselves; and it is remarkable where we have the circumstances of these contemporary worthies, they all speak, as far as we have observed, one and the same language on the controverted texts.

† According to Strype, the heresies and Trewe-isms of Harry Hart and “other sectaries” in Essex were quite notorious. (*Memorials of Reform, Anno 1550.*) They evidently split and dissented on the ground of denying predestination.

moment doubt, on Bradford's authority. "Whereas you write of the outrageous rule, that Satan, our ghostly enemy, beareth abroad in the world, whereby he stirreth and raiseth so pestilent and heinous heresies, as some to deny the blessed Trinity, some the Divinity of our Saviour Christ, some of the Holy Ghost, some the baptism of infants, some original sin, and to be infected with the *errors of Pelagius*, &c. Alas, sir! this doth declare this time and these days to be wicked indeed. But what can we look for else of Satan here, and of his ministers, but to do the worst they can, as far as God shall or will suffer them?.....Yet as for *other* the devil's *galtroppes* [except the Papists] that he casteth in our ways, by some of his busy-headed *younkers*, I trust they shall never be able to do the multitude so great harm; for, blessed be God! these heresies beforetime, when Satan by his servants hath been about to broach them, have by God's servants already been so sharply and truly confounded, that the multitude was never infected with them.....or healed again. *And where you say, that if your request had been granted, things you think had been in better case, &c.*" as before quoted from Dr. Laurence.—We give this lengthened extract of Ridley's letter to Bradford, and shall only observe upon it, that being in possession of the names and opinions—perhaps too, at this time, the tracts—of Hart, Trewe, and their associates, it were next to impossible that Ridley should have suffered their names to have remained amongst the herd of "the devil's *Galtroppes*," where he most contentedly leaves them on Bradford's authority, had he possessed the slightest cordiality of feeling with them, on the subject of their "unqualified abhorrences." Nay, it even strikes us, on some consideration of Ridley's expressions, as scattered up and down in his letters, and, among the rest,

that quoted with some triumph by Dr. Laurence, as a contrast to Careless's presumption, that Ridley was probably also a believer in the doctrine of final Perseverance. We refer to it rather, as a matter of curiosity than assertion. The expressions quoted by Dr. Laurence from Ridley, to disprove his belief of this doctrine, are the following: "Although the hope of his mercy is my sheet anchor of eternal salvation, yet I am persuaded that whosoever wittingly neglecteth and regardeth not to clear his conscience, he cannot have peace with God, nor a lively faith in his mercy." Now these very expressions, sounding in the ear of persons accustomed to predestinarian statements, would rather appear to favour their own views than to contradict them. Those who are most decided in their belief of the doctrine of Election will, unless they are Antinomians, always speak of those evidences of sincerity, arising from the testimony of conscience, which are necessary to assure them of their "calling and election;" and we certainly have never known a practical Predestinarian, such as Bradford or Careless, who expected to have peace with God, or a lively faith in his mercy, whilst his conscience was *uncleared* of the clouds of guilt.

We had observed another passage or two in Ridley's correspondence, as given by Gloster Ridley, of a marked nature; particularly one, in which he speaks of a heart "willing to abide and stand in God's cause, and in Christ's quarrel, even unto death, as an inestimable and honourable gift of God, given only to the *true elect*, and *truly* beloved children of God, and inheritors of the kingdom of heaven." We believe such and other like expressions, to say no more, are what a very strong *anti-predestinarian* would not have used *without qualification*; at least, if he "held in unqualified abhorrence," as Dr. Laurence would intimate, every ap-

proach, however moderate, to the predestinarian hypothesis.

But we must own ourselves very little anxious to prove Ridley, or any one else, "sound in the predestination of God;" or, like the reclaimed free-willer, to impute all our calamities to our unsoundness upon that "comfortable" doctrine. And we shall, therefore, in the fourth and last place, observe, that our principal reason, and that a very short one, for believing Ridley and Bradford to be not very far asunder in their religious sentiments, is because they were possessed, it might be said, of one heart and one soul, and had long dwelt together as brethren when at large, and exercised their common functions, in the strictest unity of Christian fellowship and affection. It cannot but excite a smile to see the laboured ingenuity, with which Dr. Laurence works up the expressions of Ridley to Bradford above mentioned, beginning, "Sir, in these matters I am so very fearful, &c." into a perfect *tragedy*. "Nay, to check the overweening confidence of his correspondent, and to exhibit [the modest Ridley!] his own good sense and moderation, he breaks out into the following *grave* and *emphatical* style of dignified rebuke, 'Sir,' &c." (p. xxxv.) The fact is, the word "sir" was an "ardens verbum," very familiar to Ridley, as we have seen before, and as the slightest acquaintance with his letters will fully demonstrate; and were that omitted, we think the whole spell of the sentence would instantly vanish, and it would remain a bare and naked communication, in a letter full of the most friendly and affectionate terms.

Bradford, as we have said, was the friend of Ridley, his chaplain, ordained by him, and preferred by him. Ranked with Latimer by Strype, Bradford, says that impartial and inimitable memorialist, "was a man of great learning, elo-

quation, sweetness of temper, and profound devotion towards God—a prebendary of St. Paul's preferred by Bishop Ridley, and one of whose worth the Papists themselves were so sensible that they took more pains to bring him off from the profession of religion than any other: but he, knowing the truth and goodness of his cause, remained steadfast and immovable. While he was in prison, he spent his time in preaching twice every Sunday, in writing many letters and discourses, praying, reading, conferring, disputing; sleeping but four hours in the night." Two or three of his manuscripts Strype places in his Appendix, "that nothing of so extraordinary a man may be lost." Amongst his labours is mentioned a Latin treatise "Contra Vim Mortis." "Of this man's great service in the church in King Edward's days," continues Strype, "Bishop Ridley, whose chaplain he was, used these words, 'That he was a man, by whom (as I am assuredly informed) God hath and doth work wonders, in setting forth his word.'" (Memorials of the Ref. anno 1555, c. 28. vol. IV. 1816.) But let Ridley speak a little more for himself, in letters preserved by his own biographer. "To Master Bradford.—*Dearly beloved*, I wish you grace, mercy, and peace. According to your mind, I have run over all your papers; and what I have done, which is but small, therein may appear. Sir, what shall best be done with those things now, you must consider; for if they come in sight at this time, undoubtedly they must to the fire with their father.....Blessed be God that hath given you liberty, in the mean season, that you may use your pen to his glory, and to the 'comfort' (as I hear say) of many. I bless God daily in you, and all your whole company..... As yet I perceive you have not been baited; and the cause thereof God knoweth, which will let them do

no more to HIS, than is his will and good pleasure to suffer them to do, for his own glory, and for the profit of them which be truly HIS; for the Father which doth guide them that be Christ's to Christ, is more mighty than they, and no man is able to pull them out of the Father's hands." Such language, we imagine, would not have been used by one who was offering "his correspondent a dignified rebuke" for bordering upon predestinarian tenets; any more than what follows would portend offence on the part of Ridley, at being BRIBED by Bradford with a piece of gold, the more "to dispose him to favour his request." (Dr. Laurence, p. xxix.) "As far as London is from Oxford, yet thence we have received of late both meat, *money*, and shirts, not only from such as are of our acquaintance, but of some not known; &c. *I know for whose sake they do it* [and so, it appears, did Dr. Laurence]; to Him, therefore, be all honour, and glory, and due thanks."—To which he adds, "they have plenty of all things, and know the donors to be of Bradford's and Hooper's acquaintance\*."

In a subsequent letter, given by Gloster Ridley, perhaps some fault might be found with the "careless†" strain of Bishop Ridley;

\* For what had the *Arminian* Hooper to bribe Ridley? This said *piece of gold*, which Ridley sent, as it would appear from Dr. Laurence, in indignation, to the common prison, Mr. Gloster Ridley informs us, was "applied to the relief of his [Ridley's] brother Shipside, still in prison." So true it is, that "every story has two handles;" or "one story is good till the other is told."

† This Careless, the "punster," had said "he was most sure and certain of his own salvation, so that his soul was safe already, whatever pains his body might have to endure;" which boldness of faith Dr. Laurence much reprehends, (p. xl.) though, to speak fairly of it, Careless but uses, as if purposely, the words of our own funeral service, as applied generally to the church; and his *error* seems

who it appears also, like his brother martyr, could be "exceeding joyful in all his tribulation." "Sir," says he to Bradford, *not in rebuke*, "blessed be God, with all our evil reports, grudgings, and restraints, we are *merry in God*, and all our care is and shall be, by God's grace, of whom we look and hope, after these temporal and momentary miseries, to have eternal joy and perpetual felicity with Abraham, Isaac, and Jacob, Peter and Paul, and all the blessed company of the angels in heaven, through Jesus Christ our Lord... Thus fare you well. We shall, with God's grace, one day meet together, and be merry; the day assuredly approacheth apace, &c."

In another letter, Bishop Ridley thus entrusts certain Latin writings of his own to Bradford; aye, "to Mr. Bradford;"—"I would wish that Mr. Bradford would take them, and translate them, and order them as he should think might best help to open the eyes of the simple to see the wickedness of the synagogue of Satan." But the time was drawing near, when, if ever, truth and plain dealing were to be maintained; and Ridley takes a sort of martyr's farewell of his brother martyr, the whole of which is not to be read without the liveliest emotion, even to tears: "Oh dear brother, seeing the time is now come, wherein it pleaseth the heavenly Father, for Christ our Saviour's sake, to call upon you, and to bid you to come; happy are you, that ever you were born, thus to be awake at the Lord's calling. *Euge! serve bone et fidelis, &c....* If it be not the place that sanctifieth the man, but the *holy* man doth by Christ sanctify the place; brother Bradford, then happy and holy shall be that place wherein thou shalt suffer, and (which) shall be with thy ashes, in Christ's cause, sprinkled over withal, &c." In the same letter, this humble and pious, to be only taking a general promise too particularly to himself.



martyr of Jesus Christ says, "I ween I am the weakest many ways, of our company: yet I thank God, by Christ, that since I heard of our dear brother Rogers's departing, &c. I never felt any lumpish heaviness in my heart, &c." We will end quotations, with one from Ridley to Augustin Bernhere, the faithful and never-to-be-forgotten "Oncimus" of the martyrs, originally servant to Latimer, and, though a Swiss and a Predestinarian, nay a considerable writer in the cause, yet the editor, with a preface, of the *Arminian Latimer's* posthumous sermons. This letter reveals Ridley's more secret opinion, *interiore notâ*, of his said brother Bradford. "Evermore and without end, blessed be even the same our heavenly Father, for our dear and entirely beloved brother Bradford, whom now the Lord, I perceive, calleth for; for I ween, he will no longer vouchsafe him to abide among the adulterous and wicked generation of this world. I do not doubt but that he [Bradford] (for those gifts of grace which the Lord hath bestowed on him plenteously) hath holpen those who are gone before in their journey; that is, hath animated them to keep the high way, and *sic currere uti tandem acciperent præmium*. The Lord be his comfort, whereof I do not doubt: and I thank God heartily, that ever I was acquainted with him, and that ever I had such an one in my house. And yet again, I bless God in our dear brother, and of this time Proto-martyr, Rogers, that he was also one of my calling to be a prebendary preacher in London\*."

\* This Rogers was one of those ten divines, who, with Bradford, signed a general protestation of faith in prison; in which no mention of Predestination occurs. He was not one of the four who signed Bradford's "letter of application" to Ridley. Hence we conclude, he was one of those who, with Ridley himself, mainly abstained from delivering any sentiments on that deep sub-

—See *Gloster Ridley's Life of Ridley*, book vii. *passim*.

We must now finish our quotations, and draw our article to a close. Apologies were useless for its tediousness; but we must say this much, that when we began, we did not anticipate how much we should be induced to say, in conclusion, to the particular point of Bradford's estimation with Ridley. This we have now thought it necessary to do, feeling most strongly the necessity of redeeming the name, and character, and authority of our great PROTESTANT MARTYRS, the honours of our own church, and "the glory of Christ,"

ject: and it is here to be remarked, how indifferent a thing it was in those days of Protestant moderation, whether that doctrine, as they held it, were much insisted on or not. It is curious, however, to see the evident preference Ridley for Bradford, though it must be owned, no two Christian writers could be more generally dissimilar in manner. Consulting the Fathers of the English Church, vol. IV., we find the following trait of character in John Rogers's answer to the Lord Chancellor Gardiner: "I nothing doubt I shall be found a true member of the catholic church of Christ, and everlastingly saved: and as for your false church, you need not excommunicate me forth of it; I have not been in it these twenty years; the Lord be thanked therefor!" Similarly Ridley also replied to their depriving him of the power of singing: "What power (said he) can you be of, that you can take from a man that which he never had? I was never a singer in my life!" Such were the blessings of a "careless" conscience. We shall take this opportunity of expressing our many obligations to "The Fathers of the English Church," from which so many of our selections have been made, and to which the world is much indebted for the best compendium extant, of the divinity and biography of these times. What a contrast between the moderation of these divines and the violences which that work has recorded of Fox and Haddon, those true Calvinists, against decriers, first published in Latin, in 1565, and in English, 1581, *cum gratiâ et privilegio Regiæ Majestatis!*—See *Fathers* &c. vol. VIII.

from any thing approaching to insult, or even to ridicule and sarcasm.—Three martyrs of blessed memory, and honoured in the church of God, Dr. Laurence seems to have selected, as by no means worthy the high reverence in which they have hitherto been held; and those are, Bradford, Careless, and Philpot. For our own parts, we cannot entertain the slightest wish to defend the over-eagerness of Bradford himself, much less the tasteless puns of the weaver, or the *oral*\* violence (in a two-fold sense) of the zealous Archdeacon. But we do profess the highest veneration for the character of a martyr; and for our opinion, we appeal to the authority of Ridley, when we say, that it is “an inestimable and honourable gift of God, given only to the true elect, and truly beloved children of God, to stand in God’s cause and in Christ’s quarrel, even unto death;” nay, that with all their human defects about them, “happy and holy shall be that place in

\* Besides very coarse invectives, which Dr. Laurence, quite uncalled for, as it seems to us, is at the trouble of extracting from Archdeacon Philpot’s works, he takes care to make us acquainted with his *practical* work of “spitting at an Arian,” on which a laboured apology is handed down in Strype. Nor is Careless more reserved in his humour, when beguiling the solitary hours of a prison with such wretched puns on the said Archdeacon himself, as the following: “Oh! my good master Philpot, which art a principal *pot* indeed. Oh, *pot* most happy; of the high *Potter* ordained to honour!” &c. With more reason, he calls certain well-known characters “blood-thirsty bite sheeps—bishops, I should say!” But to what purpose, we would gravely ask, if we *can* be grave, are these things brought forward by the pagefull, in a serious detail of important ecclesiastical history? Or might not a similar string of bad jokes have been drawn out of the writings of poor old pious Latimer, by those (*such there were*) who disliked even his divinity, full as much as his puns.

which they suffer, and which with their ashes, in Christ’s cause, is sprinkled over withal.” There is a dignity, a fragranciness in the style and title of “holy martyr” even when found in the lowest rank, which is to us like ointment poured out. Such persons are in a sense “made perfect through suffering;” and we need almost something of human defect about them, lest we might be tempted to take them for something more than human. They are allowedly the best earthly types of that heavenly Saviour who suffered for us. They seem, and more particularly those in our own blessed Reformation, to have stood in the breach and stayed the plague. If our venerable church was purified as by fire, they were “the sacrifice” which in our cause was “salted with that fire.” They were the champions, of whom we have no need to be ashamed; the high-minded and undaunted precursors in a race which, we trust, our church shall run to the end of time, and in which the gates of hell shall not prevail against her. Let the affluent and dignified successor to the honours, emoluments, or ease, which they forfeited for Christ’s sake, contrast, if he can, the comforts of his present state, with the wretchedness of a common jail; a prohibition to the access of friends, even of wife and children; the insults of lordly persecutors; and the anticipated tortures of devouring flames;—and then, perhaps, he will allow them, without offence, a few coarse jokes, or hardy sarcasms in their troubles, with some impatience at those who would break in upon the single sanctuary of peace remaining to them, an unity of doctrine or discipline at least within the limits of their comfortless dwelling. In a word, let us realize their principles, imagine their condition, and then, as we can, censure their failings.

We have little doubt, in our own mind, that the opponents of Brad-

ford, whether more or less orthodox, were the beginners of this unfortunate quarrel in the prison, by the exercise, as they themselves avow, of a forward and censorious spirit towards their neighbours and fellow-sufferers. It seems more than problematical to us, whether these men ever gave the testimony to their principles, which was sealed by the others, in their martyrdom: and what motives they may have had for their conduct, or what secret understanding with the Papists themselves, it is not for us, in their own spirit of censoriousness, to decide. One thing, we own, is most unaccountable; we have hinted at it before; the imputation of gaming and all sorts of ill practices, and, amongst others, those of dishonesty and misappropriation of funds, cast by them against their brethren in tribulation; and this, as contrasted with their own extraordinary devotions, fastings and prayers, and the whole ceremonial of fervent piety. It is not certainly *now* the usual habit, the weak point, of the *Predestinarians* to be found at their pastimes, the race, or the chace; the dance, or the dice: nor is it the unceasing practice of the *anti-predestinarians* of the present day to be wholly absorbed in devotion, abstracted from the world, and crying out on the gaiety and dissipation of Calvinists. There is something here, we own, quite puzzling to our comprehension: more particularly when we have the very best authority for denying *in toto* all these allegations in the case of John Bradford, holy martyr, himself; and when we remember, that all his associates in prison, besides the two we have mentioned from Dr. Laurence, were the *proto-martyrs* Rogers and Laurence, the venerable bishops Farrar, Hooper, and Coverdale; Taylor, late chaplain to Cranmer; and King Edward's commissioner; Crome, celebrated in three reigns as an excellent preacher; Rogers, the

"learned prebendary of St. Paul's;" Saunders, "a learned and holy divine." Which of all these, we are anxious to know, was the profligate gamester, the "companion of fools;" which could be the abandoned Antinomian, a ring-leader of the rest; if we except only Careless, the dissolute "punster," or Philpot, the archdeacon, who "spit upon an Arian?"

Whilst we are persuaded that these *venerable martyrs*, as most were whom we have named, really suffer in Dr. Laurence's estimation, no more than they do in our own, from the aspersions of a John Trewe or a Harry Hart; we hope the solemn professions of these latter persons, at least of John Trewe, as detailed in Dr. Laurence's tract, will deter all whom it may concern from being too forward, either in setting forth their own piety, or casting imputations on the characters of others. We generally find this to be connected with a sectarian, separating spirit: and we consider it as one of the most afflicting symptoms of the present age, that there is a sort of race in externals, both of doctrine and practice, in which one is exalted above another, and each is tempted to regard the rest with jealous and censorious glances. The large and liberal spirit of *all* the divines and religionists of *authority*, in the times of which we have been treating, is amongst the most fruitful and profitable examples of that age. The conciliatory letters of Bradford himself to those "free-willers" whom he had opposed, will long remain as a testimony to his own Christian and charitable spirit. We do not like, we must confess, the ingenuity with which Dr. Laurence finds, even for this, an unworthy motive; and, when he quotes the kind expression of the now dying Bradford, to his implacable opponents, "though in some things we agree not, yet let love bear the bell away, and let us pray one for another, and be careful one for

another, for I hope we be all Christ's;" we are sorry he should intimate that this, with his suppressing his treatise from going abroad, was only in consequence of the "dignified rebuke" he had received from Ridley some months before. He should at least have told us, that this his last conciliatory letter *they* sent back in disdain—which act was only replied to in a note from him, ending with these memorable words, "The Lord of mercy hath forgiven us all; wherefore, henceforth let us rather bear than break." Well will it be for us, if in these days of farther advancement in many respects, though of deterioration in some, we should find the difficulties which are confessed on all sides in the intricate questions before us, to lead to an increased spirit of charity, and a still superior disposition "rather to bear than break." We cannot discover that there were any dissensions, any implacable hostilities engendered between the divines of *authority* in that age, who might still have thought and expressed themselves differently on the subject of Predestination; for if we do not say that Dr. Laurence has failed in the attempt to scatter dissension amongst the ashes of the holy martyrs, Bradford and Ridley, in this respect, it is only because we believe, that he never seriously intended so disreputable a piece of service. And if, in the present age, our own divines take still a greater latitude of range in the discussion of intricate points, than the subscribers to King Edward VI.'s catechism, even the most liberal of them, ever dreamt of indulging; this will be found to afford only a stronger and more indispensable call to mutual forbearance and brotherly concord.

Strype tells us of a discussion between two pious men, a layman and a divine, on the latter asserting, "that it was God's will that Adam should sin:" which ended after a calm debate, in "an agree-

ment upon the chief points, that before were in controversy between them\*." Let the humbly pious of the present age, meet in the same spirit of Christian charity, the same love of truth, the same zeal for the honour of Christ's religion, with an indifference to their own private and secular regards; let them put before them the most intricate and indissoluble knots of controversy, and we will answer for it, that in a very short moment, love will cut the knot that ingenuity cannot untie; and the victory will be gained to truth at no other expense than the surrender of pride, and the "captivity of every thought to the obedience of Christ."

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*Horæ Homileticæ, or Discourses (in the Form of Skeletons), upon the whole Scriptures.* By the Rev. C. SIMEON, M. A. Fellow of King's College, Cambridge. 6 vols. 8vo. London: Cadell and Davies, and Hatchard. Cambridge: Deighton and Sons. 1819.

CONSIDERING the clerical profession as the most interesting and important to which the human faculties can be devoted; it is as extraordinary as it is lamentable, that there is no other profession for which the preparatory education of a candidate is in some respects so defective and inefficient. If, indeed, the sole pre-requisites were comprehended within the usual academical or collegiate routine of languages, sciences, and theology, we probably should not, in the present state of liberal education in Great Britain, have long to complain of gross deficiencies. But ministers of the Gospel, though, generally speaking, it is advisable for them to lay the foundation well in literature and science, must possess yet higher attainments, or they will be useless as to the main ob-

\* Memorials of the Reformation, 1554, vol. IV. 1516, p. 231.

ject which lies before them. In respect of their profession they must not be mere theorists, but men of practice; they are called, among their other duties, to the exercise of *the art of preaching*, and sedulously ought they to discipline themselves for its due discharge. The ancients assigned as necessary faculties in every instructor *Σύνασις* and *Ἑρμηνεία*, which, though essentially separable, ought not to be separated. The duty of a clerical instructor is to teach clearly, to convince successfully, to persuade cogently; but is it reasonable to expect this duty to be adequately discharged by one who knows not how to explain, to confirm, to illustrate, to apply; who has been principally employed in *receiving* knowledge; but who has not yet begun to collect and methodize his own thoughts; much less to shape either his language or his manner in the way best adapted to make *impression*? Every department of the pastoral function, to be suitably filled, requires a heart glowing with love to God and man, actively alive to the wants and necessities of accountable creatures in a "world which lyeth in wickedness," and deeply anxious to make known the only way of salvation "through the blood of atonement." But a good man may possess all this, without being sufficiently "*apt to teach*;" and thus, for want of expertness and proficiency in the *art* to which he is appointed, he may struggle on for years before his labours become productive of the benefit he wishes to see result from them.

The immediate successors to the Reformers, aware of the advantages which were likely to accrue from the appropriate discharge of this branch of the pastoral office, exhibited in several works a variety of instances and rules for the construction of sermons, homilies, and expositions. In the 17th century, works of this kind were much read; and several of

them, especially Richard Bernard's "*Faithful Shepherd*," Job. Clerk's "*Oratoriæ Sacræ συναρραγία*" Des. Erasmi "*Ecclesiastes*," Jo. Segobiensis "*De Prædicatione Evangelica*," and Abra. Sculteti "*Axiomatâ concionandi*," were of great value. These works, however, are now seldom met with, except in college and other public libraries; and even Bishop Wilkins's excellent little treatise on the "*Gift of Preaching*," (of which a new edition, with the catalogues of books *judiciously* extended to the present times; might form a most beneficial addition to the student's library), is rarely to be seen. The hints on the construction of a sermon in Watts's "*Improvement of the Mind*," and those in Doddridge's "*Lectures on Preaching*," are in many respects judicious and valuable; but the remarks of both those excellent authors are too limited and concise to furnish all the aid which a young minister may be supposed to require. Claude's "*Essay on the Composition of a Sermon*," of which a translation, with a *continued jest-book* in the shape of foot-notes, was published about 30 years ago by the Rev. Robert Robinson, and afterwards purged of that unbecomingly by Mr. Simeon, is, doubtless, a publication of merit; but it has a tendency to produce compositions of somewhat too artificial a structure; besides which, its author seems too much inclined to recommend that rule in Alsted's "*Theologia Prophetica*," in which he advises to conceal and change the method, for the sake of variety; "*Crypsis dispositionis tollit fastidium auditoris*." If, however, instead of thus tickling "*itching ears*," the preacher will attempt to probe *the hearts* of those who are so unfortunate as to wear them, he will do much more good.

On the whole, we cannot but think, that in this portion of clerical helps, there is a chasm which remains to be filled, by some di-

vine of extensive experience, sound judgment, respectable talents, and genuine piety.

In earlier ages of the church, presbyters and even bishops availed themselves of the sermons of others more unsparingly than has been the case since the invention of printing. Thus, during many ages, the admirable homilies of Chrysostom were read from the pulpit in a variety of places. Cyril of Alexandria composed homilies, which the Grecian bishops committed to memory, and afterwards preached. Salvian of Marseilles, and Eunodius, both eloquent preachers and writers, composed numerous sermons which were subsequently delivered from the pulpit by men of no mean reputation in the church. The practice was very prevalent in the fourth and fifth centuries; and St. Austin, to whom it was proposed as a case of conscience, does not condemn those ministers who thus delivered sermons composed by others, but concludes his opinion on the case by declaring it to be very lawful "for a man to preach the compositions of others who are most wise and eloquent; provided he adjust his own life to the rule of God's word, and earnestly pray to God that he would make his word in *his* mouth edifying to his hearers \*."

That the fathers of the Anglican reformed church regarded the practice as perfectly lawful, is evident, as well from the preface to the book of Homilies, as from the Thirty-fifth Article: and, in truth, it is easy to imagine cases in which an occasional indulgence of the practice may not only be allowable, but even expedient and beneficial. The strong aversion which many persons express to hearing a sermon preached by one clergyman which has been written by another, or to hearing the same sermon preached by the same individual, after a due interval of time, appears to result

chiefly from prejudice. Dr. Macknight has proved, with undeniable evidence, that our blessed Lord himself, in the course of his ministry, repeated such of his sermons, parables, precepts, and prophecies, as were of the greatest importance, or most needed repetition, on account of their being opposed to the prejudices of the Jews\*. And if He, who was Wisdom incarnate, and who "knew what was in man," saw fit to repeat his instructions, in order to make the impression deeper, surely the teachers of his divine religion in modern times may, without censure, either occasionally repeat their own discourses, or, provided there be no indulgence of indolence, and no dishonourable assumption of a credit which, in such case, is not due to them, deliver those of another; especially if they give to them such modifications as shall cause the entire structure of each discourse to accord sufficiently with their own tone of thinking and of discussion, to produce the most *natural*, and, therefore, the most *durable* effect.

But though we have thus admitted the occasional lawfulness, and even expediency, of preaching the compositions of others, we are so far from recommending the practice, that we consider it one of the principal benefits of Mr. Simeon's work, that it tends to supersede the necessity for so doing, and is calculated to lead on the theological student to make use of the resources of his own mind, while he avails himself of every extraneous assistance. After all that has been said from the time of Sir Roger de Coverley to the present hour, it is still very certain that those divines who habitually use the compositions of others are far from being generally the most useful or impressive preachers. That fervour, that animation, that concinnity between the language and the thought of

\* Aug. de Doctrin. Christ, lib. iv. cap. 20.

\* Macknight's Harmony, Prelim. Observations, 4.

the speaker, that honest boldness and unaffected interest, which constitute much of the charm of a sermon, must almost necessarily be wanting. Add to this, that the practice, where it does not arise from indolence, almost inevitably produces it; and it at least supercedes the necessity for diligent study and meditation, which habits of original composition conduce to foster. But an outline like that of Mr. Simeon occupies a middle point. It assists the diffident and less ready student, so as to leave him no excuse for not exercising his talents; while it allows ample scope for his peculiar turn of mind, in filling up and embellishing the outline marked out for his assistance.

The preceding remarks bear an evident relation to the general subject of this article. But it is time we should turn more particularly to the work before us; and here the religious sentiments of the author are a point of primary importance. It is very possible to conceive of two clergymen equally distinguished for learning and talents, and who shall perhaps exert themselves with nearly equal success in defending the great outworks of Christianity from the incursions of infidel opponents; between whom, however, there may still be a wide difference in the means employed by them for keeping alive the holy flame which burns upon the altar. While the one may perhaps expect little from religion but the restraint of outward irregularities by the fear of future punishment, the other may regard it as a source of positive excellence, an unfailling spring of internal peace and happiness. While the one considers it too much as a matter of occasional reference, the other may regard it as a ruling principle incessantly in operation. While the one either looks askance at the wonderful scheme of human Redemption, or unfolds it only occasionally or in general terms, the other may never neglect to inculcate, that the

essential value of Christianity consists in its being a restorative dispensation, a scheme of mercy suited to sinners, and calculated to elevate them to the Divine image and the Divine favour. While the former assigns to devotion its periodical recurrence, and allows it only a limited agency, the latter will demand for it the supreme control, and aim incessantly to produce in others, as well as to exemplify in himself, the fullest benefits of "communion with God." While the one habitually neglects to enforce the essential distinction between the church and the world, the other ceases not to invite to repentance and conversion, to such a radical change both in the springs of action and in the conduct, as may lead a Christian to regard himself as "a stranger and pilgrim on earth," whose heart is in heaven, and who lives by faith in the Son of God, who loved him, and gave himself for him.

It would be superfluous to say on which side the claim of true piety and church principles rests. Every candid examiner either of the Scriptures or of the Articles, Homilies, and entire Liturgy of our church, will perceive that in them the doctrine of the guilt and apostacy of man, the necessity of the atonement, and of spiritual influences, as well as the duty of giving the heart and devoting the life to God, are taught in the most positive and unequivocal manner. And here we cannot but advert, with humble gratitude to God, to the encouraging fact, that during the last quarter of a century, the Church of England, happily for itself and for the world, has received a large and augmenting accession of clergymen disposed to vindicate her doctrines and to adorn her communion. Few private individuals, perhaps, have been more instrumental in producing this beneficial change than the author of the work before us. For nearly forty years, we believe, has he inculcated the

doctrines and discipline of the Anglican church with energy and success in the parish church of the Holy Trinity at Cambridge; and for about the same space of time he has been a resident Fellow of King's College in that university. During the whole of this long interval, in the midst of all the political and religious mutations which the world has undergone, he has maintained a steady and consistent course. As a piece of preferment, no one would be anxious to possess the living which Mr. Simeon has for so long a time held. Its emoluments do not, it is said, exceed 100*l.* per annum; and these, if we are not misinformed, have been usually assigned as the remuneration of his curate. Yet the greatest object even of Mr. Simeon's *early* ambition appears to have been to preach in that church; for neither the value of rich college livings, nor invitations to become the minister of much larger churches, could ever induce him to relinquish his charge. The moral change in the character of his parish has been such as God usually vouchsafes as the first reward of his faithful servants: but the benefit of his labours has extended from his parish to the university; for every college has had within its walls some students whom Mr. Simeon has assisted in their theological studies, and animated in their Christian course.

Mr Simeon's publications have been rather numerous; but most of them have obtained a wide circulation, and need not here be described. One of these, the "*Helps to Composition*," in 5 vols. 8vo., is formed upon the same plan as the present volumes; and has been found highly useful to young clergymen. But it has not yet, however, "as the author believes, occurred to any divine, to supply a regular series of discourses on the most important parts of the whole volume of Scripture; and to adapt those discourses, by their general construction, their simplicity, and their brevity, to the especial ser-

vice of the younger orders of the clergy." "He trusts this labour of love will be regarded by his brethren in the ministry, not as an act of presumption, but as a humble and affectionate attempt to render their entrance on their holy and honourable calling more easy, and their prosecution of it more useful."

A few of the discourses included in this comprehensive series are inserted at full length, and have indeed been already laid before the world; but far the greater portion are now for the first time presented to the public, and are given in the way of copious analysis. The general plan of each sermon, and commonly a brief exordium, are printed in a larger type; so as to exhibit at one view the manner in which the author would recommend the subject to be treated, with the divisions, subdivisions, and suitable application. Besides these, Mr. Simeon introduces in a smaller type, between brackets, concise sketches of the train of thought, points of doctrine, citations from scripture, &c., by means of which the general outline may be profitably filled up for the purposes of pulpit instruction. Such of our readers as are not acquainted with Mr. Simeon's former volumes of "*Skeletons*," may form a tolerable conception of the nature and magnitude of each, when we remark, that an examination occupying not more than one minute will usually enable them to comprehend the plan of discussion which the author would recommend for any single text; and that the average time required to read through one of these abridged discourses, with a distinct enunciation, would not exceed ten minutes.

Each discourse is, in truth, an abridgment of a complete sermon; and, we conjecture, forms the portion which was actually prepared by Mr. Simeon before he delivered it from the pulpit; but instead of being a mere dry logical synopsis, as the term *skeleton* would seem to imply, the parts are connected by such a skilful continuity, that each



has the effect of a whole; and is well adapted, by its brevity, perspicuity, and devotional earnestness, for perusal during seasons assigned to family devotion.

The six volumes now before us contain 654 discourses, in which the reader is carried on by a uniform progression through the whole of the Old Testament. The remaining five volumes will be devoted to the New Testament. Vol. I., containing 98 discourses, goes to the end of Leviticus; vol. II. 122 discourses, to the end of the 2d book of Samuel; vol. III. 109 discourses, to the end of the book of Job; vol. IV. contains 109 discourses on the Psalms; vol. V. comprizes 105 discourses, relating to topics included between the Proverbs and the end of Isaiah; vol. VI. 108 discourses on the remainder of the Prophets, to the end of Malachi.

It may be inferred from this short notice of the contents of each volume, and is still more evident from an examination of the work itself, that Mr. Simeon does not allow himself to indulge any undue partialities in his selection of topics. He does not thrust the historical portions of Scripture into a corner, that he may have the more room to expatiate upon the prophecies; nor does he unfairly adjust the claims of the doctrinal and the practical parts of holy writ. In his hands, indeed, every topic—whether historical, didactical, devotional, prophetic, or doctrinal—is made to lead to a decidedly practical result; he considers the true religion as “a religion of motives;” and he finds these motives to flow naturally, though, of course, with varying cogency, from every portion of the inspired volume.

The subjects of these discourses are, from the plan of the volumes, considerably diversified; but the author has endeavoured, and generally with great success, “to give to every text its just meaning, its natural bearing, and its legiti-

mate use.” We dare not say, because we do not so think, that Mr. Simeon has never introduced fanciful interpretations; but we do not think that they are frequently to be met with; and we can affirm that he has attentively observed the injunction of Bishop Wilkins, to “beware of that vain affectation of finding something new and strange in every text, though never so plain. It will not so much shew our parts (which such men aim at) as our *pride* and wantonness of wit. These new projectors in divinity,” continues the Bishop, “are the fittest matter out of which to shape, first a *sceptic*, after that, an *heretic*, and then an *atheist*.” (Gift of Preaching, p. 12.) How lamentable an illustration of the truth of this the present times furnish, we need not stop to tell.

In reference to the controversy between Calvinists and Arminians, a controversy which we trust is beginning to wear itself out, Mr. Simeon's sentiments are well known. The following observations, however, while they explain his practice as an expounder of Scripture, are so valuable in themselves, that we are persuaded no apology is necessary for quoting them.

“He has no doubt that there is a system in the holy Scriptures; (for truth cannot be inconsistent with itself); but he is persuaded that neither Calvinists nor Arminians are in *exclusive* possession of that system. He is disposed to think that the Scripture system, be it what it may, is of a broader and more comprehensive character than some very exact and dogmatical theologians are inclined to allow; and that, as wheels in a complicated machine may move in opposite directions, and yet subserve a common end, so may truths *apparently opposite* be perfectly reconcilable with each other, and equally subserve the purposes of God in the accomplishment of man's salvation. This the author has attempted to explain more fully in the preface to his former work; to which he must refer the reader for a more complete exposition of his sentiments on this important subject. But he feels it impossible to repeat too often, or

avow too distinctly, that it is an inviolable rule with him to endeavour to give to every portion of the word of God its full and proper force, without considering one moment what scheme it favours, or whose system it is likely to advance. Of this he is sure, that there is not a decided Calvinist or Arminian in the world who equally approves of the whole of Scripture. He apprehends, that there is not a determined votary of either system, who, if he had been in the company of St. Paul, whilst he was writing his different Epistles, would not have recommended him to alter one or other of his expressions.

“ But the author would not wish one of them altered: he finds as much satisfaction in one class of passages as in another; and employs the one, he believes, as often and as freely as the other. Where the Inspired Writers speak in unqualified terms, he thinks himself at liberty to do the same; judging, that they needed no instruction from him how to propagate the truth. He is content to sit as a learner at the feet of the holy Apostles, and has no ambition to teach them how they ought to have spoken. And as both the strong Calvinists and Arminians approve of some parts of Scripture and not of others, such he expects will be the judgment of the partisans of these particular systems on his unworthy comments;—the Calvinists approving of what is written on passages which have a Calvinistic aspect; and the Arminians, of what is written on passages that favour their own particular views. In like manner, he has reason, he fears, to expect a measure of condemnation from the advocates of each system, when treating of the passages which they appear to him to wrest, each for the purpose of accommodating them to his own favourite opinions. He bitterly regrets that men will range themselves under human banners and leaders, and employ themselves in converting the Inspired Writers into friends and partisans of their peculiar principles. Into this fault he trusts that he has not hitherto fallen; and he unfeignedly hopes and prays to be preserved from it in future. One thing he knows, that pious men, both of the Calvinistic and Arminian persuasion, approximate very nearly when they are upon their knees before God in prayer;—the devout Arminian then acknowledging his total dependence up-

on God, as strongly as the most confirmed Calvinist; and the Calvinist acknowledging his responsibility to God, and his obligation to exertion, in terms as decisive as the most determined Arminian. And that which both these individuals are upon their knees, it is the wish of the writer to become in his writings. Hence it is that he expects to be alternately approved by both parties, and condemned by both. His only fear is, that each may be tempted to lay hold in his work only of those parts which oppose their favourite system, and represent them as containing an entire view of his sentiments. He well knows the force of prejudice, and the bitterness of the *odium Theologicum*; and he cannot hope to be so fortunate as completely to escape either. But, even if assailed on all sides, he shall have the satisfaction of reflecting, that it has been his wish simply to follow the oracles of God. The Scriptures and the church of England have been claimed, by each of these two parties, as exclusively favouring their peculiar system; and if the same comprehensive and liberal character be found in his writings, he shall consider it, whatever may be the judgment of mere partisans, as no small presumption in his favour.

“ There is another point also, in respect to which it has been his aim not to offend; and that is, in not so perverting the Scripture as to make it refer to Christ and his salvation, when no such object appears to have been in the contemplation of the inspired writer. He regrets to observe in some individuals what he knows not how to designate by any more appropriate term than that (which, however, he uses with much hesitation) of an *ultra evangelical* taste; which overlooks in many passages the practical lessons which they intended to convey, and detects in them only the leading doctrines of the Gospel. This error he has laboured earnestly to avoid, being well assured, that lessons of morality are, in their place, as useful and important as the doctrines of grace. In a word, it has been his endeavour faithfully to deliver, in every instance, what he verily believed to be the mind of God in the passage immediately under consideration; and in the adoption of this principle of interpretation, he trusts for the approbation of all, who prefer the plain and obvious comments of sobriety to the far-fetched suggestions of a licentious fancy.”

We concur most unequivocally in the drift of these remarks; believing as we do, that systematizers are almost by profession perverters of Scripture. We think also that Mr. Simeon deserves the best thanks of the moderate and modest part of the religious world, for having ventured thus boldly to declare his convictions on this irritable subject. There are divines who never willingly employ those passages of Scripture which speak of Christ's dying for the sins of "the world," without adding some restrictive epithet\*; there are others who systematically urge us "to work out our *own* salvation with fear and trembling," laying a somewhat arch emphasis on the word *own*, and totally omitting the consolatory addition that "it is God that worketh in us both to will and to do, of his good pleasure." The same persons in speaking of those to whom "all things work together for good," and quoting St. Paul's own language on the subject, are afraid to say more than "to them that love God;" though the Apostle adds (what, however, they need *not* be afraid of, as it does not necessarily refer to the doctrine of personal election), "to them who are the called according to his purpose."

But while we thus far cordially approve of Mr. Simeon's statements, we are not certain whether by some of his readers they may not be misunderstood, or at all events be made to furnish a convenient handle for misrepresentation. There is somewhat of unguardedness in the wording of his argument, as if he in-

\* The late Mr. Romaine used systematically to comment on such passages in the manner following: "The world;—that is, the *elect* world, in the same way as you say 'The fashionable world,' 'The literary world,' 'The mercantile world,' &c." What miserable sophistry is this, to avoid a presumed difficulty in reconciling passages, which doubtless are reconcileable, however *apparently* opposite in our imperfect apprehension!

tended, what we conclude he does *not* intend, that a clergyman may preach sermons at variance with each other, under the safe conduct of isolated passages of Scripture, which, if explained by the analogy of faith, would lead to a somewhat different conclusion to that which they *appear* to present in their unconnected state. For example: a clergyman takes for his text 1 Cor. iii. 11. *Other foundation can no man lay, than that is laid, which is Christ Jesus*; from which he preaches Jesus Christ as the only ground of our hope, and the sole cause of our acceptance with God; so that "without him we can do nothing," and that even our "good works" require to be cleansed by his merits. On the succeeding Sunday we will suppose his text to be 1 Tim. vi. 17, 18, 19. *Charge them that are rich in this world .....that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold of eternal life*. Now Mr. Simeon certainly does not intend to instruct his clerical pupil, in such a case, to lay down benevolence, charity, or other good works as the "foundation" on which he is to build his hopes for eternity. Such a construction would be contrary to the Apostle's well-known sentiments, and would contradict the language of the preceding Sunday. The same remarks may be applied to a variety of other passages, and particularly to the *verbally* adverse, but *substantially* coincident; statements of St. Paul and St. James; as well as to most of the passages alleged as apposite by Calvinists and Arminians.

Mr. Simeon would therefore perhaps have done well to prevent this possible misconception on the part of some of his readers, by shewing how far it is the duty of an expounder of Scripture to avail himself of the general scheme of

faith—we will not say to *qualify*, but scripturally to *explain*, a statement which, taken in its apparent latitude, would lead to an incorrect view of Christian doctrine. A sermon differs from a single text in this, among other things, that it contains, generally speaking, a regular disquisition on a subject: A clergyman, therefore, should present such statements as, upon the whole, and taken in their connexion, are agreeable to the Divine word. In perusing the Scriptures we form our estimate of doctrines, not from a single proposition taken separately, but from the general scope of the whole. Thus we learn to reconcile *seeming* incongruities. If one passage in an Epistle appear doubtful in its meaning, we shall still find the whole Epistle clear and consistent. Now, a sermon is usually as long as any one of the shorter Epistles; and therefore it would be inexcusable to allow the same ambiguity to rest upon it, which may very naturally attach to a single proposition. Nor does Mr. Simeon intend this; his object being evidently not to urge the propriety of giving *half* statements, but to shew the duty of admitting whatever may be asserted in Scripture, even though incapable of being cooped in the narrow limits of an exclusive human system. We thought it right, however, to touch upon the point, as we happen to know that the drift of our author's reasoning, in the above extract, has been in some quarters misunderstood, and, in others, misrepresented.

Having thus exhibited Mr. Simeon's own account of his principles of interpretation, and his view of the evils which it has been his great aim to avoid, there can be but little necessity for us to select any particular instances of his mode of treating a subject. We shall, however, to gratify such of our readers as are unacquainted with Mr. Simeon's "Helps to Composition," present an outline of his

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manner of considering one text; premising, at the same time, that we have no other reason for taking this specimen than because it is the last which we have yet perused.

The discourse which is numbered 601 is on Hosea iv. 6. "*My people are destroyed for lack of knowledge.*" In a brief exordium the author depicts the consequences of ignorance generally, and then passes to those which result from it in the concerns of religion. He considers,

I. The ignorance of the Christian world,—and contemplates it under three heads: 1. Ignorance of *themselves*; namely, of their blindness, their guilt, their depravity, their helplessness. 2. Ignorance of *God*: of his holiness, his justice, his truth. 3. Of *Christ*—as he is *in himself*, as he is *to us*.

II. The fatal consequences of this ignorance. 1. It *tends* to man's destruction. 2. If not removed, it will *issue* in destruction.

III. Inferences or improvement. 1. How carefully should we improve the means of grace! 2. How earnestly should we pray for the teachings of God's Spirit! 3. How thankful should we be for any measure of Divine knowledge!

Here there is nothing far-fetched, nothing jejune, nothing inappropriate; all arises naturally from the text, and all has an obvious tendency to free the soul from that destructive ignorance which is deplored in the text, and to produce that knowledge which, being spiritual and practical, may be expected to terminate in final salvation.

This specimen may furnish a sufficient illustration of Mr. Simeon's manner of treating a subject. Whether the portion of Scripture he selects be historical, devotional, doctrinal, or prophetic, he generally proceeds by a simple train to the legitimate issue of his discourse. Having before him the exuberance of sacred writ, he is

enabled to present a rich and copious variety; and sometimes to glance at, sometimes to dwell upon, general views of religion, the attributes of the Deity, the offices of the Saviour, and the noble scheme of human Redemption; at others to expatiate, with energy and fervour, upon the depravity of our nature, the artifices of Satan, the evil of sin, the misery of sinners, the diversity of temptations, the need of Divine influence, the operations of the Holy Spirit, the privileges of true Christians, the blessedness of a heavenly temper, the benefits resulting from perseverance, the various branches of Christian duty, and the various graces of the Christian character, preparation for death, and the awful alternatives of the eternal world. The style is generally perspicuous and manly, frequently pathetic, usually enriched with a judicious interspersion of Scripture phraseology, and always indicating a heart deeply impressed with the importance of the subject, and anxious to promote the best interests of mankind.

We are by no means friendly to the frequent introduction of Biblical criticism into sermons; but we are disposed to think that Mr. Simeon falls into an error of a contrary kind, by introducing it too sparingly. All the critical remarks in the six volumes now before us, might, we think, be comprehended in ten pages. Generally speaking, we should regard that as a more useful strain of preaching from which criticism is altogether excluded (provided the topics were so selected that they might be adequately discussed without it), than that which abounds with it. But, recollecting how many of Mr. Simeon's readers, especially among the junior clergy, consider him as an authority on such points, we can scarcely help wishing that he had steered as clear of extremes, in reference to the matter of criticism, as he does with respect to the

Calvinistic controversy. We could wish, for example, that he had considered and refuted the notion of Parkhurst with regard to the confusion of tongues at Babel, with as much ability as he has exploded the vulgar mistake which prevails in reference to Jephthah's vow. So again, with regard to the Psalms, although we are not inclined to go the length of Calmet, who only ascribes forty-five of them to David, yet we think Mr. Simeon ascribes too *many* of them to the royal poet; and that several, among which are the 26th, 27th, 42d, 43d, 84th, and 121st, can only be explained in all their beauty and energy, by supposing them to have been composed by some pious Israelite during the Babylonish captivity. Mr. Simeon rightly assigns the 126th to that period. On this point, as well, indeed, as on almost every other connected with the *critical* study of the holy Scriptures, our young divines cannot perhaps do better than consult Mr. Hartwell Horne's valuable work; a work, however, whose learned and pious author would do well to imitate Mr. Simeon's impartiality on some points of doctrinal controversy.

It would be unjust were we not to add, that of the few critical remarks introduced by Mr. Simeon, some are very happy; we cannot include in this number a note on the *πάν κακόν*, which we conjecture was never meant to be introduced into the present work, but slipped out of the author's portfolio by accident, and escaped his notice when reading the proof-sheets. We should be glad to see it expunged.

In recommending these volumes, as we do most cordially, to the attention of the younger members of the clerical profession, we do not propose them as checks, but really as *helps*, to the exercise of their own inventive faculties. This they may become in two ways:—1st, A preacher may adopt the general mode of treating a subject propos-

ed by our author, and, having well digested it in his mind, may work out the substance of the sermon agreeably to his own train of thinking and of feeling.

And 2dly, A man of an active and independent turn of mind may derive considerable assistance from the perusal of Mr. Simeon's analysis, without confining himself to the plans actually proposed. Every such person, if he carefully watch his own intellectual operations, will find, while he is listening to a sermon, or any other interesting composition orally delivered, that the observations of the speaker incessantly excite distinct trains of thought, which it is often exceedingly difficult for him to avoid pursuing; and that nothing, indeed, can effectually prevent these mental excursions, unless the auditor have his thoughts and affections entirely carried away in the stream of the speaker's eloquence. Now, in the same way, the perusal of one of Mr. Simeon's Skeletons

may excite in the mind of a reader a totally distinct, nay, original, train of thought, such as shall enable him to place the subject in a striking and instructive point of view, which, but for this legitimate aid, might never have occurred to his own mind, nor, of course, could ever have yielded the same kind of benefit to those whom he is appointed to teach.

We must not, however, omit to say, that these volumes will be of far less utility than they are naturally calculated to be, if they are restricted to the use of clergymen. Pious laymen may derive considerable advantage from the perusal of one or other of these discourses during times of devotional retirement; while, as before hinted, their judicious structure, their perspicuity and brevity, confer upon them as entire an adaptation for instruction to an assembled family, as though they had been written primarily for domestic use.

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## LITERARY AND PHILOSOPHICAL INTELLIGENCE,

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### GREAT BRITAIN.

PREPARING for publication:—A Grammar of the Arabic Language, by J. Jackson;—An Account of the Abipones from the original Latin of M. D. Hoffer;—Early Education, by Eliz. Appleton.

In the press:—Travels in Sicily, Greece, and Albania, by the Rev. S. Hughes;—Two Expeditions behind the Blue Mountains, by J. Oxley;—Travels in Great Britain, from the German of Dr. Spiker;—The Superstitions of the Middle Ages;—Fraser's Travels in the Himala Mountains.

It appears by a summary of the Members of the Universities of Oxford and Cambridge, in their Calendars for 1819 and 1820, that the following is the number:—

1819.	Oxford.	
Members of Convocation	.....	1874
— on the Books	.....	3984
1820. — of Convocation	.....	1873
— on the Books	.....	4102
1819.	Cambridge.	
Members of the Senate	.....	1495
— on the Boards	.....	3698
1820. — of the Senate	.....	1558
— on the Boards	.....	3395

At the Lancaster assizes, Henry Patrickson and John Postlethwaite were found guilty of winning money by gambling; when judge Bailey passed sentence as follows:—"I am glad," said he, "that these prosecutions will now make it notorious that indictments for this offence may be instituted, not only by the party who has lost the money, but by any other person whatever. So that the gamester must not imagine that

the law will allow him to hold his ill-gotten gains in safety.—The sentence of the Court is, that you, John Postlethwaite, do pay to our sovereign lord the king, the sum of 100 guineas, being five times the amount of 20 guineas won by you; and also 500 guineas, being five times the amount of 100 guineas likewise won by you, making together 600 guineas;—and that you, Henry Patrickson, do pay to our sovereign lord the king, the sum of 100 guineas being five times the amount of 20 guineas won by you;—and that you be severally imprisoned until your respective fines are paid.”—We record these convictions, hoping they may operate as a check to the serious evil and sin of gambling.

In consequence of the discovery of *morphium*, experiments have been made in search of other bodies belonging to the class of vegetable alkalies. These researches have been rewarded lately by the discovery of two new ones, called *brucine* and *delphine*; so that, with strychnine and *morphium*, their number amounts already to four: *Brucine* was obtained from the *Angustura* bark.

Mr. Morier, in his Journey through Persia, says, that the mountain *Temahend* is visible at the distance of 100 miles. Sir William Jones saw the Himalaya mountains from *Baugalporc*, a distance of 214 miles. Bruce saw Mount *Ararat* from *Derbhend*, a distance of 240 British miles. Dr. E. D. Clarke informs us, that when standing on the shore of the *Hellespont*, at *Sigeum*, in the evening, and looking towards the *Archipelago*, he plainly discerned Mount *Athos*, called by the peasants, who were with him, *Agionorus*, the Holy Mountain; its triple summit appearing so distinctly to the eye, that he was enabled to make a drawing of it. “The distance,” says he, “at which I viewed it could not be less than a hundred English miles: according to *D’Anville*, it is about 30 leagues from shore to shore; and the summit of the mountain is at some distance from the coast.”

*Italy.*—In addition to former notices respecting the *MSS.* found in *Herculanum*, we have to announce the unrolling of eighty-eight. Most of these consist of works by the Greek philosophers or Sophists; nine are by *Epicurus*; thirty-two bear the name of *Phllo demus*, three are by *Demetrius*, one by *Calotes*, one by *Polystratus*, one by *Carniades*, and one by *Crysippus*. They treat

of natural or moral philosophy, of medicine, of arts, manners, and customs.

At *Pompeii*, there have been recently discovered several fresh buildings, in the line of the beautiful street that leads to the temple of *Isis*, to that of *Hercules*, and to the Theatre. Chirurgical instruments of a highly finished workmanship have been found, with a number of excellent paintings, representing fruits and animals.

It appears from a Memoir lately published by *M. Pansner*, the result of 7668 barometrical observations, repeated three times a day for seven years together, that *Astrachan* is about 166 English feet under the level of the surface of the sea. This corresponds with an observation of the Russian academician *Inakhodzow*, that *Kamuchin*, on the *Wolga*, about 568 versts distant from *Astrachan*, is about 189 English feet beneath the level of *St. Petersburg*. But as this capital is about 76 feet above the level of the sea, it follows that *Kamuchin* must be about 120 feet lower than the surface of the sea. The above positions establish the disputed geographical fact, that there cannot be any subterranean communication between the *Caspian* and the *Black Sea*, the latter being much more elevated—nearly a hundred English feet.

*Egypt.*—Signor *Belzoni* has arrived in London after an absence of ten years, five of which he has employed in *Egypt* and *Nubia*. The sarcophagus of *alabaster*, discovered by him in *Thebes*, is deposited in the hands of the British consul in *Alexandria*, waiting its embarkation for England, with the obelisk, 22 feet high, from *Philæ*, above the first cataract of the Nile. Mr. *Belzoni*’s journal of his discoveries of antiquities in *Egypt* and *Nubia*, of his journey on the coast of the *Red Sea*, and to the *Ouses*, is in the course of publication.

*New South Wales.*—The following is an abstract of the colonial population in *New South Wales*:—In 1818, from September 28 to November 11, inclusive, there were 9,328 souls at *Sidney*; 4,017 at *Paramatta*; 4,568 at *Windsor*; 2,597 at *Liverpool*; 784 at *Newcastle*; making a total of 21,294. The population of *Van Dieman’s land* amounts to 3,760; thus making a total of 25,054 souls. The number of acres in cultivation is 284,852.—At an annual examination of the public schools at *Paramatta*, a black native girl, 14 years of

age, who had been three or four years in the school founded by Mrs. King, bore away the chief prize; thus proving the aborigines to be susceptible of mental improvement in a degree sufficient to adapt them for employment and utility in civilized society. Some specimens of fine wool have been sent home from the colony.—An Englishman has succeeded in introducing the bee. Two hives were sent by the Harriet last year; the inhabitants of one of which were suffocated by the melting of the wax in crossing the equator, but a sufficient number of the others were landed alive to encourage the hope that honey may be added to the production of the colony. Some individuals have lately turned their attention to making an extract

of the tanning matter of the valuable barks of their timber, and a quantity has been sent to this country for trial. It is made in the same manner as the drug Catechu, which is an inspissation of the bark of a species of Mimosa.—The progress of the settlements in New South Wales and Van Dieman's Land has been so rapid, that they now possess of their own growth all the necessaries of life, and are even enabled to export a surplus produce. They have lately sent horses to Batavia, cattle and salted meat to the Isle of France, and flour to the Cape of Good Hope; besides black oil, seal-skins, and wool to the mother country. At Sydney there are at present three public journals, and several other periodical publications.

## LIST OF NEW PUBLICATIONS.

### THEOLOGY.

Important Facts, demonstrating the Truth of the Christian Religion; by T. Jones, LL.D. 8vo. 7s.

Pious Memorials, or the Power of Religion upon the Mind, in Sickness and Death; by the Rev. G. Burder. 8vo. 10s.

The Converted Atheist, with practical Remarks; by W. Roby. 6d.

Thoughts on Death, Sickness, and Loss of Friends; selected from various Writers. 12mo. 5s. 6d. bds.

Evidences of Christianity, stated to an ingenuous Mind doubtful of its Authority; by the Rev. J. Bean, M. A. 1s.

Lectures on some important Branches of Religion; by Thos. Raffles, M. A. 12mo. 7s. bds.

A Consolatory Address to Christians, upon the Death of Believing Friends, by the Rev. Wm. Hamilton, Minister of Strathblane. 18mo. 1s.

Dorcas portrayed; a Discourse occasioned by the Death of Mrs. Bunn, of Frome, Somersetshire; by John Sheppard. 1s. 6d.

A Discourse delivered at Laura Chapel, Bath. To which is added, Strictures on Publications in Medicine and Theology; by E. W. Grinfield, M. A. 1s. 6d.

The Age of Christian Reason; by Thos. Broughton, Esq. 8vo. 7s.

Two Dialogues upon the Prayer-book; by the Rev. J. Rogers.

A Catechism of the Evidences of Christianity, as a Sequel to the Church Catechism; by the Rev. R. Yates, D.D. and F. S. A.

### MISCELLANEOUS.

A new System of Cultivation; by Mr. Beaton. 8vo. 9s. bds.

An Inquiry into the Causes of the progressive Depreciation of Agricultural Labour in Modern Times; with Suggestions for its Remedy; by J. Barton.

Memoirs of the Rev. S. J. Mills, late Missionary to the South Western Section of the United States, and Agent to the Colonization Society, deputed to explore the Coast of Africa; by G. Spring, D.D. 12mo. 4s.

A Memorial of Mrs. Mary Westbrook; by John Cooke. 1s. 6d.

Memoirs of Mrs. Hutton. 1s. 6d.

Memoir of Mrs. Joanna Turner. 12mo.

Memoirs of the Life and Writings of Luis de Camoens; by T. Adamson, F.S.A.

A Translation of the Works of Virgil; partly original and partly altered from Dryden and Pitt; by T. King. 2 vols.

Letters from a Mother to her Daughter at, or going to, School; by Mrs. J. A. Sargant. 18mo. 3s.

Antiquities of the Jews; by Dr. Brown. 2 vols.

Italian Scenery; by F. E. Batty. 8vo.

Picturesque Views of the Antiquities of Pola, in Istria; from Drawings by T. Allason, Architect. Folio. 3l. 15s.

Views at Hastings and its Vicinity, from splendid Drawings; by T. M. W. Turner, R. A. Part 1. folio, 3l.

The Practice of Drawing and Painting Landscape from Nature in Water Colours. plates. 4to 1l. 1s. boards.

A Historical Map of Palestine, or the Holy Land, 40 inches by 27. 1l. 8s. On canvas. 1l. 15s.

An Introduction to Modern History, from the Birth of Christ to the present Time; by the Rev. T. Hort. 2 vols. 18mo. 10s. 6d.

Documents Historiques et Reflections sur le Gouvernement de la Hollande, par Louis Bonaparte, ex Roi de Hollande. 3 vols. 8vo.

Chronology or Chronicle of the last fifty Years. 13s. bds.

A Review of the Colonial Slave Registration Acts, in a Report of the Com-



mittee of the Board of Directors of the African Institution. 8vo. 2s.

Original Miscellanies in Prose and Verse; by L. Bicknell, F. A. S. 8vo. 8s.

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Travels in the North of Germany; by Thomas Hodgskin, Esq. 2 vols. 8vo. 24s.

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## RELIGIOUS INTELLIGENCE.

### CHURCH MISSIONARY SOCIETY.

IN our abridgment of the Nineteenth Report of this Society (see Appendix for 1819), we passed over the Madras and South India Mission, intending to give a fuller account of it, from the Second Annual Report of the Madras Committee. The following are the chief particulars.

The Committee announce with pleasure, the arrival of the Rev. Messrs. Fenn, Baker, and Bärenbruck. In consequence of ill-health, the Rev. Mr. Dawson had been obliged to quit his promising station at Cochin and to return to England. The Rev. D. Schmid had proceeded to Bengal. The services of Mr. Baker had been transferred to Tanjore.

*Madras.*—In the thirteen schools on this station, more than one thousand children had been admitted, and the average monthly attendance was three hundred and sixty-four.

It was originally intended, that all the schools under the Mission should be conducted according to Dr. Bell's, or the Madras System, but, owing to the incompetency of the native teach-

ers, and the unsuitableness of some parts of the system itself to the circumstances of a Native Indian School, it had been but imperfectly observed. Mr. Bernhard Schmid undertook to remodel the school in the Mission Garden, with the view of reducing it to as near a conformity with that system as circumstances would permit; and he has, at length, succeeded, to a degree that has enabled him to depute one of the elder scholars, who assisted as usher in carrying on the reformed system, to introduce the same in another of the Madras schools. He was also about to prepare a written plan and instructions, including the requisite modifications of Dr. Bell's System.

The weekly visitation of the schools in Madras by the Missionaries, for examining and catechising the scholars, is continued. On these occasions, many adult natives are generally present. The effect of these accidental congregations has been very happy. Several, who came at first out of curiosity, have continued to come to hear and learn, and have expressed to the missionaries their pleasure at what they have heard. In the third school, at which the attend-

ance of adult auditors was the largest and most regular, the number of children increased, notwithstanding a determined opposition to the school; and in the surrounding district, which, when the school was founded, was remarkable for ignorance of the nature of Christianity, and ill-will toward the Christians, there is satisfactory evidence that Christianity is now both understood and approved to a degree most encouraging.

Several heathens have evinced a desire to study the sacred Scriptures and other mission books; and have come to the missionaries to obtain copies of them. The parents of some of the scholars have requested of the schoolmaster, that the children might learn by memory the Gospel from the beginning, instead of portions of it only; and might also commit to memory a Tamul book, which had not yet been generally taught them, containing the principles of Christianity.

The like opportunities occur, and are used, in the country schools, as in those at Madras, by the attendance of adult auditors, for preaching the Gospel, and removing their doubts and erroneous apprehensions about the schools. In availing himself of these, Sandappen has been particularly diligent. The character and proceedings of this native Christian deserve especial notice. Besides a respectable acquaintance with the Scriptures, and an apparently conscientious adherence to their precepts, he is possessed of a considerable knowledge of the sacred and classical literature of the Hindoos, which he is skilful in using to illustrate and confirm the truths of Scripture. He has composed an original address to his heathen countrymen; which, after receiving the corrections and approval of the missionaries, has been circulated to some extent, and is often inquired after. His labours, in instructing, catechising, and reading, are almost incessant; and this, under the discouragement of a vexatious opposition.

Out of thirteen schoolmasters, now employed under the Madras Mission, nine are heathens. The heathens have not, in every instance, maintained a faithfulness and perseverance in their duty, proportioned to the readiness with which they undertook it. At the visitation made by Mr. Rhenius, it was found, in two schools, which had been established near a twelvemonth before,

that the children did not know even the Ten Commandments, which are the first Christian lessons taught; and had made, besides, scarcely any progress in other prescribed parts of learning. A change of sentiment had happened in the heads of the village. Those who had applied for, or consented to, the establishment of the school, now opposed it: some of the scholars were prevented by their parents from attending: the Bramhins persecuted the schoolmaster, or dealt deceitfully with him; and he, yet a stranger to the supporting hope of the Gospel, became fearful, and desisted at length from the obnoxious duty of Christian instruction. In these cases, mild but strong reproofs were applied, and the salary of the offenders was reduced: but the occasions for these severities have been rare; and on the whole, the opinion expressed in the Committee's last Report, respecting the effects and success of this system, has stood confirmed by the experience of another year.

Other partial discouragements, however, had occurred. Some of the schools had been obliged to be given up, in consequence of the opposition or indifference of the natives; and the Committee perceiving the levity with which applications for schools are made, and the transient nature of the sentiment which it often produces, have determined to wait a longer observation of the actual result of those already subsisting, before they sanction the establishment of new ones. One of the native readers had been suspended from his office for misconduct; and of twenty catechumens, but one had stood the test and been baptized. The others were evidently influenced by hopes of temporal advancement.

We advert to these painful circumstances not only for the sake of impartiality, but to excite our readers to deeper pity for the unhappy natives, and to shew the necessity of faith and patience in this great work of Christian benevolence. "In due time we shall reap, if we faint not." The need of these exertions may be inferred from such circumstances as the following, which shews the superstition of the natives, and their trust in false gods, who cannot deliver, for they are vain. During the prevalence of the late epidemic disorder, the idolatrous ceremonies of the Hindoos, intended to pro-

pitiate the deity presiding over this species of disease, were universal and unceasing. The most preposterous impositions were practised on the deluded multitudes. At Madras, an idol, Yagatha Ummah, which had been locked up by public authority for the last forty years, on account of some serious dissensions which had occurred at the celebration of one of her festivals, between the right and left hand castes, was, by mutual consent of the contending parties, liberated, on due public securities; and, being sumptuously adorned, was led forth in tumultuous procession throughout the settlement. Pretended incarnations of the offended deity were exhibited, and paraded abroad in the same manner. The blood of sacrifices flowed every where, without intermission; and the ear was stunned with the continual clang of loud instruments and cries, mingling with horrid dissonance, but forming the only species of supplication to Heaven which the infatuated people could offer.

It is with pain we state, that all the school-houses of the mission, in and out of Madras, were blown down, or otherwise damaged by a tremendous storm. Most of them have since been rebuilt or repaired; but this visitation, with the epidemic just mentioned, have caused a considerable interruption, for the present, in the attendance of the children in the schools.

*Tranquebar.*—The Committee state, that Mr. Schnarré's reports of the numerous schools under his superintendance, during the past year, have been uniformly favourable. Some new schools, in very promising situations, have been established; and the number of children generally has been materially increased—the total numbers, at the end of the year 1817, having been nine hundred and fifty-eight; and at the close of 1818, thirteen hundred and eighty-seven. Mr. Schnarré continues to carry on the seminary for the instruction of native Christian youths, for the future service of the Society's missions: and has expressed much satisfaction at the hopeful indications of piety and intelligence evinced by some of the pupils; several of whom are now about to be detached, according to the purpose of the institution, to other stations. He continues to afford assistance to the Danish Missionaries at Tranquebar, in

preaching frequently to the native congregations.

*Travancore.*—Both the ultimate and more immediate views with which missionaries were deputed to Travancore, at the particular request of the British Resident, were unfolded in the Committee's last Report; namely, the general extension of Christianity in that state; and as means to this end, as well as for its own intrinsic importance, the civil benefit and the religious renovation of the Syrian Christians. The accomplishment, to a certain degree, of the former of these two immediate objects was stated, as also the progress made toward the latter, and the ultimate object of all—by the cordial understanding effected between the Syrian clergy and the missionaries—the reformation set on foot, or actually brought to pass, among the Clergy—and the intimate connexion established between the missionaries and the great body of the Syrian people; by the missionaries being made the channel through which redress of the oppressions and grievances of the Syrians was derived to them; by the foundation of the college at Cotym, and the mission-house, church, and school, at Allepie; and, finally, by the translation undertaken, of the Scriptures and the Liturgy of the Church of England, into the vernacular language of the country.

The same good understanding still appears to prevail with the Syrian clergy; and, by the prudent conduct of Mr. Bailey, who is the most immediately concerned with the Syrians, the confidence and esteem of both clergy and people have been secured to a considerable degree. Since the arrival of the Rev. Mr. Fenn in Travancore, the subject of reformation has been taken up on a large scale.

The permanency of the college at Cotym is secured, not only by the decided favour of the reigning princess, but by several large endowments in land and money. Till the arrival of Mr. Fenn, Mr. Bailey was the only missionary resident at Cotym: and, considering the recency of the institution, and that the greater part of Mr. Bailey's time has been engaged in superintending and revising the Malayalim translation of the Scriptures, no surprise should be felt, that little progress has yet been made in giving to the college a systematic form and efficient ma-

agement. Measures are now in progress to collect a suitable library, for which several works have been received from England. The Bishop of Calcutta, and the Archdeacon of Bombay, have each presented to it a splendid copy of Dr. White's Syriac New Testament; and the Resident in Travancore has presented eleven copies of the Syriac Gospels. The translation of the Scriptures into the Malayalim language was finished, but will require a very careful collation and revision. Parts, however, were ready for publication. Mr. Bailey has also translated into Malayalim the Morning and Evening Services of the Church of England, with the Litany and Catechism, part of the Communion Service, and several of the Collects, Epistles, and Gospels. Every evening he has family worship in his house, and every Lord's-day, public service in the college chapel, in that language. The Syrians are much pleased with our form of worship; and the Malpan has pronounced that it much resembles their own. Mr. Norton also has translated the Liturgy into Malayalim.

In the course of the last year, the Committee dispatched to Travancore a large number of Syriac New Testaments. A supply of Arabic, Persian, and Hindoostanee Testaments, has also been forwarded to Allepie, where the books are kept upon a table, and are accessible to all comers. The school under Mr. Norton, at Allepie, contained forty-four scholars; exclusive of twenty-six orphan children. Great opposition has been exerted towards this school, by the Roman Catholic priests. Roman Catholic children, however, attend and increase; and the people seem to have watched Mr. Norton's proceedings long enough to be satisfied, that nothing but the benefit of their children is intended. The school has, therefore, risen in their favour, and is likely to be enlarged, and a new one to be annexed.

A variety of interesting notices are added respecting the chaplains' stations at Chittoor, Palamcottah, and Tellicherry.

#### NAVAL AND MILITARY BIBLE SOCIETY.

The Report of this Society for last year has just appeared. The principal facts combined in it have been already anticipated; so that a few points only need be noticed. (See *Christian Observer*, 1819, p. 409.)

CHRIST. OBSERV. No. 221.

The Committee having, in consequence of the recommendation of their royal patron, the commander-in-chief, adopted the resolution of corresponding with the army exclusively through the medium of the commanding officers of regiments on all subjects connected with the object of the institution, his royal highness issued his commands to all such officers to correspond with the Committee on such points as may appear necessary, with respect to the supply of Bibles and Testaments, and to take special care that whatever Bibles or Testaments are transmitted for the use of the men, are distributed in the most appropriate manner, and that the greatest attention is given to their preservation which may be consistent with the free circulation and use of them. His royal highness particularly desired that an ample supply should be allotted for the use of the patients in the regimental hospital, and for the use of the young soldiers, or children, who may be under instruction in the regimental school.

The effect produced by this instrument, in connexion with other measures adopted by the Committee, has been of a more general nature than its limited resources were prepared to meet.—One regiment alone (the gallant 92d Highlanders) purchased at the reduced prices of the Society no fewer than four hundred and ninety-seven copies, previous to their departure for Jamaica.

In the naval department the demand has also been general, and two thousand six hundred Bibles and Testaments have been issued to fifty-three ships of war, of which the greater number are vessels that have been put in commission within the year.

The correspondence of the Society furnishes very interesting testimonies to the benefits resulting from its operations.

Auxiliary Societies had been formed at Dublin, Edinburgh, and Portsmouth. New depôts for books have been established at Chichester, Gibraltar, and St. Helena; and respectable correspondents obtained at each of these stations.

Since this Report was published, the anniversary for 1820 has been held, and a subsequent Report presented, from which it appears, that the issues of Bibles and Testaments, during the last year, have been rather more than six thousand copies. The total amount of subscriptions was 2162l. A munificent donation of 500l. had been received from Mr. Hodson.

## VIEW OF PUBLIC AFFAIRS.

## FRANCE.

THE restrictions on the French press, with the subdivisions of party, render it difficult either to ascertain facts, or to apply them, when ascertained, to the general state of the country. The endless debates on the law of election still continue. The preparatory examinations, in the case of Louvel, have been going on in the desultory manner which characterizes French criminal jurisprudence, and upwards of four hundred and fifty witnesses, are stated to have been examined; but the regular trial has not yet taken place. Two attempts have been made to alarm the duchess de Berry by an explosion of gunpowder, with a view to frustrate the hopes entertained of her giving an heir to the French throne. It is most awful to contemplate the atrocious plans which seem to be the ordinary devices of the infidel opposers of all governments, in the present day. The same rejection of every sanction, human and divine, and the same profligate exultation in their crimes—crimes at which our unsophisticated nature, fallen as it is, instinctively shudders—characterize the Louvels of France, the Sandts of Germany, and the Thistlewoods of England. Such are some of the fruits of that bitter harvest, the seeds of which, infidelity and jacobinism, hand-in-hand, have been diligently sowing for the last thirty or forty years, and which require all the piety, wisdom, and vigilance, of individuals and governments to eradicate.

## SPAIN.

Spain continues to be occupied in organizing the elements of her new constitution; and the king is obliged to affect an excessive and, under the circumstances of the case, an almost ludicrous zeal in giving extension and stability to the recent changes. All the duties on books and prints, connected with the prohibitory regulations of the inquisition, have been abolished. The king has also issued a decree ordering all symbols of ancient vassalage to be erased throughout the country, "in order that the noble pride of the Spanish people, who acknowledge and will never recognize any other sovereignty than that of the nation, may not be wound-

ed by the sight of continual mementos of their humiliation."—The battalions concerned in the massacre at Cadiz have been disbanded, and the proceedings against their colonels, with generals Campana and Valdes, are going on.—It appears by a message from the President of the United States to Congress, that, through the mediation of Russia, the Spanish government had been induced to send a minister to America, with full powers to settle its differences with that country, respecting the Floridas. In consequence of this circumstance, and of the disturbed state of Spain; and in deference also to an intimation, from France and Russia, of their anxiety that nothing should be allowed to take place of a hostile character between the American and Spanish governments, the President has deferred the question of reprisals on the Spanish territory to the next session.

## DOMESTIC.

The notoriety of the facts connected with the Cato-street conspiracy renders it superfluous to state them as articles of temporary intelligence; but as matters of painful history it is requisite to record, that the trials, which were proceeding when our last Number went to press, issued in the conviction of Thistlewood, Ings, Brunt, Davidson, and Tidd; and that the remaining six, perceiving no probability of acquittal, pleaded guilty to the charge. Seldom has a conspiracy more horrid been brought to light, and never has the evidence of any fact been more convincing and irresistible. It is impossible for us to give even a sketch of the case; nor is it necessary, as the principal facts are known in every hamlet of the kingdom. The deliberate intention to assassinate all his majesty's ministers at a cabinet dinner, with any other persons who might be present, or might oppose the designs of the conspirators, was not only fully proved, but avowed and justified with unrelenting exultation. In the terror and confusion of the moment, a provisional government was to have been formed; the conspirators trusting to the existing distresses of the country, and the disaffection of those who have been poisoned by infidel and re-

revolutionary principles, for immediate support, and for ultimate success. Wild and delirious as such a scheme may appear, when viewed only as an unaccomplished project, it would be too much to say that it could not by any possibility have succeeded. History records revolutions effected by equally despicable and unlikely means, and by fewer and less determined agents; and there are many circumstances in the state of the times, calculated to make a prudent man tremble at any occurrence which might violently agitate the passions of the multitude, and, while it presented a point for collecting, would also enkindle, the elements of revolution. But though the ultimate triumph of regular authority might have been certain, yet, in the interim, how great might have been the confusion, and how heavy the loss of human life, or when the scene of terror would have ended, who shall venture to predict?

Five of the six persons who pleaded guilty have been transported for life, and were immediately removed out of the kingdom; the other, the degree of whose guilt seemed greatly inferior, has been kept in prison, and it is supposed will be pardoned. Their companions, with the exception of Davidson, the Man of Colour, who behaved penitently, died, as they had lived, in obdurate infidelity, defying both God and man with their latest accents, and some of them uttering the most horrid blasphemies. Thistlewood, who assumed a decorum widely opposed to the levity and flippancy of Ings, remarked to Tidd upon the scaffold, "*We shall soon know the grand secret!*" Alas! under what circumstances to make so fearful an experiment! We tremble to follow these unhappy men in imagination to that world where the awful disclosure has taken place, and where, before a far higher than a human tribunal, they are gone "to give an account of the deeds done in the body." May we, and may our readers, learn this "grand secret" under happier auspices than those of a dying hour! May we early "acquaint ourselves with God, and be at peace;" and being justified by faith in a crucified Redeemer, and living to his praise and glory through life, find at length, that in our case, eternity has no disclosures to make, but of joys which "eye hath not seen, nor ear heard, and which it hath not entered into the heart of man to conceive!"

We cannot, however, quit the subject of the Cato-street conspiracy without stating, that there is one feature of the case which has excited much animadversion; namely, the part alleged by the traitors, and some of the witnesses, to have been taken in their proceedings by one Edwards, who is said to have been a spy in the service of government, but in that character to have been in fact an active instigator of the plots which he was authorized to watch over and discover. As the subject may come before a judicial tribunal, (for a true bill against Edwards for high treason has been found by the grand jury of Middlesex), we shall not dwell upon it at present. Our own view on the subject of employing spies has been frequently mentioned; and—though even the opposition party have generally admitted that their employment is necessary in certain cases, and that while there are such men as Thistlewood government must have such agents as Edwards—we are by no means convinced that in moral questions exceptions of this kind ought to be allowed, or that any thing is ultimately gained (certainly not the favour and approbation of God) by so making expedient your rule of conduct, as to "do evil that good may come." It is clearly the duty of government to receive intelligence, from whatever quarter it may come; and to inform themselves of the proceedings of alleged conspirators, as far as this can be done, without giving any sanction to crime, or without exciting men to the commission of it. Supplies of money, or any other measure that might add apparent weight to their machinations, or tend to ripen their plot, would, in our view, be highly culpable. Nor does it even seem justifiable to tamper with a smaller offence, with a view to set it mature into something decisive, against which to strike an effectual blow. There is, however, no public evidence at present, except the assertions of apparently interested parties, that Edwards *did* really thus goad on his associates; and no one pretends to think that government either knew of, or permitted, his doing so. With respect to his being brought forward as a witness on the trials, supposing him to have been a spy, as there was evidence in abundance, without his aid, to convict the accused, there certainly were substantial reasons against it. It could have done no good, and

might have done harm. We may readily conjecture the use that would have been made of the circumstance, had a spy been produced as a principal witness in a state prosecution.—For our own parts we are yet to learn that Edwards, if he really professed himself a spy, rendered any service to government in that capacity. Lord Harrowby, in the course of his examination, stated, that the first information which was received of the specific plans and purposes of the conspirators came from a different individual; nor was even this accidental, let us rather say providential, information obtained until the day preceding that of the intended assassination. If this was really the case, then it would follow, that to the superintending care and interference of Providence, and not to the dubious expedient of employing spies, were we indebted for the timely discovery of this plot.

But whatever may turn out to be the fact, we would earnestly caution our readers against lending themselves to popular outcry in questions of this kind. The wide and rapid diffusion of intelligence in this country, by means of the press, has produced a regular system of prepossessing the public mind by statements framed for party purposes, and which it may require many months to correct by authoritative decisions. In the mean time, the temporary purpose is answered; government and its agents are vilified, and the popular mind is soured and prejudiced to a degree which no subsequent explanations can fully obviate. We need no stronger illustration of these remarks than the recent conviction of Hunt and his associates for their share in the unhappy Manchester meeting. Hunt is condemned to imprisonment for thirty months in Ilchester gaol, and Johnson, Bamford, and Nealy for twelve months in Lincoln castle, for their conduct on that occasion. Thus does the law, and thus do our judges and juries reply to the attempts to justify that seditious convention, which, for eight months, have been poured forth in such profusion. But, unhappily, the leisurely march of retributive justice cannot overtake the rapid footsteps of daily and hourly calumny, or restore the equanimity of the public when once disturbed.

The proceedings in parliament have been peculiarly important. In compliment to the new reign, the address

in reply to the king's speech was suffered to pass without a division. Its principal topics were the intention of the king to tread in the steps of his father; his regret that the recent additions to our military force cannot be dispensed with; the civil list, and the king's wish that it should not exceed the scale fixed in 1816; and the necessity of wisdom, firmness, and loyalty, in supporting the constitution against turbulence and intimidation.

The arrangement for the civil list on the model of 1816, and as it is likely to be voted, is 850,000 *l.* for England, and 207,000 *l.* for Ireland. It has been strongly opposed by the anti-ministerial party, on the ground chiefly, that the estimate of 1816 was intended to be only temporary, and was passed without that minute inquiry which the importance of the subject demanded, on an implied understanding that inquiry would come with more propriety at the beginning of a new reign. A motion of Mr. Brougham, for bringing the Droits of the Admiralty, and some other special funds, within the control of parliament, so as to render them available to the purposes of the civil list, has been negatived.

On the motion of Sir James Mackintosh, the committee on the criminal laws has been renewed: and he has had leave given him to bring in six bills for the repeal or improvement of particular laws already reported on.

Various petitions have been received from the manufacturing, the agricultural, and the mercantile bodies throughout the kingdom. All complain of distress, and earnestly solicit the consideration and aid of parliament. The agriculturalists ask for a higher protecting duty on corn; a measure which, at the present moment especially, no reasonable man who is not interested in the question can think adviseable. The manufacturers propose no specific plans; except, indeed, partial modifications, such as the repeal of the recently imposed duty on foreign wool, which is said not to have answered its intention as a financial measure, while it has pressed somewhat heavily on those whom it affects, and this probably without much benefiting the native grower. The petitions of the merchants of London, Liverpool, Edinburgh, Glasgow, and other principal towns, are founded on larger views; and may be concisely expressed in the well-known remark

of the merchants of France to Colbert, who wished to know "how he could assist them." "*Laissez-nous faire*" was their reply.—They urge the impolicy of our present restrictive and prohibitory system, and point out the benefits likely to arise from a more liberal encouragement both to importation and exportation. Of the abstract justice of these views, government confesses itself fully convinced; but alleges the obstacles which our past proceedings have thrown in the way of a recurrence to a more healthy system than that which at present prevails. It is satisfactory, however, to perceive that such a conviction is becoming more general, as it will probably prevent the future aggravation of the evil by new restrictions. Many of the old ones also, we trust, will be from time to time removed; for it is certain that some of our present regulations afford comparatively little benefit to the parties intended to be "protected," and none whatever to the public, while they prevent an interchange of other productions which might stimulate the general activity and afford a large national advantage, and while they also excite feelings of rivalry and ill will tending to produce counter-restrictions of the most injurious nature.

We must here, however, again state our firm conviction, that measures of a far more comprehensive nature than a mere change in our commercial policy are called for at the present crisis. But if we were to enter farther on this subject, we should only repeat what we have already said at the close of our last Number, as well as on many former occasions. We therefore forbear.

Though we have protracted our remarks beyond the usual length, we cannot pass over a circumstance which has undergone discussion in the house of lords, and which is of alarming importance, not only to the clergy, but to every person connected with ecclesiastical property, or who values either the welfare of the Church of England or the liberty of the subject. A petition was presented by the Rev. J. P. Jones, curate of North Bovey, Devonshire, stating, that he had been presented to two livings, value 500*l.* per annum; the one in the diocese of Peterborough, the other in the diocese of Lincoln: that he had procured a regular testimonial, signed by three clergymen in the diocese in which he officiated; which testimonial it was

necessary should be countersigned by his diocesan, the bishop of Exeter. The bishop, however, refused to put his name to the paper; in consequence of which the preferment was lost to the petitioner, he being under the necessity of relinquishing it in favour of another clergyman, whom it became necessary to present in order to prevent the lapse of the livings. The petitioner had conceived that the ground of the bishop's refusal was his having attended a public meeting in favour of Catholic Emancipation. His lordship, however, appears to have subsequently intimated that the refusal was not in consequence of his having attended the meeting, but in consequence of a remark stated to have been there made by Mr. Jones, that nine-tenths of the clergy were averse to the damnatory clauses in the Athanasian Creed, and would rejoice if they were expunged. Whether this be true or false, we know not; but two points of the case are of extreme importance: the first is, that his lordship has rested his justification on his discretionary right to withhold his signature without assigning a reason; the second, that relying, it seems, on some private and ex-parte communication, he refused to allow Mr. Jones to explain his words, although he stated them to have been misrepresented to his lordship, or to produce counter-testimony. Of Mr. Jones, his character, or his doctrines, we know nothing; but we are appalled to find, that all the ecclesiastical patronage in the kingdom rests on the will—nay, on the caprice, the prejudice, the pique, the political bias, or partial information—of an individual. The lord chancellor himself, who advocated the bishop of Exeter's conduct, has no security that the next clergyman whom he presents to a benefice may not be rejected for want of a bishop's counter-signature. The counter-signature has hitherto been considered an official act, which a prelate could not refuse, without subjecting himself to a civil process. It appears, however, that as the law now stands he may refuse; and that therefore, when the living to which a clergyman happens to be designated is in a different diocese from that in which he resides, neither he nor the patron has any remedy; and the house of lords having refused inquiry into the subject, it is impossible to predict to what extent this new system of *stat*



*pro ratione voluntas* may eventually be carried. We confess we are somewhat surprized that the upper house, who are ordinarily such vigilant and even jealous guardians of the rights of property and patronage, should have passed over this matter so lightly. If our great hereditary patrons should find their ecclesiastical nominees arbitrarily rejected, and the pecuniary value of their patronage reduced in the market, it will not be for want of the danger having been pointed out. Our bishops at present enjoy (or rather *possess*, for to a good man there can be no *enjoyment* in arbitrary power) a discretionary authority allowed to no other order of men in this free country, and which is utterly inconsistent with the liberties of the clergy, or the good government of the church. We shall never cease to protest, whether in the case of curates or incumbents, against this unwise and injurious system;—a system which tends to convert every episcopal palace into an Inquisition or Star-Chamber, and which renders every clergyman liable to fall the victim of a secret whisper or unauthenticated slander. We do not envy our venerable prelates their power: it ought to be great, and in the wholesome exercise of it they ought to be strongly protected, and even their errors leniently regarded. But, again and again we would say, let them be constrained to state the crime, and to

name the accuser, and to produce the evidence. It is too much to presume, of any order of men, that they never will be warped, or prejudiced, or misinformed. Even where they act *rightly* in the exercise of their discretion, the benefit of the example is lost to the clergy and the public, for want of their reasons being assigned; and if they act wrongly, the sufferer must pine in hopeless submission, having no right to demand what is his offence or who are his accusers. We hope that some member of the episcopal bench will be found sufficiently intrepid and impartial to call the attention of the legislature to the present system, and to procure a “self-denying ordinance,” to restrict the prelacy in their official conduct to those rules of evidence and decision which apply to other bodies, as far, at least, as the case will properly admit. The public is becoming interested in the question; and some modifications, both as it respects curates and incumbents, are likely to be urgently proposed. We therefore humbly entreat the episcopal bench to reconsider these subjects, and to do for themselves what ruder hands may otherwise eventually do for them. We are convinced that, in the present state of things especially, they cannot generally wish to retain powers which only tend to render themselves and their function unpopular, without benefiting either religion or the church.

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## OBITUARY.

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### ARTHUR YOUNG, Esq.

ON the 12th of April last, at the house of the Board of Agriculture, in Sackville-street, died ARTHUR YOUNG, Esq. F.R.S. of Bradfield Hall, in Suffolk, in the 79th year of his age. He had been Secretary to the Board of Agriculture, from its first formation in 1793;—was an honorary member of almost all the Agricultural Societies, and also of most of the philosophical and literary societies of his own country, and of all the chief agricultural and economical societies in Europe, and of some in the United States. His Christian name he derived from Arthur Onslow, Esq. to whom his father Dr. Young, prebendary of Canterbury, and a beneficed clergyman, was chaplain. Mr. Arthur Young married in 1765, and has left behind him a son and a daughter; the former a clergyman, who at the time of his father's death was residing in the Crimea on an estate given him by

the emperor of Russia as a reward for agricultural services in that country.

Mr. A. Young from his earliest manhood was warmly attached to agriculture; and before he was thirty, he had published several works, with a view to its improvement, particularly his *Northern, Southern, and Eastern Tours*, through England; the first in five volumes octavo, and all of them containing much useful information. These tours soon attracted the notice of the late Catherine of Russia, and by her express order were translated into the Russian language. Her imperial majesty, at the same time, sent several young Russians to the author to learn the system of English agriculture under his superintendance. Prince Potemkin afterwards sent over two young men for the same purpose; and the example was subsequently followed by the Marquis de Fayette.

Mr. Young, during his whole life, was an attentive observer of passing events;

but till the period of the French Revolution, agriculture and political economy had chiefly occupied his mind, and had been the main subjects of his publications. His valuable work, a *Tour in Ireland*, in two volumes, octavo, published as long ago as 1778, may still be regarded as the best repository that has appeared, of valuable facts and useful suggestions, concerning that interesting country. His *Travels in France, Spain, and Italy*, two volumes, quarto, published in 1791, contain a mass of valuable information, and bear all the marks of his intelligent mind. His *Annals of Agriculture*, commenced in 1784, and continued monthly during his whole life, amounted at his death to forty-five volumes, octavo, and are the richest storehouse that ever existed of facts, essays, and communications, on all questions of agriculture and political economy.—On the breaking out of the French Revolution, the agitated state of the public mind in this country impressed him with a deep sense of our danger; and in 1792, he published a very spirited pamphlet, entitled, “*The Example of France a Warning to Great Britain*;” and at other subsequent periods of his life, he published pamphlets on the interesting topics of the day; his works never failing to engage much of the public attention, both in his own and in other countries. A French translation, of all his works which had then appeared, was published in Paris, in twenty volumes, octavo, by order of the Directory, chiefly, it was said, by the advice of the Director Carnot, who presented the author with a copy of the translation. From time to time he surveyed, and published agricultural reports concerning the counties of Suffolk, Lincoln, Norfolk, Hertford, Essex, and Oxford. To his very last days, his attachment to his favourite pursuit still continued; and at the time of his death, he was preparing for the press a work containing his agricultural experiments and observations, made during a period of fifty years. But a most important change in his principles and character took place in the year 1797. The death of his youngest daughter, to whom he had been most tenderly attached, first led him to apply for relief to the only true source of consolation. During all his former life of fifty-six years, while almost all other subjects of importance, at one time or other, engaged his attention, the most important of all subjects, religion, scarcely ever occupied a thought. He was not indeed an avowed sceptic; but his mind was so uninstructed; and, still more, his heart was so unconcerned, in all that respected religion, that, as afterwards he used often to declare, and deeply to lament, he was little better than a heathen. But,

through the good providence of God, at the time when he was led, by the loss of his favourite child, to feel the precariousness of all earthly enjoyments, and to remember, that to himself also, “*the time must be short*,” he applied by letter to a friend, stating his ignorance of religion, and was directed to the diligent perusal of the Scriptures, with earnest prayer for the Divine teaching. He was also led to the perusal of some books, and was introduced to a few religious acquaintances, that were signally blessed to him. From this time, religion became his chief concern. The diligence with which he discharged his official duties, and prosecuted his studies and pursuits, was in no degree abated, but the motive was wholly changed: he was no longer actuated merely by natural ardour of disposition, by the hope of profit, or the love of worldly reputation, but by the desire of pleasing God, to whom he looked, in a firm reliance on the promises of the Gospel, as a reconciled Father through Christ Jesus. Toward the end of his life, it pleased God to afflict him with a cataract, which commenced in the autumn of 1807. He was coched in the spring of 1811, but unsuccessfully: he became and continued completely blind during his whole life. This was a peculiarly severe trial to Mr. Young; but he bore his painful privation with Christian resignation; and the natural vigour of his character, reinforced by Christian principle, triumphed over this impediment, and he afterwards drew up and published several useful works, both agricultural and religious; in particular, two duodecimo volumes of select passages from the works of Baxter and Owen, under the title of *Baxteriana and Oweniana*.

Mr. Young was a man of a strong understanding, of a vigorous mind, and of warm feelings; a most diligent student, but yet disposed to think for himself. His works on political economy bear the marks of a highly intelligent mind, though in all his publications, it must be confessed, that marks of haste, and sometimes, in consequence, errors occasionally appear.—Mr. Young was extremely temperate in his habits, ardent and indefatigable in prosecuting his pursuits, and, to a degree almost unequalled in modern times, diligent and laborious. Throughout his whole life, he was a very early riser, and continued so; even after his blindness rendered him dependent on others for the prosecution of his studies. Indeed he felt his blindness, perhaps, most sensibly from the difficulty there was in finding the means of answering the claims of his insatiate and ever-active mind. His firmness was great; but to a man of his sanguine spirit the continual ob-

struction, produced by the want of sight, could scarcely have been borne with patience, except for the influence of religion; and never were its triumphs more strikingly displayed. Not only was he patient, he was eminently grateful; and whenever the occasion admitted of it, he would break out into the warmest effusions of thankfulness. Especially he was used to express his gratitude to that God who had so patiently borne with his long course of neglect and forgetfulness, and had nevertheless shewn such mercy to him. His gratitude to his Saviour, to whose grace he constantly looked as the sole ground of his acceptance with God, was great and warm, and was often expressed in affectionate and vehement effusions. The ground of his hope as a Christian, according to the good old custom, he declared at the outset of his last will.

Mr. Young inherited a moderate patrimony; and, as a landlord and a country gentleman, he was eminently kind to his poorer neighbours. In the circle round his own family residence, the peasantry looked up to Mr. Young as to a friend and a father. A very large proportion of his fortune was devoted to the relief of the distressed; and to enable him to give away more, he lived without ostentation, and with simplicity and moderation, though with hospitality; for no man had a warmer heart towards his friends than Mr. Young. But from the time of his becoming religious, the spiritual and immortal concerns of his fellow-creatures became, of course, the chief objects of his attention. Besides maintaining a large school, every Sunday a considerable number of his poor neighbours were

admitted into his hall to partake in his family religious exercises. After a sermon had been read to the assembly, he would address them, as he also did the children in the schools, with a warmth and an earnestness of affection that could scarcely be surpassed, and which could not but make a powerful impression on all who heard him. Mr. Young's religion had from the very first corrected his natural vehemence of character; but it was in his later years, and, above all, in his last illness, that the effects of this blessed principle were chiefly conspicuous. The vigorous uninterrupted health which he had enjoyed, during almost his whole life, rendered it more difficult to bear the infirmities of his declining years. Before the last attack, of which he died, he was in the habit of uttering solemn admonitions, such as "Prepare to meet thy God, (Oh my soul! by holiness of heart, of lip, and of life," with many others of a similar kind; and these admonitory warnings were particularly addressed to those to whom he thought they might be useful. The disease of which he died was extremely painful; but in the most excruciating bodily agony, his patience and resignation were still manifested. Not one repining word escaped him. He was chiefly occupied in pious ejaculations. With these were mixed prayers, that it might please God to release him from his sufferings. In short, Mr. Young throughout his whole life was an extraordinary man, of superior talents, of indefatigable exertion, and of great usefulness: one of the best of citizens, he became at last a warm and earnest Christian.

## ANSWERS TO CORRESPONDENTS.

VIGIL; G. H.; and "*The Author of a Letter to the Archbishop of Canterbury*" in reply to P. will be inserted.—R. P. B.; HERMENEUS; A LAYMAN; J. D.; E.; A CHRISTIAN OBSERVER; and EDINENSIS; are under consideration.

MATHETES will perceive that we have availed ourselves of some of his remarks. We fear we shall not be able to oblige our numerous Prophetical Correspondents, whose communications would fill our pages, to the exclusion of every other topic. We must refer B. A. C. for information to the Advertisements which occasionally appear on our Cover.

MINOR FRATER has sent us an extract from Sir James Stonehouse's "*Hints from a Minister to his Curate,*" on the subject of reading the Act against profane Swearing, in which the Reverend Baronet recommends reading an *abridgment* only, which he considers "*sufficient in foro conscientie,*" and as "*complying with the spirit of the law.*" His argument for not reading the whole is, that "it would take up too much time, and be useless." Another correspondent also, our readers will perceive, has furnished from the same authority a mode of evading the law altogether. We cannot, however, but enter our protest, notwithstanding the great respectability of Sir James Stonehouse's name, against practices of this kind. An act of parliament, not contrary to the law of God, is binding on the conscience, not because a penalty is annexed to it, but because it expresses the will of the sovereign power in the state, which all are required in Scripture to obey. Whether the reading of the Act in the public service of the church is calculated to produce all the good effects which the legislature intended to secure, is quite another question.

T. J. C. will find his papers at the publisher's.

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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

**M**OST of your readers, I have no doubt, will feel interested in whatever relates to so eminent a man, and so great an ornament of the church of Christ, as the late Dean of Carlisle. Having had an opportunity of conferring with him at large, on several very important subjects in theology, and having at the time taken notes of what passed in conversation, I am enabled to furnish you with some additional relics of that great man. Should you deem them proper to appear in your publication, as a kind of supplement to the general account of him which you have already inserted, they are entirely at your service. The observations of my departed friend, which I now submit to you, respect the following subjects.

First, The Baptismal Controversy.

Second, The Holy Trinity.

Third, The General Confession of our Church.

I shall proceed with them in the order in which they stand.

First, *The Baptismal Controversy.*

The Dean of Carlisle's opinion on this subject was noticed in your last Number. It may here be added, that he gave it as his deliberate judgment, that the following passage in the Catechism was quite conclusive against the main statements of Dr. Mant.

"What is required of persons to be baptized?

"Repentance, whereby they forsake sin; and faith, whereby they

stedfastly believe the promises of God made to them in that sacrament.

"Why then are infants baptized, when by reason of their tender age they cannot perform them?

"Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform."

The Dean remarked, there was here clearly an hypothesis, a pledge, a charitable assumption of repentance and faith on the part of the infant: on this assumption the language of the office proceeded; and on its being realized, when the child should be of due age, the blessings of the sacrament itself were suspended.

On the language of our church, in her baptismal offices, we have the following weighty remarks, ascribed to "a learned friend," in Mr. J. Scott's last work, in reply to Dr. Laurence, but which there can now be no indelicacy in avowing to have been from the pen of the late Dean of Carlisle.

"I conceive that in believing adults the *substance* of regeneration has actually taken place before baptism; but as the new-birth is said to be both of water and of the Spirit, it may be too much to say that it is *complete* without water—that is, without baptism. And this would be true, even if baptism were observed *merely* because it is an ordinance of Christ. But, besides this, the Holy Spirit blesses the due performance of the ordinance, and increases grace in it.

"At first, the business of baptism was necessarily with adults,

for the most part. Of course there were repentance and faith, at least, supposed to exist; and then baptism closed the initiation; and, being as it were *the seal*, it came to be called Regeneration, because without it the initiation could not be complete.

“Originally regeneration implied *repentance, faith, and baptism*: when transferred to infants the name was continued, though two of the ingredients were dropped, or necessarily excluded.”

Dr. Milner was much grieved at the dogmatical manner in which the controversy had been handled, and at the hardy assertions made, that there could be no doubt on the meaning of the Church of England with regard to it. The fact was, he said, that the doctrine of the grace of the sacrament had always been a question of great difficulty, and more especially in this very matter of infant baptism, where controversialists now affirmed there was none at all. The Dean had, at one time, nearly determined to write upon the subject, and was actually beginning to collect the chief publications which had appeared. But his increasing infirmity of health probably prevented the execution of this, as well as of many other excellent designs. He, however, on several occasions, expressed his sentiments to me very strongly on the general question. He thought that those who opposed Dr. Mant's statements had not spoken out with sufficient distinctness; for to him it appeared most grievous, that a minister of our Protestant church should thus be permitted, for the first time, to broach, as the Dean conceived, popish sentiments on so vital a point, and to do this in a manner the most positive, and without any charitableness of construction for those who differed from him in opinion. He was decidedly of opinion, that whatever difficulties might exist in ascertaining the exact benefits accompanying bap-

tism, we ought boldly and unshrinkingly to designate, by the term *regeneration*, the inward change and conversion of the heart to God, by whatever means it might be effected, and to address those as *unregenerate* who were evidently without any spiritual life. This, he apprehended, had been uniformly the language of all our greatest divines from the time of the Reformation. The Dean rejoiced in the important changes which were introduced into Dr. Mant's tract on this subject, by the Society for promoting Christian Knowledge; for by these (although he considered that the tract remained still in many respects very objectionable), in point of argument, the chief matter in dispute was conceded. In short, the Dean regarded the whole discussion as of VITAL IMPORTANCE and as in effect involving the grand distinctions between cold and languid formality, and really spiritual religion.

In adducing the above brief but weighty testimony of my venerable friend on this question, permit me to add, that in my opinion the more the two observations of the Dean, which begin this statement, are weighed, the more solid and conclusive will they be found. They seem to comprize in a few words the nucleus of the controversy. If in connexion with these observations, we take a calm review of the Twenty-fifth and Twenty-seventh Articles, little more will be necessary, in order to arrive at a sound practical determination respecting the real views of the church. But, besides this, let it not be forgotten, that the doctrine, thus gathered from a fair consideration of the whole of the formularies of our church, is confirmed, beyond all contradiction, by the uniform language of that Sacred Book on which our church is built, and to which the ultimate appeal on this and on every theological question must be made.

Perhaps in the conduct of this

discussion, it has not been sufficiently remembered, that the testimony of Scripture is the great point to be attended to. For no one will deny that in a Protestant church, if any doctrinal statement should appear to be of doubtful meaning, it is to be construed not in the manner that is most opposed to the Scriptures, but in the way which is most agreeable to their general scope and tenor. Any attempt, therefore, to set aside the plain evidence of holy Scripture, on this question, is not to be admitted for a moment. There is no one tenet of our church which might not be fatally misrepresented if the language of our formularies may be first separated from Scripture, and then interpreted after a popish, rather than a Protestant model.

### II. *The Holy Trinity.*

On the mystery of the Holy Trinity, the Dean indulged me with a long conversation, which was begun in the year 1813, and, being then interrupted, was resumed at the close of the year 1817. I will endeavour to give the substance of it.

"I have thought again and again," said Dr. Milner, "for hours at a time, on the objections raised by those who call themselves rational Christians against the doctrine of the Holy Trinity, and I am convinced there is nothing solid in what they say. They use a multitude of words, and bring forth what they call arguments, but these have no weight. If we once admit the inspiration of the holy Scriptures, that is sufficient; nothing more can be said. All we contend for is, for the natural, and logical, and necessary interpretation of the language of Scripture. We have nothing to do with the declarations of Scripture, but to submit to them as coming from Almighty God. Now with respect to this doctrine, we never assert that the sacred Persons of the Holy Trinity are three and one in the same sense, but that they are represented to us

in Scripture as three in one sense, and as one in another. And nothing more clearly shews that we are right in our general notions of this doctrine, than that the simple language of the Bible serves to express what we mean, whilst this language does not suit, and therefore is not ordinarily employed by, our opponents. We want, and in common cases (in our sermons and practical writings for instance) we use, no other terms than the very terms of holy Scripture. If we add any other terms, it is in our formularies of faith, to guard against the perversion of Scripture by our adversaries; but when we speak naturally and unaffectedly in the instruction of our people, our ideas flow spontaneously in the very words of the Bible. Whereas, read the writings—the most practical writings, where men speak most honestly their meaning—of those who deny the Holy Trinity, and nothing can be so unlike the language of Scripture; you find nothing of the terms and statements of the Bible. Now this test to a plain man is decisive.

"The Socinians talk a great deal about Unity, as if nothing could be so clear as the idea of it, when applied to the Deity; and as if, when they had shewn that we speak of three characters, or persons, in the Supreme Being, we were convicted of a plain contradiction. Whereas the truth is, the idea of Unity or Oneness has almost always an obscurity in it. And if it is so as to human affairs, how much more may this be expected when we speak of Almighty God? We talk of Unity, but what do we mean? Even the clods of the valley are only kept together by Divine power. We get at simple ideas by abstracting from complex ones: as for the causes of things, we know nothing of them in any case; and he is said to know most of a thing, as of gold, who knows most of its properties. Now so long as an idea is complex, and you

can separate it into its constituent parts, you may talk sensibly and intelligibly upon it: but when you come to a simple uncompounded idea, the mind is stopped, and you immediately find the difficulty of conceiving of oneness. Take a case.—There is a sense in which the whole human race is ONE in Adam, as the federal head of creation, owing to an original constitution of Almighty God. Pursue this thought. In what does this oneness consist? There may be some of the matter of Adam's body in each of our bodies even now. Is this a part of the ground of union? The diffusion of Adam's body, by such a supposition, is nothing like so great as the diffusion of the particles of light from a single candle burning on the top of St. Paul's cathedral. A first grain of wheat diffuses itself through every grain, in every future harvest. What an inconceivably minute division of matter is this! We must not, however, apply these remarks too strictly, in what we say of the Deity. But it is enough to repel the objections of our opponents, and to satisfy us that there may be a thousand ways, utterly inconceivable by man, in which the Unity of the Divine Being may consist with a Trinity of Persons; and that therefore we have nothing to do with answering such objections, if we are only convinced that the same objections lie against the very language of holy Scripture. It is enough to silence all such cavils, to say that the idea of Oneness has an obscurity in it to our understandings in the most ordinary cases, and that therefore it is no fair objection to the doctrine of the Trinity, that there is an obscurity in it, when applied to the supreme and incomprehensible God. In short, all that is advanced by the Socinians, on this point, seems to me absurd. We hold the Unity of the Deity as strongly as they do; and what we believe, respecting the plurality of persons, is not so held as to be inconsistent with this. We be-

lieve the facts, on the authority of Scripture: we do not pretend to understand the manner of their existence, or to explain the difficulties attending their admission.

“Nor is there any real weight in the objection raised against the terms, Father, Son, and Holy Ghost, as applied to the sacred persons of the Godhead. We do not assert that these terms are used in the same way as in ordinary cases; we assert only that the Supreme Being is thus represented to us in holy Scripture, and that therefore this is perhaps the only, and certainly the most proper, way, by which human beings could come nearest to the truth, as to the Divine Nature. To call one Divine Person Father, and the other Son, we may therefore be assured, comes nearer to the truth and real nature of the existence of God, than any other way in which it could be presented to man's understanding. This then is enough; for we know nothing of these high matters, except what God reveals to us. All ideas of Polytheism must, however, be carefully and religiously excluded from our minds, as well as all the low, and earthly, and contracted notions which we have of the relation of Father and Son. But there are many points of relation between Father and Son, besides the more common and gross views of it; as agreement in disposition, in peculiarity of mind, in the most minute lineaments of form, in taste, and in a variety of other things, constituting a sort of connexion which unites them, though it be inexplicable in its cause. Whether any thoughts of this kind may assist us, when applied with reverence to the supreme and eternal God, I will not say. Possibly the Son is called the only-begotten Son of the Father, from a similarity and peculiarity which make these terms the most proper, as indicating the nearest approach we are capable of making to the reality of the case. But it is not necessary to form such an hypothesis:

It is enough that Scripture employs these terms for us to believe that they are the best in which the matter could be described. There are many properties of Father and Son which may exist in an incomprehensibly glorious way in the Supreme Being, though we cannot exactly conceive of them. Possibly we may go so far as to say, that every thing essential in them may be similar and alike, whilst there are yet some unessential differences. The sacred Persons in the Deity possibly agree in a way something like the agreements between Father and Son, and differ in a way something like the differences of Father and Son. Possibly they may be One in somewhat of the way in which Father and Son agree; and Three in somewhat of the way in which they differ. All these things, however, must be taken in a transcendent sense. We must keep clear of dividing the substance of the one blessed God, as well as of confounding the three Divine Persons of the Deity. Remarks of the same kind might be made on the term Holy Ghost. We might observe here also, that the term gives us the nearest idea to the real truth of the case, of which we are capable. But I abstain. All I have said only goes thus far, to silence an objector; just as what I said before about our ideas of Unity. Such remarks as these are good against arguments pretended to be derived from a contradiction in the doctrine of the Holy Trinity. There is in this doctrine nothing of contradiction: the whole matter is above our reason. And when men would confuse the minds of the half-learned with what they call clear ideas about Oneness, and with charges of contradiction, it is well to shew them what an irrational course they are pursuing.

“Further, we must always remember, that the doctrine of the Holy Trinity is inseparably connected with that of Redemption,

which demands correspondent acts of affection, faith, trust, fear, gratitude, worship, obedience, towards the several persons of the God-head. The acts and habits of mind required toward Jesus Christ, and towards the Holy Spirit, are essential to every step of the Christian life. The doctrine, therefore, is intimately mingled up with the whole Bible. If any one should begin with the separate texts of Scripture, and exercise those tempers of mind towards the Son and the Spirit, which each passage demands, he would adopt substantially the doctrine of the Trinity; whilst, on the other hand, if any one should first be instructed catechetically in the doctrine, he would, in like manner, be prepared for the correspondent affections and duties as he found them afterwards declared in the Bible; a circumstance which seems to confirm, beyond all doubt, this great verity of our faith. Nothing, therefore, can be more dangerous to our salvation, nor more presumptuous and rebellious against Almighty God, than to take the course which the Socinians do, and deny the doctrine itself. For what follows next? They deny the doctrines of original sin, the atonement, the influences of the Holy Ghost, justification by faith, regeneration, the existence of evil spirits, &c.; that is, they deny all those doctrines which are intimately linked with, and dependent upon, the doctrine of the Trinity; and thus, in fact, CONFIRM to every humble Christian, the truth of that doctrine, by shewing that those others, which are so indubitably revealed in Scripture, are, even in the judgment of our opponents, so inseparably connected with it, that they must stand or fall together. All this mischief springs from a wrong state of mind. It is infidelity—a disbelief of the Bible—an admission of Christianity generally, and then a denial of all those things in which Christianity consists.”

Such were some of the observa-



tions of this great divine, on a subject of such fundamental moment. They are calculated to strengthen the minds of those who may have been harassed with objections on this question; as they shew one of the first men of his age, in reach of understanding and acuteness of intellect, bowing with humble submission to the explicit language of Divine Revelation. The comfort they afforded me at the time has induced me to give the best account I could of the Dean's conversation; though, after all, it affords a very inadequate view of the light which he threw on the subject.

### III. *The General Confession of our Church.*

The following is the substance of the Dean's remarks on the subject of the General Confession.

"I have long considered the short and admirable confession at the opening of the church service, as an epitome of the Gospel. Observe the order of the several clauses, and how much they comprehend.

"We begin by confessing to our Almighty and most merciful Father, that we have erred and strayed from his ways like lost sheep. Now a lost sheep is the most helpless creature in the world. Other animals will, somehow or other, find their way again. A dog, a horse, a bird, or even a cow, will regain its home; but a sheep, when lost, has no idea of making out its way, and it must certainly perish: unless some one seek it out, it is lost indeed. This is the first step in the Confession.

"But it may be asked, how it has happened that we, the creatures of the blessed God, should be in this deplorable situation. We were created holy and happy beings; we were made in the image of our Maker. The cause is this, 'We have followed too much the devices and desires of our own hearts.' This was the origin of our misery.

"But lest we should excuse

ourselves for having done so, or think there is little harm in it, another clause succeeds: 'We have offended against thy holy laws; we have left undone those things which we ought to have done, and we have done those things which we ought not to have done.' Here the guilt is charged upon ourselves, we acknowledge that we ourselves have been to blame. We are taught, as it were, to say, 'Thou, O blessed Lord, wert not the author of our lost condition. The laws Thou gavest us were holy, and thy commandments just and good; but we have offended against thy holy laws; we have not done what we ought to have done. The fault is entirely our own.'

"And mark what follows, in order to prevent our fancying, that, notwithstanding this evil conduct of ours, there may be some good in us, that the disease may not be fatal, that it may not be a total corruption. 'There is no health in us.' 'The whole head is sick, and the whole heart faint,' as the prophet Isaiah speaks. We are altogether corrupt; we are unsound at the core; and from such a creature no good can proceed.

"What then is to be done? We are cut off from every hope in ourselves. Whither can we turn? Is there any one who will seek and save that which is *lost*? Our appeal, in these desperate circumstances, is *simply* to the mercy of God: 'But thou, O Lord, have mercy upon us, miserable offenders.' Here is our only hope. We pray for mercy; but we pray for it in a particular manner, as appears from the following words, 'Spare thou them, O God, *which confess their faults*;' — not those who think they have no faults, but those who are sensible of them. The mercy of God has respect to the character, the state of mind, of the party who seeks it. It is not indiscriminate mercy, but is exercised in a manner agreeable to the Divine holiness. I often think what a special mercy it is

that the case of David has been recorded. It shews us, that the most wicked man may be forgiven; but then it also shews us what a repentance is requisite to that forgiveness. I suppose never was there keener anguish of soul, more bitter sufferings on account of sin, more restless compunction than David's. See the depth of his sorrow in Psalms vi., xxii., xxx., xxxi., xxxviii., xxxix., li., lxix., lxxvii., lxxxviii., cii. Some of these way indeed have had a prophetic reference to Him whose sorrow was not like any man's sorrow; but they still expressed David's feelings in the first instance. These his mournings of spirit seem to have been handed down to us by the providence of God, to afford to all succeeding generations an affecting example of the genuine penitence of a grievous sinner; and to prevent any who so repent from despairing of mercy. They who mourn like David, shall like David be forgiven. Of him, as of St. Paul, it may be said, 'That for this cause he obtained mercy, that he might be a pattern to them who should hereafter believe.' Peace, indeed, none can give to a burdened conscience, but Almighty God. He alone can communicate a sense of pardon. We may encourage a person, and believe he is forgiven, and assure him that he is intitled to comfort; and yet it may be all in vain. Our Lord says, 'My peace I give unto you.' He must speak peace to the heart, or the penitent sinner will have no consolation. If, however, any person can from the heart follow David in his strains of penitence, he shall at last also join him in his songs of praise.

"The Confession proceeds: 'Restore thou them that are penitent;' not only have mercy, and spare, and pardon, but restore. This is as much as to say, 'Bring me back, blessed Lord, to the holy and happy state in which I was created, and renew thine image in my soul.

Not only wipe away my heavy debt, but restore me to thy favour and love, and prevent, by the implantation of a new principle, my falling into sin again.'

"And what is our plea for asking this twofold blessing of forgiveness and sanctification? Not on account of any amendment of our lives (though at the same time we must amend them), nor for any good works of ours, but, 'according to *thy* promises declared unto mankind in Christ Jesus, our Lord.' It is only for the sake of what Christ has done and suffered for sinners that we implore these blessings. This is all our plea.

"We see, lastly, in the Confession, what is to be the result of this mercy and grace of God: 'And grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life;'—that is, Grant that our lives may testify our gratitude;—and this not for our own honour or credit, but 'to the glory of thy holy Name.'

"Here we should inquire what are the fruits of a godly, righteous, and sober life. Certainly the exemplary fulfilment of every relative duty is included, whether that of a father, a child, a husband, or a master; and the business of our several stations must be faithfully and diligently performed. But even the teachers of philosophy among the heathens demanded something of this: *they* treated of the Offices of life. Christianity produces all this, but it also requires and produces much higher fruit—fruit indeed whose richest clusters are often veiled from human sight, and are seen by none but God. The tears of repentance, the breathings of devout gratitude and love to the Saviour, and the inward contest which is maintained by every Christian mind (the new principle struggling against the old); these are things of which the world sees little, but they constitute the interior of religion; and,

in connexion with holy tempers and an obedient conduct, form those appropriate fruits of faith, by which it may as certainly be known, as a tree is discerned by its fruits. And if I wished to ascertain the sincerity of any man's religion, I would appeal to these tests. Besides referring to his outward course of conduct, I would ask him, Are you conscious of an internal warfare; and upon examination, day by day, do you find the new principle of holiness gaining ground within you? Are you making progress against your corruptions? Are your spiritual graces (your faith, your love, your humility, your deadness to the world, your devotedness to God) becoming stronger and brighter? For these are the sure marks of inward piety, as it respects either ourselves or others, and make up a most essential and indispensable part of a godly life.

“ And it is further to be observed, that, in this part of the Confession, there is a clear line of distinction made between our suing for pardon, and the holy fruits of obedience. They are not mingled together as the common divinity now in vogue attempts to mingle them. It is not said, ‘Have mercy upon us, O Lord, *because* we are endeavouring to live a godly, righteous, and sober life.’ But, ‘have mercy upon us, according to thy *promises* declared unto mankind in Christ Jesus our Lord.’ This we are taught first to implore. We must come as miserable sinners and confess our grievous sins, and beg for God to have mercy on us, and spare, and restore us, through his mere goodness and grace in Christ Jesus. And then, we must beg for strength that we may hereafter live a holy life. We are not pardoned because we have feared and obeyed God, but being first pardoned by his free mercy, we then are *hereafter* to live a godly life to the glory of his holy Name. In-

deed, the whole Confession is in direct contrast to the confessions which many now-a-days would teach us to make. Only hear their sermons, and their way of describing repentance and the doctrine of justification, and you will soon perceive how far they are from the true spirit of the Reformers. The confession they would make before Almighty God would be of some failings and infirmities only—not of having wandered from God, as lost sheep. They would acknowledge generally that they had yielded to many temptations and follies—not that they had followed the devices and desires of their own hearts, and that there was no health in them. They would plead their obedience and fulfilment of the Christian covenant for becoming intitled to pardon through the merits of Christ—not confess themselves miserable offenders and plead God's mercy only in Christ Jesus. They would make their good living the cause and meritorious condition of forgiveness—not the fruit and evidence of that forgiveness.

“ Thus this short prayer to my mind is a summary of religion. It guards us against a proud and self-sufficient spirit, and lays us really low before God as sinners; and yet, on the other hand, it leaves out all niceties and abstruse speculations, and keeps to the simple broad truths and statements of Scripture. I have frequently brought forward this matter to persons who were prejudiced against the true views of religion, and I never met one who could answer the plain solid argument drawn from this confession of our church.”

It may perhaps be interesting to the readers of the above remarks, to know that the Dean has bequeathed his own papers relating to religion, to his nephew, the Rev. Joseph Milner, and the papers in the hand-writing of his late brother, to the Rev. Mr. Fawcett of Carlisle, with a direction to

him to use them in the way which he may think most conducive "to the glory of God, and the good of mankind."

To the Editor of the Christian Observer.

WANT of time and bodily indisposition compel me to a hasty reply, in noticing the observations of your correspondent P. (contained in your April Number), in reference to my Letter to his Grace the Archbishop of Canterbury, on the subject of certain Doctrines of our Church termed Evangelical.

I would respectfully assure him, that it was my most earnest wish and endeavour, in commenting upon the sentiments of Mr. Burrow, not only to give a "literal," but a "liberal" and candid representation of his doctrine; and I would appeal on this point to the *doubts* which I then expressed, and with sincerity, whether I *had* interpreted his expressions aright or not.

Whoever reads Mr. Burrow's own words, will, I think, be struck with their *obscurity*, as to the ground of our justification before God; and I beg leave to assure your correspondent, that if it had been mere matter of criticism whether the sentence might be better expressed, I should not have ventured upon the office of a critic. The force of my humble abilities was directed to what appeared to me fundamental *errors in doctrine*—actual dissent from the Articles of the Church of England.

On a review of the passage, I am still constrained to say, that I cannot put any other meaning upon it than this; namely, that Mr. Burrow expresses his firm reliance for justification before God "*in the great day of account*," upon his own endeavours, his own good works (defective—that is, sinful—as he feels them to be), being mercifully *accepted through the mediation of Christ*. In other words, that he regards himself under the covenant of works in part—and that the

merits and mediation of Christ are to supply (to those works) what conscience testifies to be defiled and defective.

If this be the fair construction of the passage, I would maintain that it is not the doctrine of the Church of England.

The correctness of the interpretation, however, seems to rest upon this point; namely, Mr. Burrow's real meaning by the word "*acceptance*." Your correspondent will do me the justice to admit, that in my quotation I gave the whole passage, beginning with the "salvation purchased by the blood of the Lamb." Yet when Mr. Burrow proceeds to speak of the ground of his hope for future blessedness—when he alludes to "the main anchor of his soul"—he refers for this to his own endeavours (that is, works or deservings), if they be sincere, and founded on the proper motive, &c. &c.—"These *my endeavours*," says he, "to perform those conditions upon which the provisional promise of eternal happiness depends, however imperfect [I transpose the context], *will meet with acceptance* through the mediation of Jesus Christ, if they be sincere, &c. &c."

I would here remark, that I am not discussing the point of *our imperfect works being graciously accepted*—being pleasing and acceptable to God in Christ, as our Article expresses it; but I would clearly and unequivocally contend, that these our endeavours to please God, even if sincere, cannot have any part or share whatever in OUR ACCEPTANCE, by which I mean *our pardon—our justification—our being, either now or hereafter, accounted righteous in the sight of God*—and intitled to the blessedness of eternal life.

Our pardon, our acceptance, our "main anchor," rests upon the truth contained in the Eleventh Article of our church; namely, "We are accounted righteous before God *only* for the merits of our Lord Jesus

Christ, by faith, and NOT FOR OUR OWN WORKS OR DESERVINGS."

Your correspondent regards Mr. Burrow's sentiments as in unison with the Article of our church on Good Works; yet he will, I am sure, readily perceive that these works are not said to procure OUR ACCEPTANCE: on the contrary, they are declared incapable of enduring the severity of God's judgment—that is, his inflexible justice and unsullied holiness. Neither are *we* said to be accepted by these our works being rendered available through the mediation of Christ. The expression is, "Yet are *they* (that is, the works) pleasing and acceptable to God in Christ." I must leave your readers to decide whether P.'s statement or mine is correct; but I think it will appear evident, that if such very opposite conclusions can be fairly drawn from the language in question, "the delicacy which can hardly brook that the term Good Works should stand in the same sentence with the term Faith," which your correspondent regards as so "dangerous," will prove a very great safeguard. At least, when we see the blood of the Lamb and our own works so obscurely blended together, that it is not easy to say whether the author relies *solely on the merits of Christ*, or *partly also on his own works or deservings*,—that it is hard to say whether he means *his own acceptance* and justification, or merely God's gracious *acceptance of those good works* which proceed from a *justified and pardoned sinner*—it appears the duty of a member of that church, whose peculiar doctrine is JUSTIFICATION BY THE MERITS OF CHRIST ONLY, to use his efforts, however feeble, to point out the danger of the heresy so likely to be insinuated into the minds of the unwary, so congenial with the natural pride of our hearts, which anxiously desire to find *something* in us *worthy* of acceptance, forgetting that in the

Lord *alone* have we righteousness and strength—that "we do not presume to come" to him "trusting in our own righteousness"—that "we are not worthy so much as to gather up the crumbs under his table"—that our desire is "so to eat the flesh of his dear Son, and to drink his blood"—that "our *sinful* bodies may be made clean by *his* body, and our *souls washed* through his most precious blood, and that we may evermore dwell in him and he in us\*."

I would assure your correspondent, that if he interprets my remarks as designed to make light of a sober, righteous, and godly life, he misunderstands me. I will go any lengths with him on this point, if he will agree with me in renouncing (after all we may have done or can do) every particle of merit, every secret thought of our becoming thereby entitled to eternal life. I will most unequivocally admit with him, that faith without works is dead; that in vain we profess ourselves disciples of Christ, unless we *love* him and *obey his commands*, and in our hearts and lives seek to live to His glory who died for us.

If, however, your correspondent can sympathize with *me*, in lamenting that natural proneness to cleave to our own works (as *some* dependence for obtaining the favour and *acceptance* of Almighty God) which continually and secretly insinuates itself—or rather which springs from our very corrupt nature—he will be as anxious to preserve that "delicacy," as to our expressions concerning *faith and works*, which I cannot but deem of the highest importance to the Church of England, in order to preserve unimpaired her scriptural doctrine of pardon and justification *ONLY* by the blood and righteousness of a crucified Saviour.

And here I would remark, that whether I am right or wrong as to

\* Administration of the sacrament of the Lord's supper.

Mr. Burrow's sentiments, the erroneous doctrine itself of justification partly by Christ, and partly by our own works, is perhaps a more prevalent error amongst churchmen than your correspondent P. is aware of.

I have read a sermon preached a short time since by an exalted divine (printed at the request of the numerous congregation on a very public and important occasion), wherein this heresy is decidedly maintained; namely, that the merits of Christ procure our restoration to a *capacity* for being saved (that is, restore us to the covenant of works), and that *our own good works* complete the title to eternal salvation.

It is likewise a melancholy fact, that, from *another* exalted divine, this dissent from the doctrine of the Church of England is plainly set forth to the candidates for ordination as the view which they are *required* to take of the two Articles on Faith and Works, and without which they will be refused admission to the sacred office.

Let us suppose a minister who has subscribed (for he is required to subscribe with his own hand) to such an opinion; namely, that our *primary* justification is obtained by Christ, and our *ultimate* justification by our own good works; I say, let us suppose such a one to subscribe afterwards to the declaration, "That we are accounted righteous before God *only* for the merits of our Lord Jesus Christ, and *not for our own works* or deservings." With what false reasonings can he reconcile to his conscience the palpable contradiction? Can the words, "*accounted righteous*," by any sophistry, be explained away so as not to mean "*righteous*" in that day when the secrets of all hearts shall be revealed? Can the "*works or deservings*" here spoken of, as NOT being the ground of our acceptance, mean any other works than those which are produced even by

*faith in Christ?* For, what good works and deservings does our church say can be done *before* justification? NONE. (See the Article on Works done before the Grace of Christ.)

Your correspondent seems to regard the words of our Lord, "If thou wilt enter into life, keep the commandments," as conveying the meaning, that upon our keeping or not keeping them depends our title to eternal salvation. Now if this be the meaning, where is the comfort which could be offered to a trembling, guilty, dying creature? "If *this* be the title," he would say, "then am I lost for ever, for I have continually erred and strayed from God's ways like a lost sheep."

The divine just alluded to, and whose view on this subject coincides with that of your correspondent, regards the person addressed as a believer: but have we not evident proof of his being an *unbeliever*? If he had really come to Christ as a believer, desiring to be instructed more clearly in the way of salvation, and anxious to glorify God in his life and practice, would he have turned his back upon that Saviour—upon that Teacher in whom he relied?

Now if he was an *unbeliever*, your correspondent P. must admit he could not keep God's commandments (see Article on Works before Justification). What then appears to be the real meaning of the address? Does he not appear to have been one who imagined that he had kept all God's commandments ("all these have I kept from my youth up"); and perhaps he was outwardly decent and strictly regular *before men*: but does he not appear to have some doubt whether God would accept him: and if he came to Christ with this view—namely, to satisfy himself that he was righteous and would be accepted for *his own works or deservings*—does it not shew that, instead of submitting himself to the

righteousness of God, he was seeking to establish his own righteousness; that he was striving to be justified by the works of the law. "What lack I yet?"

When our Lord, then, addressed him, was it not his object to convince him of having transgressed that law by which he was expecting to be justified? And when, after naming *some* of the commandments (for they are not *all* enumerated), he is still boasting and confident that he is not a transgressor, our Lord brings him to a test which he cannot stand: Give up those earthly treasures to which your heart is enslaved; obey my commands by giving to the poor; come follow me, and thou shalt have treasure in heaven. What was the result? *He went away sorrowful*, for he had great possessions. That is, so far from actually keeping God's commands as he vainly flattered himself, he had not even the desire in his heart to obey his God, and follow that Saviour in whom he professed to rely for instruction in the way of salvation. "His heart was after his idols."

Can we then call this man a believer? Can we so interpret our Lord's words, as to conclude that this man had only to obey a few more commands and then to be perfectly entitled to everlasting life? And yet is not this substantially the doctrine in question; namely, that of a primary justification by Christ, and an ultimate justification by our own works?

And now, to lay aside controversy—for we may contend for indisputable truths, and yet they may be but empty barren speculations on either side—let me entreat your readers to remember that justification by the merits of Christ *alone*, without our own works or deservings, is a doctrine of the *heart*: it implies a conviction that by our own deeds, by the deeds of the law, shall no flesh be justified in the sight of God; that by the Law is the knowledge of sin. It implies a

heart broken and contrite under a sense of our unworthiness, before a holy and righteous Judge, with a thankful remembrance of the sufferings and death of Christ, and of *his* inexpressible love to our fallen race. It implies not merely an abhorrence of any particular outward act of sin, which may disgrace the profligate, but also a serious and irreconcilable enmity and warfare with those corrupt lusts and affections which are unseen by man, which work in the secrets of the heart, and are opposed to the holy will of Him who knows our inmost thoughts.

In addition to a solemn renunciation of our claim to legal holiness and justification by the law: it implies an abiding sense of our utter inability even to keep steadfast in *evangelical holiness* without the grace of God through Jesus Christ. "Without me" (in the margin "*severed from me*," that is, like a branch cut off from the vine) "ye can do nothing." It implies such a love of real holiness in principle and practice as makes the believer habitually desire to become increasingly meet for the inheritance of the saints in light. Thus, then, so far from tending to licentiousness, it is the *only* doctrine which has ever yet produced any real holiness of heart and life.

Men may conform to outward decencies: they may govern themselves by custom and fashion: but to love the will of God, and to obey it, *because it is his will*—and nothing else can be called the holiness of the Gospel—can spring only from the doctrine of pardon, justification, and "acceptance," primarily, and *ultimately* by the merits of Christ Jesus received in a grateful heart by a true and lively *faith*.

May such true evangelical faith, working by love to God through Christ, and evidencing itself in love to all mankind, ever animate the members of the Church of England! And may we all, in-

stead of seeking our own glory, ascribe glory, and honour, and praise to Him that sitteth upon the Throne and to the Lamb for ever and ever! Amen!

I am &c.

THE AUTHOR OF A LETTER  
TO HIS GRACE THE ARCH-  
BISHOP OF CANTERBURY,  
ON CERTAIN DOCTRINES  
OF THE CHURCH OF ENG-  
LAND, TERMED EVANGELI-  
CAL.\*

P. S. I have not the slightest knowledge of the insertion of the other letter signed E. L. in commendation of my pamphlet. I should not have presumed to intrude the extracts he has given upon the pages of your miscellany.

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FAMILY SERMONS.—No. CXXXVIII.

Psalm xxxiii. 1.—*Rejoice in the Lord, O ye righteous; for praise is comely for the upright.*

THE great desire of mankind is to be happy; and to the attainment of this end all our pursuits are naturally directed. It is true, that till our hearts are renewed by the Holy Spirit we uniformly mistake the only real source of enjoyment, and place it in worldly objects, thus hewing out to ourselves, "broken cisterns that can hold no water." But still the desire exists; and life is devoted as far as possible to its gratification.

It might seem, therefore, at first sight unnecessary for the Scriptures so often to exhort men to rejoice, and indeed would be so, were not the true objects of satisfaction such as by nature we are not inclined to pursue. Our rejoicing is to be in God; it is not the natural buoyancy of the human mind under prosperous circumstances, but a holy delight which the world can neither give nor take away. The husbandman rejoices when he sees his fields yielding an abundant harvest; the merchant when he beholds his

vessels arriving at their destined haven fraught with the riches of other lands. The young rejoice in their youth, the vigorous in their strength, and the ambitious when they attain the object of their eager pursuit. But this is not religious joy; it may exist where there is no feeling of love or gratitude to God for his mercies, and where, far from leading from the gift to the merciful Bestower, it leaves its possessor so engrossed with the former as wholly to neglect the latter.

The exhortation of the Psalmist will furnish us with three ideas for consideration:—

First, the duty of rejoicing in the Lord.

Secondly, The characters who are called upon to rejoice.—*The righteous.*

Thirdly, That to such characters "praise is comely."

First, *The duty of rejoicing in the Lord.*

1. It is a duty, because it is commanded in Scripture.—We find throughout the word of God such injunctions as, "Rejoice in the Lord alway, and again I say rejoice,"—"O be joyful in the Lord, all ye lands,"—"Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart." Religion was intended to be a source of pure and unfailling happiness. Far from being a gloomy invention of the imagination, or a cold feeling, at war with every thing generous and consoling, it is described in Scripture as the fountain of all true enjoyment. It does not empty the heart of unworthy objects without filling it with others more satisfying and substantial. If it teach us that we have destroyed ourselves, it also shews us that in God is our help; so that while it lays us low as penitents at the cross of our Saviour, it points out to us our only true dignity, our only real happiness, as children of God by faith in Christ Jesus, and inheritors of a crown of glory that fadeth not away.



2. To rejoice in God is also a duty, because it is one great end for which we were created. While Adam retained the divine image his delight was in the Lord his God, who revealed himself to him as his Creator, Benefactor, and Almighty Friend. The fall of man, it is true, so debased our nature, that we no longer retain the same natural love for God, the same filial eagerness to fulfil his commands, the same desire to be conformed to his image; and hence we need conversion of soul by the power of the Holy Spirit, to make us new creatures, and to restore us to our original taste for sacred enjoyments. Yet still we learn, both by experience and Scripture, that substantial happiness is to be discovered no where else but in God. In vain we chase the world and its pleasures through all their seductive windings. Solid repose is not there: we shall find ourselves at the close of life still perplexed and disappointed. God alone can fill and bound the desires of an immortal being: he alone is the final good, the never-failing spring of whatever deserves the name of happiness. "Thus saith the Lord: Let not the wise man glory in his wisdom; neither let the mighty man glory in his might: let not the rich man glory in his riches: but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth."

It may be necessary, here, to observe, with respect to the nature of the rejoicing commanded in the text, that it is of a holy and religious joy: it is "*rejoicing in the Lord.*" The images employed in Scripture to point out the character of the Christian's triumph are usually of an unobtrusive and peaceful nature. "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon: his branches shall spread, and his beauty shall be as the olive tree and his smell as

Lebanon." Such is the sacred felicity of the servant of God: "he is as a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." Through "life" "peace" is bequeathed to him by his Saviour; and even in the approach of death his enjoyments are usually of a tranquil rather than of an ecstatic kind. "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me: thy rod and thy staff comfort me."

But though the regular enjoyments of the mature Christian are best depicted by images like the foregoing, there is no limit fixed to the injunction in the text. His joy may rise, as did that of many of the holy men of old, to triumph; only it must be "*in the Lord.*" The love of God, the grace of Christ, the promised communications of the Holy Spirit, with all the other blessings held out to us in the Gospel, may well demand and inspire the highest notes of spiritual enjoyment. "Thanks be to God," exclaims the Apostle, "who always causeth us to triumph in Christ."

Secondly, Let us inquire who are the characters thus invited to rejoice.—They are spoken of in the text as "the upright," or "the righteous." The Scriptures exhibit no cause of rejoicing to the sinner: they represent his condition as fearful in the extreme: he is living without God and without hope in the world, and, dying in his sins, must perish everlastingly. But to the humble penitent the promises of the Gospel are freely made upon his becoming a partaker of faith in the Redeemer. By this faith he is justified, and, being justified, has peace with God, and is invited to rejoice in the unspeakable love of his heavenly Father towards a once apostate but now reclaimed and obedient child.

But here the diffident Christian may feel his mind distressed, from a

fear that he is not included in the character described in the text. He distrusts his own heart; and, far from venturing boldly to assume to himself all the marks of so exalted a character, he is perhaps apprehensive that he is but a self-deceiver, and has no portion in the blessedness of which he reads.

To meet such a case it is necessary to consider in what sense we may be said to be righteous, and how we may become so. Now the Scriptures plainly inform us, that strictly speaking, "there is none righteous; no, not one." We have all wandered from the ways of God; we have become corrupt in our imaginations and our sins have justly provoked the Divine displeasure; so that, as a meritorious claim, no man can urge any righteousness or uprightness of his own.

In this unhappy condition, God saw fit to provide an atonement for our transgressions: Christ died, the Just for the unjust, to bring us nigh unto God. In virtue of his obedience unto death, our sins are freely pardoned; and as our church scripturally teaches, "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings." Our heavenly Father is pleased in infinite mercy to blot out our sins, and to restore us to his favour: our past unrighteousness is remembered no more, and our guilt is remitted in virtue of the supremely meritorious sacrifice of our Redeemer.

But inseparably connected with this application of our Saviour's merits, for the pardon of sin, is that renewal of heart by the Holy Spirit which is indispensably necessary to entitle us to the character of righteous. A dead faith leaves us where it found us—in our sins. It neither justifies nor sanctifies us. But true faith is the parent of holiness; for where it exists, a new principle is implanted in the heart,

by which we learn to love the ways of righteousness, and desire to keep the commands of God. Thus we are rendered upright or righteous; not indeed perfectly so, for upon earth perfection is unattainable. But the seed is as it were sown; the first steps have been taken; and that spiritual warfare has begun which shall terminate only with our mortal life. In the mean time, the flesh is being crucified, with its affections and lusts; the Christian is pressing forward towards the prize of his high calling, and, by the assistance of God's Holy Spirit, is earnestly contending both against his own corrupt desires and the temptations of Satan and the world. His outward conduct proves the holychange which has taken place in his character. Sin is no longer his element; and hence St. John remarks, that "whoso is born of God doth not commit sin," that is, willingly and habitually. "Whosoever sinneth hath not seen God, neither known him;" adding, what tends forcibly to explain the words of the text: "Let no man deceive you: he that doeth righteousness is righteous, even as God is righteous." Thus we perceive that to be a righteous character, in the scriptural sense, is to be justified by faith in the atonement of Christ, and to be renewed by the Spirit of God in righteousness and true holiness. To such characters, the exhortation to rejoice is addressed.

Thirdly, We are to shew, that to persons of this description "praise is comely."—This may indeed be inferred from the foregoing considerations; for we have already seen, that rejoicing in God is both commanded as a duty, and is an inestimable privilege belonging to the true believer. The same passage of Scripture which enjoins us not to glory in wisdom, or might, or riches, exhorts us to glory in a knowledge of God, that he exerciseth loving-kindness and judgment in the earth. St. Paul applies the same idea more explicitly

in reference to the New Testament dispensation, when he says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." It is only from a well-grounded hope of eternal salvation, that religious joy can justly spring; and where there is scriptural evidence of our having become the children of God—as was the case with St. Paul, when he could say, that he was crucified to the world, and the world to him—praise and rejoicing are truly comely; that is, befitting and appropriate. For as both the Apostle and the Psalmist teach, "Blessed is he whose transgression is forgiven, and whose sin is covered; blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Well may he be joyful who has scriptural authority for believing that his sins, though many, are all forgiven, and that henceforth all things work together for his good. His hopes rest upon no wavering foundation; and, in their extent, are as large as the promises of God, who is both able and willing to do exceeding abundantly above all that we ask or think. He has the unfailing pledge of mercy to pardon all his sins; of

acceptance with his Creator; of supplies of strength, and holiness, and consolation by the way, and eternal and unutterable bliss at his journey's end. Under such considerations, we may forcibly use the exhortation of the text: "Rejoice then in the Lord, O ye righteous, for praise is comely for the upright."

In conclusion, we cannot too earnestly repeat, what has been already alluded to, the great importance of ascertaining that we are among those whom the word of God calls upon to rejoice. Let us not venture to take the promises of Scripture to ourselves, without first examining whether we are in the faith. Infinitely awful are the threatenings of the oracles of God against the careless and deliberate sinner, and against the insincere and inconsistent pretender to religion. If our conscience reprove us in these respects, let the warning lead us to the foot of the Cross, both for the pardon of our sins, and for a new and holy nature to be wrought in us; and let it be our earnest prayer to God, that He would guide us in future by his Spirit, in the way of wisdom, and keep us in the path of the just, which shineth more and more to the perfect day.

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## MISCELLANEOUS:

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*To the Editor of the Christian Observer.*

I REMEMBER well the happy delineation of surprize, felt by a simple hearted clergyman, who is the subject of a popular novel of the past age, and who is made to receive at different times the most opposite accounts of the character of a gentleman, the supposed occupant of a house which he passes on the road. He can scarcely believe that the gentleman once so

illiberal, unfeeling, and tyrannical, should the very next moment be found without a vestige of his former character, and have been transformed so readily into a plain good man, and not even holding the offices which he had been said before so greatly to abuse. And the good parson, I remember, is left to the very charitable and safe solution of an *alias*, or doubtful identity of person in the case, as far more congenial to his own honesty

than any suspicion of the motives which might produce from different mouths such opposite delineations of one and the same man. I must own that I felt a surprise somewhat similar, on comparing the use made by Mr. Wix (whose work was lately reviewed in your miscellany) of Archbishop Wake's name and authority, with what I have reason to believe were in truth the character and the opinions of that great and good prelate. By Mr. Wix he is made to sanction the supposed possibility of an union between a Popish and a Protestant church; whilst the tone and temper of Mr. Wix and his scheme evidently include and suppose a rejection from the benefits or the possibility of such an union, of the English Dissenters, and in general of all who do not adopt an episcopal form of church government. In other words, Archbishop Wake appears to be brought in by Mr. Wix, as an evidence and an authority in favour of the exclusive claim of episcopacy to the name and privileges of a true church, and as sanctioning a distinct and undeniable preference of the Church of Rome, such as it is, for a cordial union (upon terms) with ourselves, over the universal body of Protestants, such as *they* are, if not possessed of the episcopal succession. The compromises necessary in order to the former union are, it is intimated, not to be compared in magnitude with those necessary for the latter; and it would be impossible not to consider the bearing of Archbishop Wake's mind on this subject, when seen through the pages of Mr. Wix, as quite in unison with his own.

Such then being the view which is presented of this great and good prelate's opinions, on a very important and vital subject, through the medium of Mr. Wix, I cannot but add, that if a prelate so learned, so pious, and who lived so soon after the period of our final sepa-

ration from the professors of Popery, and the enactment of our statutes of exclusion against them, had been really inclined to place them in this favourable light, and to give them so decided a superiority in point of worth and truth over our Protestant fellow-Christians, I might probably have thought better of the Papists and worse of the Dissenters on that account. Nor perhaps, but for some slight suspicion of the methods in which controversies are too often conducted, should I have felt any strong reason to doubt the accuracy of those views of the Archbishop's opinions which I had thus collected on Mr. Wix's authority. But a somewhat intimate acquaintance with controversial practices made me a little sceptical on this point; and I so much preferred my old prejudices in favour of the good Archbishop to Mr. Wix's new implications respecting him, as at least to look for some positive and direct testimony of his opinions on so very important a question. The result of my search I am confident you, sir, so well versed as you must be in the character and history of our great theological worthies, will easily anticipate. I found that Archbishop Wake was decidedly against any compromise whatever with any popish communion, whether Gallican or Roman; and that he had, on the contrary, the largest and most liberal views with respect to the possibility and the duty of charitable, and even devotional, union with Protestant Dissenters. The impropriety, not to say impossibility, of compromise, in order to union with the Gallican Church, the only popish church he ever thought of conciliating, will be easily collected from the full account of the whole transaction, as detailed in the sixth volume of Maclaine's translation of Mosheim's Ecclesiastical History. On the other hand, the duty, as well as propriety, of every possible advance towards the Protestant Dis-

senters will be found in a volume of the Archbishop's sermons, dated 1716; one of which (the eighth), on Romans xv. 5—7, contains exclusively, "An Exhortation to mutual Charity and Union amongst Protestants."

Whoever will be at the trouble of casting an eye over the former of the works referred to, will see without difficulty, that the very idea of a union between Papists and Protestants, though under their mildest and most reconcileable forms, did not occur to Archbishop Wake but upon suggestion from the Papists, or rather the Gallican Catholics, themselves. It was, in its first suggestion, a charitable dream of some well-meaning *anti-constitutionists*, as they were called, of the Gallican Church, for reconciling and receiving back the lost sheep of the English fold to the pastures of Catholicism; and was only entertained by Archbishop Wake, as every charitable Christian would have entertained it, with a hope of drawing off those from their dangerous errors, who were willing to do him the same service. Throughout the whole correspondence which ensued, there is not a single hint at compromise or concession on the part of the Archbishop; and he distinctly disavows the first attempt, by Dupin and other doctors of the Sorbonne, to draw him into an acknowledgment of inferiority or secession on the part of the English Church. When Dupin, the real, and, I doubt not, the sincerely intended, author of this scheme, lays down his own view of our English Articles, our great Archbishop and Protestant champion declines giving any opinion upon the strictures of the Gallican; nor does he, from first to last, propose, in compliance with popish prejudices, the surrender of any one principle, or even one expression, in our Articles or our Liturgy. With the death of Dupin, which happened very shortly after the

correspondence had commenced, all hope of reconciliation was extinguished; and whilst the very attempt of that charitable Catholic was made the subject of an outcry from the Jesuits and *orthodox constitutioners* of the day, all hope of favour to the plan on the part of the court was frustrated by the very good and sufficient motive of the Abbè de Bois wanting a cardinal's cap from the pope as the price of his orthodoxy, and the court itself being obliged to seek the favour of the Spanish party and the Jesuits. Upon this occasion the good Archbishop's letters were all seized, subjected to inquisitorial inspection, and found to contain matter, I question not, as little to the mind of the Jesuit inquisitors, as they would be to the mind of any person courting an union with the Church of Rome on the principles of Mr. Wix. In short, the whole correspondence of the Archbishop is little else than a very civil invitation to one portion of the papal hierarchy to throw off its grievous chains, and its abject anti-christian subjection; and to follow manfully the example of the Anglican Church, which had obtained innumerable advantages by her separation from the pope, and saw nothing she could willingly consent to part with, in order to gain the honour of a return to filial submission and obedience under the primacy of Rome.

"The surest way," says our truly Protestant Archbishop, in No. XII. of this correspondence, "will be to begin as well and to go as far as we can in settling a friendly correspondence; to agree to own each other as true brethren, and members of the Catholic Christian Church; to agree to communicate in every thing we can with one another (*which on their side is very easy, there being nothing in our offices in any degree contrary to their own principles*); and would they purge out of theirs, what is

contrary to ours, we might join in the public service with them, and yet leave one another in the free liberty of believing transubstantiation or not, so long as nothing was done in pursuance of that opinion."—There is really something almost to excite a smile, in this good natured hope of the Archbishop, so to obtain reconciliation with the proud, unbending, infallible Papacy; particularly, as coupled with his answer, No. XXV., to Mr. Jablonski, on the question, "whether the Union of the Evangelical Churches with the Romish could be treated of." A few lines of this, which is written in his own pure and classical Latin, I will translate. "What, then! are any of us so little versed or so inexperienced in the pride and tyranny of Rome, as to believe that they would stoop from their pinnacle of dominion and infallibility for our sake, or to think on our own part of returning voluntarily to a servitude so long rejected by us, for their sake? May God avert from the minds of all, and far avert, this act of atrocity so destructive and so disgraceful! Yea rather let us quit goods, country, parents, all, than be found thus *unequally yoked with unbelievers*, *ερεπολυγυριτες αμις οις* (for why are we not here to use the words of the Apostle?) I would not indeed be understood to mean that we should renounce all treating for peace with the Papists. Let us treat, if you will have it so, but, as we ought, on a footing of equality. Are they Christians? so are we. Are they Catholics? so are we. Can we err? so may they," &c. &c.

One further quotation also I will translate from this correspondence, which will, I doubt not, be for the edification of those who would place Archbishop Wake foremost in the battle of exclusive Episcopalianism, whether Anglican or Gallican, against the Presbyterian form of church government.

"The Reformed Churches," says

the Archbishop, in No. XIX., to Mr. Le Clerc, "although in some respects different from our own English one, I willingly embrace. I could wish indeed for a well-tempered episcopal government, free from all undue dominion; such a one as obtains amongst ourselves, and is, if I have any wisdom in such matters, derived from the apostolic age, and has been retained in all those churches down to the present day; nor do I despair, if I live not to see its restoration, that posterity will see it. In the mean time, far from me be the *iron heart*, that for such a defect (let me call it so without offence) I should think any one of them to be cut off from our communion, or, with certain *raving* [furosis] writers among us, think them to possess no valid sacraments, and so pronounce them scarcely Christian. I would at any price obtain a closer union amongst all the Reformed. And if this might be obtained in ecclesiastical polity, and a common church service, I am much deceived if it would not shortly conduce to an union of mind and heart, and pave the way for a full agreement in all the greater points of fundamental doctrine. Certainly he must be blind indeed, who does not see how much it would promote our own security, and tend to the conversion of the Roman *pseudo-Catholics*."

The above quotation, as applicable to the present question, to present days, and present controversies, I cannot but consider as invaluable. It will serve as a proper introduction to a quotation or two from the second reference with which I have troubled you in the commencement of this letter; namely, to the sermon of Archbishop Wake, recommending "mutual charity, or union among *Protestants*." In this remarkable sermon, which I should be glad to see separately in print, with a particular application to the present times, two or three points are most prominent. 1. In reference expressly to our own

dissenting countrymen, their departure from ourselves is conceded and assumed to be *in matters of indifference*. 2. The Papists *alone* are excepted as holding opinions irreconcilable with that union and charity which is so very desirable amongst Christians. 3. This union and charity, if attained at all, must, according to the Archbishop, be attained upon the ground of a direct toleration and *mutual concession*, amongst PROTESTANTS, of those points in which they differ. 4. Such a blessed and truly Christian harmony is *predicted*, as within the reach of hope, and perhaps at no very great distance as to time.

In illustration of these several points, the quotations which follow are deserving of mature consideration. 1. In regard to Protestants: "For us," says the Archbishop, "whom it has pleased God, by delivering us from the errors and superstitions of the Church of Rome, to unite together in the common name of Protestant Reformed Christians, were we but as heartily to labour after peace, as we are all of us very highly exhorted to it; I cannot see why we, who are so happily joined together in a *common profession of the same faith*—at least, I am sure, in all the *necessary points* of it, and I hope, amidst all, our *lesser differences*, in a common love and charity to one another—should not also be united in the same common worship of God too."

Then, after alluding to those scruples which the Dissenters entertain (of all of which he hints at the utter inconclusiveness), and after addressing a strong *argumentum ad hominem* to occasional conformists, he proceeds as follows: "But yet, since men's scruples are unaccountable, and after all that can be said, they will still differ even about *indifferent things*, and be afraid many times, 'where no fear is;' and a too long experience has already shewn us, that if ever we

mean to accomplish that union, so much recommended to us by our Apostle, so advantageous to the church at all times, but especially at this time so necessary to our peace and our establishment, that it seems to be the *only way* that yet remains to settle and to secure us, and upon all these accounts so much to be desired by all good men; we must seek it by that rule which St. Paul here proposed to the Dissenting Christians of my text. 'We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.' I cannot but think it a reflection becoming every good Christian.... whether somewhat may not yet be done for the sake of peace, and to bring things to such a temper, that both order and decency may still be preserved, and yet our unity no longer be broken."

2. Let us now hear what the Archbishop says relative to our *almost brethren* the Papists.

"But here I must desire not to be misunderstood. For when I say that Christians may without any danger to themselves, or disparagement to the truth of their religion, differ with one another; I mean only, as the terms of my proposition expressly shew, in lesser matters, such as do not concern the *fundamentals of faith*, nor destroy the *worship of God*, nor are otherwise so *clearly revealed* but that wise and good men, after all their inquiries, may still continue to differ in their opinions concerning them. For otherwise, if interest and prejudice blind men's eyes, and they err because they resolve they will not be convinced, and so by their own fault continue in mistakes, contrary to the foundation of faith and destructive of piety;—if, for instance, men will profess to believe but in one God, and yet worship thousands;—if they will read over the Second Commandment, and nevertheless both make and bow down before graven images in despite of it;—if, whilst

they acknowledge Christ to have instituted the blessed eucharist in both kinds, they command it to be administered but in one; and pray in an unknown tongue, though St. Paul has spent almost a whole chapter to shew the folly and unreasonableness of it;—*these* are errors in which I am not concerned; and though I should be unwilling, even here, at all adventures to pronounce any sentence against *the men*, yet I must needs say, *that* religion cannot be very sound which stands corrupted with so many and such fundamental abuses. And this makes the difference between those errors for which we separate from the Church of Rome, and those *controversies* which sometimes arise among Protestants themselves. The former are, in matters of the greatest consequence, such as tend directly to overthrow the *integrity of faith* and the *purity of our worship*; and therefore such as are in their own nature destructive of the very *essentials* of Christianity. Whereas our differences do not at all concern the *foundations* either of *faith* or *worship*; and are therefore such, in which good men, if they be otherwise diligent and sincere in their inquiry, may differ, without any prejudice to themselves, or any just reflection upon the truth of their common profession."

3. It would be almost needless to illustrate further the third point to which I have adverted; namely, the necessity of mutual toleration and concession as the ground of union and charity amongst *Protestants*; which point is indeed included in my quotation under the first head. I cannot, however, but give one or two extracts as beautifully illustrative of the high spirit of Christian charity which breathes throughout the whole of this admirable sermon; a sermon which makes the very characteristic of a false and antichristian religion to be the desire of unchurching and excommunicating those who differ

from its professors in points not fundamental or essential.—“Who am I, that I should dare to pronounce a sentence of reprobation against any one in whom there appear all the other characters of an humble, upright, sincere Christian, only because he has not perhaps met with the same instruction, or read the same books, or does not argue the same way; in a word, because he is not so wise, or, it may be, is wiser than I am, and sees farther than I do, and therefore is not exactly of my opinion in every thing.”

“There is no honest sincere Christian, how erroneous soever he may be, but who at least is persuaded that he is in the right, and looks upon us to be as far from the truth by differing from him, as we esteem him for not agreeing with us. Now if, upon the sole account of such differences, it be lawful for us to *hate* another, we must for the very same reason allow it to be as lawful for him also to hate us. Thus shall we invert the characteristic of our religion—‘By this shall all men know that ye are my disciples, if ye have love one to another’—and turn it into quite the contrary note, whilst we make our hatred to our brother the great mark of our zeal for our religion, and conclude him to love Christ the most, who the least loves his fellow-Christian.”

The conduct of the ancient Christians in these respects is thus represented by the Archbishop. “Such differences as these ought not only not to lessen our charity, but, if it be possible, not to hinder us from joining together in the same common worship of God with one another. This was what these *dissenting Christians*, notwithstanding all their heats and contentions, nevertheless continued to do. They did with *one mouth* glorify God, even when their differences would not suffer them to do it with *one heart*. They united together in a common worship of



God, though they could not unite either in opinion or affection with one another."

4. The sermon concludes with an animating description which I cannot but consider as happily ominous of some possibly approaching time when, by such a charity as is here described, we shall "indeed render both ourselves and our religion glorious to the world, and afford a happy augury that the blessed time so long wrapped up in sacred prophecy is indeed now ready to be revealed; when the church of Christ, being purged from those corruptions that have so long defaced its beauty, shall again appear in its primitive purity; when all heresy and schism being everywhere abolished, and the *mystery of iniquity* laid fully open, and the *man of sin* destroyed, true religion and sincere piety shall again reign throughout the world: God himself shall pitch his tabernacle among us and dwell with us, and we shall be his people and he shall be our God. O blessed state of the church militant here on earth! the glorious antepast of that peace and piety which God hath prepared for his church triumphant in heaven!" "And who can tell but such a change as this, and *which we, have otherwise some reason to believe is nigh at hand*, may even now break forth from the midst of us, would we but all seriously labour to perfect the great work which the providence of God has so gloriously begun among us, and establish that love and unity among ourselves, *which may afterwards diffuse itself from us, into all the other parts of the Christian world besides?*"

Your readers, Mr. Editor, will not, I am sure, regret that I have lengthened such quotations as these at no other expense than the necessary curtailment of any concluding observations of my own upon them. One or two thoughts, however, have struck me, both on Mr. Wix's use of the sentiments,

or at least of the authority, of Archbishop Wake in the recommendation of his own newly projected union, and also on the tenor of those sentiments themselves as expressed above.

I cannot, sir, in the first place, understand on what grounds, or to what ends, the authority of great and good men is adduced, as it very frequently is in modern controversies, to prove the very reverse of that which it was the labour of their life to establish. Which is the alternative that such controversialists choose to accept? Is it this, that they have never read or deeply studied the sentiments of those great authorities which they press into their service; or this, that they have read and attentively weighed the bearing of such authorities on the cause they are anxious to promote? For my own part, I cannot in common charity push one step forward the conclusions which appear inevitably to result from the acceptance of either alternative. But this I must say, that such a wrong use of well-known authorities, is a very unsafe expedient to be adopted by any one in these times of general inquiry, information, and investigation. In no enlightened age can they rebound to the fame of a writer, and in none ought they to conduce to his interest and advantage. At the same time, whilst every allowance ought in fairness to be made for imperfect views of established authorities, caught in the moment of controversial ardour, so would I not wish to discourage any reasonable efforts for an appeal to those great luminaries which shine through the vista of past days, undimmed by age, and undisturbed by the agitations of modern controversy. This is an appeal which you, sir, have never declined; and, when conducted in that spirit of candid and patient investigation which characterizes every sincere lover of truth, cannot fail of the most important

consequences. It is, in fact, only by the application of old established and long-tried principles to the ever-varying succession of events as they arise, that we learn to conduct ourselves properly under them: whereas too many invert the order of reasoning; and, by hastily applying past occurrences, and insulated events to modern, crude and undigested theories, mislead their followers into a total misconception of the first elements and essential principles of our common faith.

I am here led to observe, that the sentiments above quoted from Archbishop Wake, and the principles on which they rest, are exactly such as go to the subversion of all the plans contemplated by Mr. Wix, and to the entire sanction and support of those measures which he is anxious to overthrow. The Archbishop, in omitting to consider with Mr. Wix the apostolical succession as fundamental and essential to our common Christianity, does not fail to appreciate its excellence wherever possessed by any church. But he was too wise not to see the advantage he should give to the Papists by an admission of its indispensable necessity to the existence of a true church; and was far too well acquainted with the nature and genius of true Christianity, not to see that the carnal mind and blinded conscience of papal Rome were a thousand times more opposed to the doctrine of Christ, than any external circumstances attending the appointment of those who were to preach it. Nor, again, in assuming the general orthodoxy, though mixed with errors not fundamental, of his dissenting brethren, did the Archbishop at all decline the mention of heresy and schism too, as amongst the weeds to be rooted out at the general and expected "restitution of all things:" though he was also far too candid to cast in the teeth of the great body of Dissenters in his day, the

occasional *heresies* of some part of that multifarious body, and to stigmatize them generally, as some modern churchmen have seen fit to do, as Socinians, Quakers, &c.; or to assume, as the *ground* of his argument, that *all* were guilty of the crime of *schism* whose consciences, however misinformed, separated them from the pale of our Establishment, and some able men amongst them at the expense of its honours and enrolments.

But the most material, and I should apprehend to Mr. Wix and his adherents (if he have any), the most edifying part of the Archbishop's example, is the display he makes of just the very same readiness to join with the Protestant, as far as practicable, which Mr. Wix displays to join with his fellow-Christians the Papists. Substitute Papist for Protestant, and every word the Archbishop utters, every sentiment he breathes is in exact conformity with the words and sentiments of Mr. Wix. I shall make no further use of this observation than to suggest, that the premises being thus completely reversed, it is no more than fair to reverse the conclusion to be obtained from them. The conclusion which, to all appearance, Mr. Wix mainly drives at throughout the whole of his project, is the possibility and the hope of bringing in the Papists to an alliance with the Church of England against the Dissenters and the British and Foreign Bible Society. The conclusion then to be derived on the contrary side, from the premises laid down by Archbishop Wake, is the possibility and the hope of bringing in the Dissenters, and in general the Reformed Protestant Churches at home and abroad, to an alliance with the Church of England against the principles of Popery, and in support of the invaluable and, I trust, interminable operations of the British and Foreign Bible Society.

I remain, sir, &c.

VIGIL.

To the Editor of the Christian Observer.

WHOEVER has had his attention drawn to the controversies which have been unhappily raised on the subject of the British and Foreign Bible Society, must have observed the eagerness with which the real or supposed errors of individuals or Auxiliary Societies have been laid to the charge of the Parent Institution. Such conduct has ever appeared to me extremely unfair and illiberal; but my opinion has lately been strengthened by reading the *First Report of a District Committee of the Society for promoting Christian Knowledge for the Deanery of Henley in Oxfordshire*, containing remarks, of which I am well convinced that the general Board in Bartlett's Buildings would entirely disapprove. These remarks are, however, so exceptionable, that I trust you will favour me by the insertion of this letter in the Christian Observer, in order chiefly that the members of similar committees may be cautioned against a practice so injurious to the society which they wish to support, as that of making their reports the organs of direct or sinister attacks upon other institutions.

The passages in the Henley Report to which I particularly allude, are contained in the following extract.

"We do not affect to make men Christians, and nothing more; we are anxious to unite them in firm attachment to the venerable institutions of their country. For this purpose, we consider the Liturgy and formularies of our Church only second in importance to the Bible itself; nor do we think it altogether safe to commit the inspired writings into the hands of the illiterate, without such interpretations as may assist them in their humble studies, and the help of such explanations as have received, from the guides of our church, the stamp of their authority. *It is indeed a singular coincidence, that*

*the daring advance of blasphemy has been commensurate with the accelerated progress of scriptural knowledge; and never did infidelity appear abroad with such bold and disgusting effrontery as we now behold it, since the Bible has been indiscriminately put into the hands of the people without note or comment.* We mean not to cast any reflection on the well intended zeal of other religious Associations: all we design is, to recommend our Society as having a claim of preference on the members of the Establishment; inasmuch as the abuse of the sacred volume is guarded against by explanatory publications, to which, being in unison with the doctrines of our church, they cannot object; so that, if in the holy Scriptures "there are some things hard to be understood," the most anxious caution is employed, that "the unlearned and unstable may not wrest them to their own destruction."

The proposition, that *it is not altogether safe to commit the inspired writings into the hands of the illiterate without interpretation,* &c. has been so often and so ably refuted in many of the tracts on the catalogue of the Society for promoting Christian Knowledge, that it would be an unnecessary intrusion to offer upon it any observations of my own. I shall, therefore, merely leave it to its authors to shew in what way it can be made to harmonize with the following extracts from a tract entitled, "A brief Confutation of the Errors of the Church of Rome; extracted from Archbishop Secker's Five Sermons against Popery; by Bishop Porteus," and placed on the catalogue of the Society for promoting Christian Knowledge.

"But they tell us there is great danger that the Scripture may be misunderstood and perverted: 'unlearned and unstable men,' St. Peter hath declared, 'may wrest it to their own destruction.' Now this is possible

indeed: and so it is possible every thing may be applied to an ill purpose; health, strength, food, liberty, common day-light; but is this a reason for taking away any of them? It is possible that persons may do themselves harm by having the Scriptures; but is it not something more than possible, that they may suffer harm from the want of them, and 'be destroyed,' as the Prophet tells us, for lack of knowledge?"

And again: "We permit, we beseech, we require you all to read the Scriptures diligently, and judge of their meaning impartially; to compare with them every thing we teach you, and believe nothing but what you find agreeable to them. *We have no fear of your being poisoned by the food of life, or led into error by the word of Truth.* On the contrary, we know not any surer way of preserving men from errors, than that which St. Paul prescribes Timothy in the third chapter of his Second Epistle:— 'This know, that in the last days perilous times shall come. Evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in those things which thou hast learned, and hast been assured of: knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith, which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.'" (*Brief Confutation*, 5th edit. p. 66.)

But the part of the Report which I consider as the most objectionable is that in which it is declared to be a singular coincidence that blasphemy and infidelity never appeared with such bold and disgusting effrontery as "since the Bible has been indiscriminately put

into the hands of the people without note or comment."—Now, sir, I apprehend that no one will deny that the evident intention of this sentence was to insinuate, that the late dreadful progress of blasphemy and infidelity was, at least in some measure, to be ascribed to the domestic operations of the Bible Society. For, notwithstanding the disavowal by which it is followed, I humbly conceive, that if this were not its intention, no possible meaning can be assigned to it.

The charge here insinuated is of such a nature, as scarcely to need refutation; and can be considered, by myself at least, in no other light than as a libel upon the word of God. For most extraordinary indeed would it be, if the reading of that Sacred Volume which God has given in mercy to man to direct him to happiness and to heaven, should tend to make him a blasphemer or an infidel. Sooner than I could bring myself to believe it, I would be persuaded that sweet is bitter, and light is darkness. I would willingly in charity suppose that the gentlemen who drew up this Report had been misled into the opinion they have published by false representations, were it not that it was in their power to prove its truth or falsehood, in the most decisive manner, by the evidence of facts. For, if it were true, then, of course, we should see, in the first place, that infidels would be among the most strenuous supporters of the Bible Society; and, in the next, that infidel principles would prevail to the greatest extent in those districts in which its greatest exertions had been made. Now, with regard to the former of these facts, it is notorious that the efforts of the agents of infidelity are chiefly employed in vilifying the Bible; and that where they have met with the greatest success, the unhappy victims of their artful publications act in systematic opposition to the Bible Society and its advocates.

Whether the latter fact were true, the framers of the Report possessed peculiar advantages for ascertaining; since they resided in one of the most favourable districts in the kingdom for that purpose, as you may learn from their own statement in the following passage.

“That the public call upon us for the supply of Bibles and Testaments should be comparatively small in the town and neighbourhood of Henley, at a time when such a general distribution of the holy Scriptures has taken place, can create no surprise; *the wants of the poor have been more than anticipated, and the supply may almost be said to have exceeded the demand.*” Here then was a district where, if the opinion of these gentlemen were correct, the advance of blasphemy must have been most daring and rapid: here we might have expected that infidelity would have shewn its boldest front; here we might have imagined that the whole population would have been contaminated almost beyond hope of remedy; and that, so far from possessing an attachment to the Established Church, they would scarcely retain a single religious feeling. The very next sentence of the Henley Report shall inform you of the dismal effects which have been produced in this district by the labours of the Bible Society. “It is therefore with the sincerest satisfaction we report, that the uninfluenced and eager applications for the Book of Common Prayer, by the poor of every age and description *afford a ground for the consolatory assurance, that the blessings and advantages of the established religion are not undervalued by the lower orders in this neighbourhood; nor their attachment to the communion in which they were born impaired by that presumptuous licence of opinion which now so unhappily prevails.*”

Is it not, then, sir, most extraordinary, that any individuals could reject the evidence of such facts as are here recorded against a propo-

sition so revolting to the Christian mind, as, that the tendency of reading the pure unadulterated word of God was to lead the simple uneducated man to blaspheme His name, to deny the authority of His revelation, and almost to doubt His existence? Surely that prejudice must be powerful indeed, which could have the effect of so blinding their intellectual organs, that they were unable to discover the palpable contradiction given in their own Report to their insinuations. Is it not strange, that they were not rather led, with all humility and thankfulness, to advert to the providential coincidence, that, when the flood gates of infidelity were opened on the land, an additional society, which has distributed, according to the last Report, two million five hundred and fifty thousand Bibles and Testaments, should have been raised to check the progress of its devastations?\*

In my observations upon this truly singular Report, it has been

\* I am here forcibly reminded of the following statements of the Bishop of Gloucester, at the recent anniversary of the British and Foreign Bible Society, in allusion to the late atrocious conspiracy.

“May I be permitted,” remarked his lordship, “to dwell, for a short time, on the subject of the enemies of this cause; and on an occurrence; which has excited the attention, not only of every statesman, but of every Christian and every subject in the realm, to the perpetration of a crime which I will not mention?”

“What has been the principle chiefly apparent in the leaders of this design?—Hatred of the Bible, of its restraints and injunctions, wherever that hatred could be avowed; or a most entire perversion of its precepts, when these men could not venture to avow a hatred of the Bible itself, I happen to know, from undoubted authority; that every one of these individuals had, previously to the commission of the crime, avowedly renounced his faith in the Scriptures. They found in those Scriptures a declared opposition to their principles and practices, and therefore they renounced the Bible!

my wish to consider the gentlemen whose names are signed to it, as *alone* responsible for its contents; for, although it purports to proceed from the District Committee, I cannot believe that several of its members would ever have agreed to sanction opinions so objectionable, and so diametrically opposite to those which, as I am well convinced, they hold.—In the list of the Vice-Presidents, I observe the names of at least five gentlemen, who are among the most strenuous and steady advocates of the Bible Society; and among the Committee are the excellent and respectable Rector and Curate of Henley—the former of whom is a Vice-President, and the latter one of the Secretaries, of the Henley Auxiliary in aid of that institution. But although I desire explicitly to be understood not to charge these and other individuals, of whose sentiments I am not so well aware, with holding the opinions to which I have objected, it is yet to be feared that many who are unacquainted with the parties will be apt to identify them with the framers of the Report. I trust, therefore, that they will not allow future reports of the committee to be made the organ

“It has been seen, in a variety of circumstances, during the past year, that the enemies of religion have, in their spirit and conduct, born unwilling testimony to the truth of the Scriptures; while these Scriptures have been revered and defended, by the resisters of faction, and the decided friends of the laws of their country. Well, then, my lord, may we, amidst whatever trials we may meet with, call to mind this reflection and be comforted.”

The Earl of Harrowby also, whose abode was to have been the scene of that direful catastrophe, and who therefore of all men would have least cause to patronize the Bible Society, if it had any tendency to lead to that infidel and blasphemous spirit which is so intimately connected with the recent plans of revolution and murder, delivered his sentiments at the same meeting in perfect coincidence with those of his honourable and right reverend brother.

of attack upon the British and Foreign Bible Society, without at least entering their protest against such a practice; and that in every instance the members of District Committees will be well satisfied of the candour, liberality, and discretion of those gentlemen who may be requested to draw up their reports, before they place in them a confidence so implicit as may be injurious to their own reputation, as well as to the venerable Society in Bartlett's Buildings; in the prosperity of which no one takes a more lively interest than

Your's, &c.

A CLERICAL MEMBER OF THE  
SOCIETY FOR PROMOTING  
CHRISTIAN KNOWLEDGE,  
*but not of the* HENLEY  
DISTRICT COMMITTEE.

*To the Editor of the Christian Observer.*

YOUR correspondent H. G. in your Number for April (page 242) was, I think, perfectly correct in his interpretation of the Rubric, respecting the service for the 30th of January. There can be little doubt that the comma is incorrectly placed, when it is made so to divide the sentence as to intimate that the service is to be on the Sunday and the fast on the Monday. The Rubric was originally as follows: “*If this day should happen to be Sunday, this form of service shall be used the next day following.*” The words, “*and the fast kept,*” were introduced long after, and apparently without any intention of altering the sense of the original injunction. Your correspondent has punctuated the sentence correctly: “*If this day shall happen to be Sunday, this form of prayer shall be used and the fast kept the next day following.*” Many Prayer-books incorrectly insert a comma after “*used,*” which has added to the ambiguity. I have understood, however, that in a recent church edition this typographical mistake is corrected.

F. Y.

## REVIEW OF NEW PUBLICATIONS.

*Thoughts suited to the present Crisis; being an Appeal for the Scriptures, the Poor, and the National Schools; in Three Sermons.*

By the Rev. C. J. HOARE, A. M.  
8vo. pp. 118. London: Hatchard and Son. 1820.

"THREE measures," observes Mr Southey\*, "were required for completing the Reformation in England: that the condition of the inferior clergy should be improved; that the number of religious instructors should be greatly increased; and that a system of parochial education should be established and vigilantly upheld. These measures could only be effected by the legislature. A fourth thing was needful;—that the clergy should be awakened to an active discharge of their duty; and this was not within the power of legislation." The Reformation was commenced and carried forward under circumstances of peculiar difficulty; and, however we may lament that such of these objects as come within the scope of positive enactment were, in the tumult of the times and the vacillation of the public councils, overlooked or neglected, no imputation is on this account intended to be cast upon the memory of those venerable men by whom, under the blessing of God, that great work was achieved. Their wisdom was no less eminent than their piety; and, instead of repining that they left any thing unaccomplished, it should be a never-failing subject of admiration and gratitude that their labours were so abundantly blessed. In what age of the world, since the very days of primitive Christianity, can we point to a church so apostolical in its constitution; so happily remote from the extremes of coldness and fanaticism; so admirably formed, not

merely to perpetuate the principles of the Gospel, but to preserve unimpaired that pure spirit of charity, without which even faith is unprofitable and hope delusive? These are the triumphs of that little band of martyrs, whose names are associated with the early history of our reformed and Protestant church, and who will ever live in the grateful recollection of her children.

Had the spirit of our reformers been generally prevalent at the restoration of Charles II. something, perhaps, might have been attempted to remedy the evils arising from the paucity of religious instructors, and the want of a good national system of education. But, notwithstanding the tremendous lessons of the civil wars, and the overthrow which was then effected of our religious and political institutions, the people of this country were not yet prepared to profit fully by their experience; and, although it must have been obvious to many, that the best human security against fanaticism and rebellion is the early implantation of sound moral and religious principles, the subject itself appears never to have excited attention in any degree proportioned to its vast importance. It seemed as if another European convulsion were necessary to call forth the counter-acting energies of the friends of order and religion—as if infidelity, no less than fanaticism, must obtain a temporary triumph—before we could feel sufficiently impressed with the necessity of training up the children of our country in the nurture and admonition of the Lord.

The causes which have led to the great change of public feeling, on the subject of education, are probably numerous and of various kinds. Among the foremost we are inclined to enumerate the commotion raised in the public mind

\* *Life of Wesley*, vol. I, p. 335.

by the atrocities of the French Revolution; the late portentous war—a war which touched, in some way, the feelings of almost every individual who had any regard for the welfare of his country, or was capable of being interested by the great movements of the world; the pestilent publications of the day, which, inflaming the corrupt passions of men, required a powerful corrective; the increasing wealth and commerce of the country, demanding and diffusing at the same time an enlargement of knowledge; the augmented facility of obtaining newspapers, which at once excited curiosity and afforded the means of gratifying it; the benevolence of individuals; the influence of religious societies; the encouragement afforded by the sovereign; the growing conviction, on the part of unprejudiced men, that the increase of crime and pauperism could only be effectually repressed by a judicious system of Christian education; the increased zeal of the clergy of the establishment, and of the ministers of other denominations; the consequent extension of religious light and true Christian charity among all classes of the community; and even the conflicting interests of sects and parties;—all these and many other causes conspired to kindle the desire of the lower orders for instruction, and induced the classes above them to forward that object. The friends of religion, and order, and human happiness were of opinion that they could in no way better accomplish their laudable designs than by affording to the needy the blessings of education. Persons of an opposite description expected, by somewhat similar means, to forward their own favourite plans. The Churchman was convinced that ignorance is not the true parent of devotion, and that a good religious establishment is never so secure as when its character and principles are most clearly understood. The Dissenter argued in

the same manner respecting his own system. Thus it has happened, by the natural progress of events, by the collision of interests, by the benevolent projects of the good, and by the schemes of the designing, that all orders of men have united to approve and promote, in some form or other, the cause of general education.

The impulse has now been given, and no human power can arrest it. The great question, therefore, is, By what mode can instruction be best imparted so as to secure the high interests of order and religion? Whilst we are communicating knowledge, how shall we guard against the evils, which, in ill-regulated minds, too often follow in its train?

The answer undoubtedly is, By an education essentially founded upon the holy Scriptures. If any one has entertained a doubt, either upon this point, or on the general question of the education of the poor, the Three Sermons of Mr. Hoare are calculated to afford him the satisfaction which he seeks.

The immediate cause of their publication was the awful aspect of the times. The author seems to have felt, and we heartily concur with him, that, in days like the present, it is the especial duty of the ministers of the Church of England to stand forward in defence of their common religion, and of the establishments of their country. These are not times in which the advocates of loyalty and truth are to hide themselves in silence: a serious responsibility is imposed upon them; and, if they shrink from their post, what is to become, not merely of the towers and bulwarks of their Zion, but of the very altar of their sanctuary, and the flame which burns there? They are to contend, however, in the spirit of Christianity; and to this circumstance we attach considerable importance. The understandings of men are not to be convinced by reviling, but by argu-



ment: it is not a few common-place censures levelled at the enemies of religion and loyalty, nor a few hackneyed and vaulting phrases of panegyric upon the church, which will swell the ranks of the peaceful and the devout. These expedients are neither calculated to make converts nor to prevent secession; they are but the vapid effusions of common-place minds, and are as little allied to genius and talent as to the spirit of religion.

Mr. Hoare stands upon higher ground. With a deep sense of the value of the national schools, as connected with the best interests of the church and the dearest hopes of his country, he sets himself to the exposition of his views in the spirit of a Christian, and with the legitimate weapons of reason and argument. The national system of education is essentially founded upon the holy Scriptures: its design is to instruct the young in the lessons of inspiration; and, as their understandings open, to pre-occupy their tender minds with the pure doctrines and precepts of the word of God; thus guarding them, at the most favourable season, against the temptations of life, and qualifying them, as they advance in years, to derive from the services of our church the full benefit which they are suited to convey. The value of this system must evidently depend upon the excellence of the Scriptures, and their adaptation to the state of the poor; if these points can be satisfactorily established, the importance of the national schools will be seen and acknowledged, and the defender of them will plant his feet upon a rock from which it is impossible to move him.

This is the "general outline of the argument which Mr. Hoare has proposed to develop in the sermons before us. The first discourse proves the authority and excellence of the Scriptures; the second the adaptation of them to

the capacity and wants of the poor; and the third, their value as the basis of national education. These several subjects are treated throughout in a manner calculated not only to satisfy every unprejudiced mind, but to carry conviction to all, who are not absolutely proof against reason and argument.

The first sermon, "On the Authority and Excellence of the holy Scriptures," is from Dent. vi. 6. "*These words, which I command thee this day, shall be in thine heart:*" and the preacher grounds his conclusion on the following considerations;—because they come to us as from God; because they contain that which is most suitable and beneficial to men; and because they will bear a comparison with all the efforts of the highest reason. The passage subjoined belongs to the second of these points. We extract it, not as among the most argumentative parts of the discourse, but as one which appeals forcibly to the heart and feelings of every individual.

"But, more particularly, are we creatures of many peculiar wants, of the keenest mental sensibilities, of the highest moral accountableness? We observe, in the *doctrines* of Scripture, all that is worthy of the most beneficent Father of mankind,—all that is suited to our most urgent circumstances of moral and spiritual need. In these doctrines we are addressed in our just and proper character, as *SINNERS*. We are there considered as suffering for our sins, and as requiring a remedy beyond the reach of human aid. We are offered succours for our manifold weakness, a balm for our numberless woes, the pardon of all our transgressions, and a hope beyond the grave. These are the great points, corresponding to the most true circumstances of our nature, on which the soul of man, smitten with sorrow and with sin, would love to dwell; and it is to such that, in the inexpressibly healing and consoling accents of the Gospel, it is pronounced, 'Come unto me, and I will give you rest.' It was not, indeed, amidst the thunders of Mount Sinai, that these accents of mercy could be fully heard; nor is

the darkness of that first dispensation did the clear light of grace and truth display its brightness to the soul. Then was the period of types and shadows: and the wisdom of God, that 'wisdom which was kept secret from ages and generations,' was for a time hid in a mysterious gloom. Then were men instructed in their guilt, and ignorance, and danger; and 'the Law was our schoolmaster, to bring us unto Christ.' But 'the darkness is past, and the true light now shineth.' 'Life and immortality have been brought to light by the Gospel.' Every preparatory dispensation, for the benefit of man, found at length its full completion 'in the power and coming of our Lord Jesus Christ.' In His death appeared the appropriate sacrifice for the sin of man—that sin, which had been so long the subject of unavailing complaint among the wise and good of every age. In His life were found both our guide, and our encouragement to newness of heart and conduct. His resurrection from the dead afforded us the surest pledge of our own return from the dust of death. Finally, in his triumphant ascension to Heaven we behold—yes, sinful man beholds!—the Intercessor, gone to plead for him; the Champion, able and willing to arm and to assist him in his spiritual conflicts; the Forerunner, preparing for him a place in heavenly mansions; the final Dispenser of 'eternal salvation to all them that obey him.'

"Shall we not for ever deem this amazing scheme of mercy and beneficence to man 'worthy indeed of all men to be received?' Shall we not chide our tardy hands and cold hearts, that they do not more eagerly embrace it? Shall we not open the hallowed page of Scripture, and gladden our eyes with the provisions here contained; with every thing that is most suited to the actual wants, and the suffering condition of our fallen nature? Are we creatures? Here let us seek the knowledge of our Creator. Are we sinners? Let this heavenly conductor lead us by faith to our Almighty Redeemer. Are we frail? Let it teach us our only and our most effectual Comforter and Guide. Are we endowed with an understanding mind, which distinguishes us from every other rank of being in this lower world? Let us here learn to use, for the Creator's glory, those powers which He hath given us, with which He has qualified us for his service, and which

we know shall survive the ruins of the grave. In a word, Are we persons evidently passing through a short, but eventful probationary state? Let us learn, as from the lips of God, the end of that state, the issue of that probation: let us study, by this help, our manifold duties in every state and stage of life, as young or old, as rich or poor, as placed alone, or as members of society, of communities, of families: let us seek here the redress of our ever-varying errors, the solution of our most important doubts, the unfolding of our most inexplicable perplexities, the healing of our most incurable woes. 'Happy surely is that man, whose heartfelt confession is, in the language of inspiration, 'Thy word is a light unto my feet, and a lamp unto my path!'—whose full opinion is in harmony with those other strains of the devout Psalmist of Israel, 'Therefore I esteem thy precept concerning all things to be right, and I hate every false way!'—and who can heartily subscribe to the sublime conclusion, 'I have seen an end of all perfection; but thy commandment is exceeding broad!'" pp. 9—12.

The text of the second discourse is that appropriate declaration of our Lord, "*To the poor the Gospel is preached;*" and its chief object is to establish the fact, that the Scriptures are adapted in a remarkable manner both to the condition and capacity of the poor. This position is substantiated both from the style and manner of their composition, which are plain, forcible, and affectionate, and also from the consolatory and moral nature of their several contents, and the peculiar mode of their delivery to the world.

It has been much the fashion of late years to represent the holy Scriptures as peculiarly dark and hard to be understood; and so far has this notion been carried in some instances, as to imply at least a doubt whether the word of unerring wisdom be not of itself quite as likely to lead men into error as to guide them to the knowledge of the truth. That there should be nothing dark, nothing mysterious in the revelation of God;—a revelation which treats of such high mat-

ters as the perfections of the Supreme Being, the moral government of the world, the incarnation of the eternal Son of the Father, the influence of the Holy Spirit, the resurrection from the dead, the day of judgment, the condition of the spiritual world;—and that all these things should be level to human understanding, is a proposition which no reasonable being was ever found to maintain, and which, if it could be established, might even go far to invalidate the authority of Revelation. But if we should therefore argue that all things contained in the Book of Inspiration are mysterious, and hard to be understood; that the Scriptures, as a whole, are incapable, through the ordinary influence of the blessed Spirit, of conveying to the humble inquirer the knowledge which is necessary to his present peace and his everlasting salvation; we should err quite as widely in the opposite extreme. The subject is taken up by Mr Hoare in its true scriptural light; and this, we think, is the ground on which reasonable men of all classes, if the violence of party spirit could be subdued, would be found eventually to meet.

“In plainness, the Book of Inspiration may challenge a comparison with any volume ever composed, of equal length and variety of matter, upon whatever subject. It is well described in its own familiar language: ‘The way-faring men, though fools, shall not err therein.’ ‘Write the vision, and make it plain, that he may run that readeth it.’

“This plainness of Scripture, so necessary in instructions provided for general use, does not include any thing of meanness or poverty in its structure. It by no means supersedes the instruction of a divinely appointed church, nor the gracious influences of that Divine Spirit, ‘without whom nothing is strong, nothing is holy.’ It does not imply, that the doctrines of Inspiration exhibit nothing of ‘length, or breadth, or height, or depth,’ worthy of the infinite nature of that Being from whom they have been all derived. It has been unquestionably within the plan of His superior wisdom, that the same doctrines should exercise the judg-

ment and faith of the highest of His rational creatures, which serve to interest and inform the minds of the lowest.

“Nor is it a quality which precludes the possibility of error. The page of Inspiration, read with a curious, proud, or perverted eye, will afford, as it unhappily has done in all ages of the Christian church, room for the most vain, and worse than vain, speculations; for the most fatal delusions, and most deplorable dissensions. These, however, are owing not so much, to the nature of the Scriptures as to that corruption of human nature which they have themselves so well portrayed; a corruption perverting what is most easy, and misusing what is most profitable.

“The plainness of Scripture is such as to apply itself to a plain, unsophisticated understanding. It is that which exactly suits the posture of mind before described, as connected with poverty, and which the prophet Isaiah, in the passage corresponding to the text, has designated by the term ‘meek.’ To the ‘poor in spirit,’ and the ‘meek of heart’ bearing in these respects some faint resemblance of Him who is both ‘the author and finisher of their faith,’ the Sacred Record will be found, upon all essential and fundamental points, plain in its language and obvious in its meaning. Reading it in such a disposition of mind, the fittest surely for the reception of a Divine Revelation, how simple do we find it in the details of its most astonishing histories! how easy in the development of its most mysterious doctrines! With equal delight and profit we then listen to the plain commands of an Authority from which there is no appeal, to the proverbs of an inspired and oracular wisdom, to the simple energy of prophetic or apostolic doctrines, to the parables and similitudes of the most condescending though Heavenly instruction. In every situation of life, we find something which comes home to our business and bosoms; something which takes us, as it were, individually away from the multitudes which surround us, and addresses each of us as one, whose case has been singly considered, whose feelings have been minutely consulted, and every want regarded, and every interest promoted. ‘They are all plain to him that understandeth, and might to them that find knowledge.’”

In the third discourse, on the value of the Scriptures as the basis

of national education, we have many valuable remarks tending to establish the necessity, as well as the propriety, of communicating to the young the blessings of scriptural instruction. The principal objections usually advanced against the plan are briefly stated, and candidly discussed: and the reasoning, in support of a general attempt to improve the intellectual and moral condition of the lower as well as the higher classes, is perfectly conclusive. It is admitted indeed, that we have recently witnessed a considerable increase of depravity, especially among young persons in populous towns; that juvenile offenders have been, within the last three or four years, numerous beyond all example; and that we have scarcely begun to shake off the apprehension of seditious commotions. But to ascribe these evils to the means which have been adopted to extend useful knowledge, and especially religious and moral improvement, is to betray an extraordinary degree of ignorance of the relation of cause and effect. Bishop Latimer intimates, that in the judgment of some persons, the rebellion of 1549 was owing to his sermons against covetousness: but we would hope that such reasoners belonged only to the times of King Edward VI.

"I would ask," says Mr. Hoare, "these two questions:—Is it possible, in the very nature of things, that any attempts made of late years to enlighten the public mind, and particularly to offer instruction to youth on the grand principles of holy Scripture, can be amongst the causes of that apostacy? Is it not, on the contrary, to be hoped, that in proportion as those principles shall be more widely disseminated and received in all their purity, the evils of which we complain shall find their legitimate and effectual remedy.

"In reply to these questions, I cannot but say, in the first instance, that it is the greatest of all mistakes to confound the causes of evil with its accompaniments or consequences; or, in other words, to suppose, because our present departure from good has been attended with

a superior enlargement of mind, or been followed by many attempts to give that enlargement a right application, that *therefore* light and instruction themselves are to be charged, as in part at least, the authors of the mischief. It has pleased the All-wise Disposer to permit a series of events, of late, to take place, which have of themselves tended to a new and untried state of things: He who does nothing in vain, and makes even 'the wrath of men to praise him,' seems, in the midst of unheard-of trials and vicissitudes, to have called mankind from their former state of comparative indifference and inactivity; and to have forced them into reflection, and feeling, and exertion. In following this call, it is not to be questioned, but the human mind has passed through a mighty change: and no wonder if, by a neglect of those right and sound principles, which God has furnished for its control, it may have taken the turn of a licentious and ungoverned freedom. Distress has been added to other causes of disorder: temptations, and the opportunities for mischief, have abounded on every side: and it is not to be denied, that the depravity of man has seemed to triumph over 'the goodness and the severity of God.' Here, then, has been the true cause of our present circumstances; and the improvement of the human mind, and the various attempts made by true benevolence and an enlightened patriotism for its reformation, have been but the consequences—shall I not say, the *happy* consequences?—of the disorder complained of.

"I say, the consequences; for it is to this point I would most particularly draw the attention of every reflecting mind. I would observe, that our present disorders were, in their principle, prior to our present endeavours to reform and correct them. If too little success has hitherto attended the wishes and the labours of the best friends of social order, it may be because the poison is of too virulent a nature to be speedily counteracted; or because the remedy has not yet been applied to a sufficient extent; or because some errors may have crept into the mode of administering the cure. But to suppose, for a moment, that to improve the human understanding, and to give it the appropriate food of moral and religious instruction, can of itself conduce to augment and to aggravate what it is intended to remove, is to advance a position which may suit with

indolence, or total inconsideration, but which denos and invalidates our very first notions of connection between cause and effect. It were as much as to deny, that the sun has power to fructify, or the rain to refresh our fields, because some unkindly influences intercept their benefit; or some rugged soils resist, for a time, every art of cultivation. Shall bad harvests, or barren furrows, for ever check the labours of the husbandman? And shall the disappointed hopes—let us rather say, the impatient desires—of the eager philanthropist, pronounce, from their delayed fulfilment, the inadequacy or the dangers of sound scriptural instruction? No! let God be true, and every man a liar. Let us most rigidly and conscientiously distinguish between the wisdom of Divinely appointed means, and the opposition arising from the passions, or perverseness of man. Let us who are Christians in more than in name, see, in the principles of our belief, the best, the truest, and (if we await in patience the event) the *surest* remedy of every moral evil. Let us believe, and confidently act upon the dictates of infallible truth:—“The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: the fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. Moreover, by them is thy servant warned; and in keeping of them there is great reward.” pp. 76—79.

In delivering our opinion briefly of these discourses, we have no difficulty in ranking them among the best which have issued from the press upon this important subject. The principles uniformly maintained in them are the genuine principles of the word of God: and they are enforced with a strength of reasoning, and an impressive earnestness of manner, calculated to give them their full effect. The main object of the preacher, as it regards the national schools, is never forgotten; but, in carrying forward his design he has introduced so much valuable matter of a general nature, and so happily interwoven with his scheme the great points of

Christian faith and Christian practice, that they can scarcely fail to be welcome to every class of readers who are capable of comprehending the argument, and have any taste for the words of truth and soberness. If they appear to be addressed rather to the higher than the lower classes of society, “they are so,” as Mr. Hoare tells us in his preface, “under the conviction that times like the present impressively demand the attention of the higher orders to the grand principles of the Christian faith, as the surest if not the only method of instilling them into the inferior orders, at once by the force of example, and by the diligent pursuit of those means which will then be felt to be necessary for their instruction. Strongly to feel the value of the Christian system, will most effectually lead to strenuous endeavours for its promulgation.” To the justice of this observation we readily subscribe: and as we think that these discourses are admirably calculated to produce that effect, we trust that they will thus, through the Divine blessing, prove beneficial to multitudes among the poor, also, by convincing their superiors of the real excellence of Christian truth, and of their obligation, in conformity with the sacred principles of Christian charity, to diffuse its influence as extensively as possible.

*A Letter respectfully addressed to his Royal Highness the Prince Regent, on occasion of the Death of her late lamented Majesty.* By LYSIAS. London: Rivington. 1819. pp. 20.

WE glanced over this pamphlet with much pleasure when it first appeared; but laid it by, with many other of the numerous publications which issue from the prolific press of these kingdoms, not a fiftieth part of which, nor a tithe even of those which have merit, have we it in our power to notice, except perhaps in the meagre acknowledgment of a “List of New Publica-

tions." The importance, however, of the subject of this truly "respectful" and well written letter to his present majesty, on occasion of the death of the late queen, has induced us, upon re-perusal, to bring it before our readers, thinking as we do that the more correctly both the court and the public at large learn to feel and act upon the important topics to which it calls our attention, the more stable will be the foundations of national welfare, and the more marked the favour of Almighty God.

We trust none of our readers will have supposed from the title of this letter, that it relates to certain painful occurrences, of which we have lately heard too much; or that we have selected it with a view to agitate questions which we could fervently have wished had never passed the precincts of select family and confidential intercourse. If any of our readers should have surmised such an idea, they will be happy to be relieved from their embarrassment by being apprised that the object of Lysias is simply to represent the high importance of maintaining at court that conspicuous purity and decorum, which characterized the reign of George the Third, and which have justly called forth a large tribute of national acknowledgment to the late King and Queen, and particularly to the latter, as being more immediately the guardian of the honour of her own sex, for her mode of regulating their admission to her royal presence.

The author commences his letter with a few prefatory paragraphs, intended to shew, that far from being an enemy to his royal highness, he had observed with no ordinary satisfaction, his exemplary and decisive conduct on two most important occasions, each of which might be considered a *crisis* in the life of that illustrious personage, and from which the author confidently augurs an equally laudable decision under the new circum-

stances in which the death of the late queen had placed his court.

The first of the occasions alluded to, was in the year 1792, at the time when the effects of the full development of the French Revolution were felt in every country in Europe; and when in England, in particular, a fearful licence of sentiment and language too widely prevailed, and seemed to derive countenance from the conduct of the opposition party in parliament, who censured the seditious proceedings of the day in language so measured and complacent as perhaps served indirectly to encourage it, while they scrupled not to condemn the measures of government with unmitigated severity.

"With the leaders of this party," remarks Lysias, "circumstances had early led your Royal Highness to form close habits of connection and confidence. They were men of brilliant parts and acquirements; of social qualifications in the highest degree rich and various: they had frankness, kindness, and generosity,—at least, they had these qualities in that form and degree, in which they are rather accomplishments than virtues. They were furnished, at the same time, with such powers of dexterous argument and imposing eloquence, as enabled them to recommend the most questionable opinions, and to perplex and dash maturest counsels.' Considering the influence which the habits of companionship with a society like this, could not fail to produce on a youthful, an ardent, and an ingenuous mind, it might surely have been feared that your Royal Highness would insensibly be led into a greater tolerance of French principles than was desirable; nor would it have been surprizing if, in such circumstances, the Prince of Wales had been betrayed into a fault, of which more than one example was furnished by crowned and coroneted heads of far maturer years and under far less seduction.

"In fact, this was feared; but, as the event proved, without foundation. In the debate which took place in the House of Lords, on the 31st May, 1792, respecting the King's Proclamation against seditious writings, your Royal Highness, availing yourself, for the first time, of

your privilege as a peer of Parliament, pronounced a speech cordially approving the measures to which the government had recourse for the preservation of the public peace and welfare; and exhibiting, in admirable union with a constitutional regard for the liberties of the subject, a decided reprobation of the principles, practices, and purposes, of revolutionary France. That speech gave a lively satisfaction to the country's truest friends." pp. 6—8.

The second occasion alluded to, was when his majesty was called upon to assume the reins of government as Regent. His retaining his father's ministers, particularly Mr. Perceval, who had arranged and recommended the restrictions on his authority as Regent, and this too after those restrictions had expired, was, as Lysias justly remarks, an *æra* in his majesty's life. It virtually gave his royal sanction to those views of national policy which had saved the country in its deepest depression, and have since raised it to an unexampled height among the community of nations; views, however, which were in direct opposition to those of his majesty's early advisers, and which, under all the circumstances of the case, it must have required considerable firmness to avow.

Having thus "paid his court" in a manner both judicious and dignified, our author proceeds to state the immediate business which had induced him to solicit an audience.

"I have already referred to the important services of her late lamented majesty, as the uniform and judicious guardian of our public manners. There can be no doubt that her character in this point of view, is fully appreciated—that it is venerated—that it is cherished—by the filial mind of her son. For half a century, this country has been permitted to exhibit to the world the unusual spectacle of a court distinguished by irreproachable purity and decorum, without any sacrifice of the taste and elegance that belong to a civilized age, or of the splendour and magnificence that befit a throne. There cannot be the smallest doubt that your Royal Highness would wish the court over

which you preside, to retain this enviable pro-eminence of character.

"I shall not, I am persuaded, be thought to question the strength of this sentiment in the mind of your Royal Highness, if I attempt to remove some imaginary difficulties that may be thought to oppose its being carried into practice. There are those who appear to conceive, that the court, while a female sovereign presided over it, admitted of a strictness and correctness of decorum, which it cannot be expected to exhibit under the superintendance of a prince. The opinion of the world certainly sanctions a degree of laxity in the social habits of a house where there is no female head; and it may be argued that the same licence must, under the same circumstances, be allowed to a court.

"The force of this reasoning I own that I am utterly unable to perceive. Let it be granted, for argument's sake, that a prince, in his strictly private habits, in such parts of his life as are unseen, and into which the public cannot pry without impertinence, may claim to himself that privilege of measured laxity, which opinion, (though, in my judgment, most unjustifiably) grants to individuals of the same sex in stations less exalted. But a prince *at the head of a court*; a prince acting or appearing *on state occasions*; a prince even on such social occasions as are of a more formal nature, and which only half divest him of his robes of state; a prince, even in such parts of his properly private and domestic life, as are conspicuous to the public eye, and must be influential on public fashion; seems to me to be at least as much bound by the laws of decency, and by the obligation of paying respect to appearances, as a private gentleman at the head of a table at which females of rank and character should be the guests." pp. 12, 13.

"There is no one fact, past or present, more certain than that the attention and hopes of all that large proportion of your Royal Highness's subjects, whose affections are best worth having; of all those who form, comparatively speaking, the moral strength of your Royal Highness's throne; the faithful friends and loyal disciples of the church and state of England; are deeply interested in the conduct which your Royal Highness shall on this occasion be pleased to adopt." pp. 14, 15.

The difficulties at which Lysias hints have by no means yet subsided, and may indeed be considered, in consequence of recent events, to have increased. The channel through which ladies are to be received at court, and the regulations to be recognized and acted upon as the standard rules of the imperial drawing-room, are yet little known to the public, and possibly have not been definitively matured in higher quarters. Whether the proceedings relative to the delicate subject at present under discussion (June 20.) may incidentally lead to a development of the plans intended to be pursued, or may unexpectedly modify those plans, we cannot pretend to foresee. Nor indeed is it necessary to do so; for the great point for which our author contends will remain the same, whatever may be the result of the pending discussions. We confess that we have felt the very necessity for agitating questions like these as no slight stain upon us. We feel humiliated that subjects such as some of those which have lately been bandied about in every quarter; should have transpired in the vulgar atmosphere of political controversy; and that our very newspapers and current conversation should have an almost necessary tendency to blunt the fine edge of Christian decorum, and to minister to some of the worst passions of the thoughtless multitude.

But we forbear, for the present, to enter upon these afflicting topics, and shall content ourselves with a few remarks of a more general nature.

The power of a sovereign to influence the morals of his court, and, through the court, those of the nation, is one of the most valuable, and, we will add, one of the most responsible parts of the royal prerogative. Laws, which look like mere policy, to the people when established only by penalties, acquire a new sanction when enforced by princely example.

Bishop Taylor quaintly remarks, that "a king's escutcheon is blazoned otherwise than that of his subjects; the gentry by metals, the nobility by precious stones, but kings by planets; for in a king there is nothing moderate. Therefore, 'Cavete debet qualem famam habeat, qui, qualemcunque meruerit, magnam habiturus est,' as said Seneca."

In one momentous respect, however, the escutcheon of a king is blazoned like that of other men; for he is responsible to a Higher Power for the use of his influence as well as of his other "talents." As the people are the subjects of a prince, the prince is, in common with them, the subject of God. And if the heathen themselves, in reference to their false gods, felt that

Regum timendorum in proprios greges,  
Reges in ipsos imperium est Jovis,

how much more must the Christian admit the remark, as applied to Him who is the Sovereign and only Potentate, the King of kings and Lord of lords? A monarch is, or ought to be, the vicegerent of God in temporal, as a prelate in ecclesiastical, concerns; and we need not say what momentous duties such a function necessarily involves. If our readers can forgive another quotation, we should be inclined to sum up the whole in the words of an old writer:—"Cognoscant principes seculi Deo se debere rationem reddere propter ecclesiam quam a Christo tuendam suscipiunt. Nam sive augetur pax, et disciplina ecclesiæ per fideles principes, sive solvatur, ille ab eis rationem exigit qui eorum potestati suam ecclesiam credidit."

Such is the *duty* of a Christian king; and happily such also is ordinarily his best policy; and this even without taking into the account (what, however, ought never to be overlooked) that revealed rule of the Divine proceedings towards mankind implied in the declaration, "Them that honour ME,



I will honour." We shall not enter upon the question of the innumerable benefits which arise to nations from attention to the duties of religion. We know, on far higher authority than Cicero's, that "Omnia prospera eveniunt colentibus deos, adversa spernentibus;" for the sacred Scriptures themselves affirm, that "Righteousness exalteth a nation, but sin is a reproach to a people." In fact, were there no higher motive than to facilitate good government, and to keep a nation in temporal peace and prosperity, a wise prince would feel it his duty to exert himself for the maintenance of a high standard of national morals and religion. Christianity is the best cement of states, and in proportion as each individual is under its active influence, will he become a good citizen and a loyal subject. Thus, even the dictates of policy coincide in this respect with those of religious obligation; and, we believe, that both in private and public life that system is the wisest and most scriptural, which never attempts to separate them from each other. It is incumbent on us to take up all questions of this nature as Christians, and to view the favour of the great Disposer of all hearts, and of all events, as the surest guarantee for the real welfare both of individuals and of nations.

With regard to our own country in particular, it must be a high satisfaction to a virtuous monarch that the public feeling is so generally on the right side in moral questions. In almost all the eulogies which have been poured forth to the memory of the late King, the Duke of Kent, and the Princess Charlotte, the chief themes of panegyric have been strictly in unison with this sentiment. We have already mentioned the late queen's drawing-room, the regulations of which are almost proverbially joined with her name as a theme of encomium. It is pleasing to witness these tendencies in the popular

mind in this country, to laud royal and dignified personages rather for their moral than for their more dazzling, but less valuable, qualities. We do not, indeed, doubt that this virtuous feeling might in time be corrupted, and that the national taste might be familiarized to such a profligate court as that of Charles the Second, or Lewis the Fourteenth of France. But, as things now exist, and as we trust they long *will* exist, we do not scruple to say, that, to maintain a high tone of virtuous and religious conduct, is the most politic measure which the court of Great Britain and Ireland can adopt. There is something almost identified with our national feelings in the dignified elevation of principle which best becomes a court, and nothing would more alienate the affections of the mass of society than those light, immoral, and ostentatious exhibitions which have too often been witnessed among the royal and noble circles in other kingdoms. And, independently of this merely national predilection, we believe that there is a vast body of seriously disposed and religious persons in this country who, *upon principle*, would regard, with disgust and apprehension, the spectacle of a licentious court. In such characters, we believe, much of the real strength of the nation to reside; and we have little doubt that their disapprobation would go far to render any such system unpopular and ultimately untenable.

But, while we urge these important topics, we must not forget that there is too strong a tendency in the public in every nation to judge unfavourably of the actions of the great. Much ought to be allowed for the peculiar circumstances and temptations of princes; and, where we know so little of the secret springs of conduct, or even of actual facts, tenderness of construction is doubtless a bounden duty. Kings must have cares and vexations enough

without being goaded with the irritating weapons of petty hostility. We are indebted to our author for the excellent example which he has set in this respect. His letter, though intended to convey some valuable *advice*, is yet written in a style, we will not say the most *courtly*, but the most becoming a Christian and a gentleman—one who knows his duty both to God and his prince. We sincerely trust the remarks of Lysias will be weighed with the attention they merit; and that, whatever system the imperial court may pursue with regard to the appointment of those who are to regulate its honours, purity, simplicity, and piety may long characterize its splendid circle, and diffuse their blessed influence to the very outskirts of the nation.

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*Sermons et Prières pour les Solennités Chrétiennes, et pour les Dimanches ordinaires.* Par J. I. S. CELLERIER, Ancien Pasteur de Satigny. Trois Tomes. Genève. 1819.

*Discours familiers d'un Pasteur de Campagne.* Par le même Auteur. Genève. 1818.

THE restoration of that intercourse with the continent, which a warfare of twenty years had nearly closed, has been followed by a familiarity with continental countries, opinions, and manners, which, however on some accounts it may be regretted or feared, has been productive of much gratification and advantage. To the Christian it was particularly interesting to inquire into the state of religion, both among Catholics and Protestants. The effects of the French Revolution had, it was well known, been peculiarly injurious both to the purity and the progress of Christianity. In France itself its doctrines were authoritatively proscribed as absurd and fanatical;

and, in every other country to which the influence of revolutionary France extended, multitudes had thrown off the very profession of religion; and, even where this was nominally retained, infidelity either secretly triumphed under the forms of Popery, or, amidst the avowal of Socinian principles, had reduced the faith of the Gospel to a mere system of morality. This deteriorating process was more or less felt in every part of the continent, and, among the Protestant churches, in none more remarkably than in that which had, from the earliest period, been considered by its admirers as the purest model, and the peculiar glory of the Reformation; namely, in the Church of Geneva. Various causes may be assigned as having contributed to produce that gradual departure from the principles of its great Founder, which issued at length in their virtual rejection. The system of Calvin was doubtless too rigidly and exclusively founded upon the mysterious doctrine of the Divine decrees; and, though it continued during a long series of years to maintain its ascendancy in Geneva, as well as in the other reformed churches which had originally embraced it, it was naturally to be expected that some relaxation upon a subject so far removed from the investigation of human reason would, in process of time, be attempted. But whatever may have been the opinions of individual members of the Church of Geneva, no apparent change in those of its leaders was avowed till the beginning of the eighteenth century, when, under the influence of Jean Alphonse Turretin, the system of doctrine usually termed Arminian began to prevail; subscription to the Helvetic Confession, and to the decrees of the Synod of Dort, ceased to be exacted from the candidates for ordination; and a more simple declaration of faith in the doctrines of Scripture, as comprized in the Catechism,

which was still that of Calvin, was substituted in their place. Had the learned and pious author of this change in the doctrinal views of the Church of Geneva restricted it to a modification of what was exclusively Calvinistic; or rejecting only the more rigid decrees of the Synod of Dort, had he retained the Helvetic Confession; much of the evil which gradually followed might, perhaps, have been averted. But, though the Liturgy and the Catechism for the present remained unaltered, the removal of that important barrier against novelties and diversities of opinion, which is presented by subscription to a public confession of faith, was shortly succeeded by a still wider departure from the sound and scriptural doctrines of the Reformation. To the moderate sentiments of Turretin upon Predestination and Grace, his disciple and successor in the theological chair at Geneva, Professor Vernet, added the Arianism, to say the least, together with some other concomitant errors, of Le Clerc. The consequences may be easily anticipated. "Facilis descensus Averni." The followers of Vernet deviated still more widely than himself from the orthodox standard of faith. Many of them became Socinians. The Liturgy and the Catechism were changed, and the translation of the Bible was revised; while the tone of public instruction was lowered, until even the doctrines of original sin, of the Atonement, and of the influence of Divine grace were barely recognized; and a barren system of ethics superseded, for the most part, the high and holy principles of the Gospel. About this period, unhappily for the Church of Geneva, the influence of French infidelity began to be felt; and the neighbourhood of Voltaire, and the popularity of Rousseau in his native city, contributed to give a still more formidable blow to the profession of pure Christianity. Many, deceived by the sophistry

of these infidel philosophers, became avowed unbelievers, and some even among the clergy were suspected of apostacy. The majority of the Company of Pastors, with Professor Vernet at their head, were undoubtedly free from this imputation. They cannot, however, be defended from the charge of having but feebly and irresolutely repelled the attacks and insinuations of Voltaire, D'Alembert, and Rousseau, respecting the general Socinianism, and even the Christianized Deism of Geneva; and thus of having silently acquiesced in the justice of the reproaches with which the French Protestant clergy assailed them in their remonstrance to Louis XVI. upon this subject in the year 1780. In the political and moral confusion of the French Revolution, which a few years afterwards ensued, Geneva largely shared; and, though it is to be lamented that its previous state, as to religion, had but ill prepared it to resist the anti-Christian and demoralizing effects of that overwhelming torrent, much allowance will be made, by every candid and reflecting person, for the unavoidable consequences of such a visitation.

It could scarcely be expected that, on emerging from so contaminating and disordered a scene, Christianity should have gained any accession either of strength or purity. It is rather a subject of congratulation that, amidst so many who were faithless and corrupt, some were still to be found who had retained their integrity, and, notwithstanding the contagious influence of surrounding infidelity and error, professed and exemplified the pure and unadulterated principles of the Gospel. Among the most eminent of this honourable number is the truly pious and respectable author of the volumes before us, to which we should proceed immediately to introduce our readers, if we did not deem it expedient previously to

advert to the religious controversy which, it is well known, has for some time existed in Geneva. This is, in fact, closely connected with the preceding brief sketch of its ecclesiastical affairs; and a correct view of it is essential, not only to the knowledge of its present situation, but to the just appreciation of its religious publications. The Genevese Church continued, in a great measure, in the state which has been just described till about four years since, when the opinions and the zeal of the Baroness de Krudener, who was residing in Geneva, excited the attention of several of the students in theology. Whatever may have been the tenets of this extraordinary lady, young men, who profess to have received their religious impressions from her exhortations, do not appear to have imbibed from them any thing contrary to the generally received doctrine of the Reformed Church. One of them, M. Empeytaz, who, with several others, had, in consequence of their attachment to Madame de Krudener, been excluded from the list of theological students, shortly afterwards addressed a pamphlet to his late fellow-students, warning them that the religion then taught in the school of theology, more particularly upon the subject of the Person of Christ, differed essentially from that of their ancestors at the period of the Reformation. He cited various public acts of the Company of Pastors, to shew that they had, as a body, adopted the Socinian heresy, and then brought forward an able summary of the principal passages of Scripture which prove the proper Divinity of our Saviour. The visit of Madame de Krudener was followed by that of Mr. Haldane, a Scotch gentleman, who has, we believe, been for some years settled at Montauban, and who, as far as we can learn, is not distinguished by any other peculiarity than that of a zealous support of the evangelical tenets

of the Reformed Church. To his instructions, we understand, is to be ascribed the change which took place in the sentiments of M. Malan, who several years before had been ordained a minister, and had also been appointed régent or master of one of the classes in the college of Geneva, and whose name must have been rendered, by recent events, familiar to most of our readers. The arrival about this period of Mr. Henry Drummond at Geneva, and the countenance which he afforded to the opponents of the dominant system, tended still farther to excite the public attention to the existing controversy. A variety of pamphlets appeared on both sides of the question, and some members of the Company of Pastors began to take part in the discussion. M. Cellerier, one of the oldest and most respected of that body, distinguished at once for the soundness and the moderation of his doctrinal sentiments and for the purity and simplicity of his life and manners, avowed his adherence to the scriptural doctrine of the consubstantiality of the Son of God. One of his colleagues virtually blamed this declaration, by shortly afterwards preaching against the necessity of belief in mysteries incomprehensible by human reason; which was followed, on the part of the Company of Pastors, by a reproof of M. Malan for a sermon, in which he had espoused the opinions of M. Cellerier. For the purpose, as it would appear, of checking the farther discussion from the pulpit of the principal subjects in dispute, the Company, previous to the annual ordination of the theological candidates, published its well-known *réglement* of the 3d of May 1817. The *professed* object of this singular and most injudicious measure was to prescribe *silence* respecting the manner in which the Son partakes of the Divinity of the Father; in other words, in which the Divine Nature is united in the Person of

Christ,—and in which the Holy Spirit operates upon the human mind,—as well as respecting the doctrines of original sin, efficacious grace, and predestination. It can scarcely be doubted, however—after the progress of the Church of Geneva which has been already detailed, towards Arian and Socinian principles—that its real intention was to exclude as much as possible from the range of pastoral instruction the grand fundamental doctrines of the Gospel of Christ; namely, the corruption of man; the Divinity and atonement of our Lord; and the necessity of Divine grace; and of the influence of the Holy Spirit, to our sanctification and salvation. This extraordinary *réglement*, however, was not passed unanimously. Several of the most respectable members of the Company—among whom were M. Peschier, professor of Belles Lettres, and Messrs. Moulinié and Demellayer—refused their concurrence to it. Some of the younger ministers also declined to adopt it; among whom was M. Malan, who addressed a letter to the Company of Pastors on the subject, in which he stated his conscientious objections to the rule. He was, in consequence, forbidden to preach.—The agitation produced by these measures was considerable; and it was not long before the Company, though the majority still continued strongly attached to their regulation, felt it to be expedient so to explain and qualify it as at least to relieve themselves from the charge of outrageously violating the rights of conscience, while they were professing liberally to dispense with creeds and subscriptions, and to make the Scriptures the sole standard of orthodoxy. They became anxious to have it understood that the simple object of the *réglement* was to preclude the use of the pulpit as an arena of theological debate;—not to interdict the peaceful exhibition of a minister's own views of Christian doctrine, but merely to prevent the introduction

into sermons of those polemical attacks on the opinions of others, which, in a state so small and so peculiarly situated as Geneva, could not fail to generate irritation and animosity. Certainly, if such were really their intention, they might have adopted a more direct and intelligible method of accomplishing it. The explanation now given served, however, in some degree, to tranquillize objectors. M. Malan himself signified his assent to the *réglement* thus interpreted, and was permitted to preach. A few weeks afterwards he preached two sermons, which have been translated into English, and printed in this country. The latter of them contained certain expressions which were regarded, by the Company of Pastors, as violating the engagement into which he had entered; and the following day he was again suspended from his ecclesiastical functions. The first of these two sermons is from Luke xix. 10, and contains a full and powerful statement of the doctrines of original sin and of justification by faith; to the substance of which no orthodox member of the Church of England would, we are persuaded, be disposed to object. The second, which is from James ii. 14, upon the nature of saving faith, is equally unexceptionable in point of doctrine. In neither of these discourses are the points strictly Calvinistic either discussed or alluded to, while the tendency of both is eminently practical. We have at the same time no hesitation in saying, that the spirit and tone which pervade them are much too severe and objurgatory, and far from being in the spirit of the *réglement*, as understood and accepted by M. Malan himself. The preacher is doubtless honest, ardent, and vigorous; but he appears to us to be deficient in Christian prudence, and we think also in meekness and humility. We can readily believe, that the religious state of Geneva may require somewhat of the boldness and energy of one of the ancient Reformers; but

it is equally certain, that in a highly philosophical and enlightened community, the greatest judgment and moderation are demanded from the Christian minister. While he is bound faithfully to expose prevailing errors, and fearlessly to assert the fundamental doctrines of the Gospel, he should be careful not needlessly to shock the prejudices of his hearers, or, in his application of those doctrines to the conscience, to offend and to irritate, rather than to convince and to persuade; and this would become more emphatically his duty, if, like M. Malan, he had actually stipulated to avoid ob- jurgatory and irritating language. But whatever may have been the faults of M. Malan, as to the style in which some of his addresses from the pulpit were framed, and however indiscreet and injudicious may have been his general deportment, they formed no adequate ground, not only for depriving him of his ministerial functions—a measure which would have been harsh and intolerant in *any* church, and was peculiarly inconsistent with justice and propriety in one constituted like that of Geneva—but for doing this without allowing him, as we understand to have been the case, a fair opportunity of explanation or defence. We fully admit, that every church must possess a power both of expelling its members, and silencing its ministers; and therefore that the Church of Geneva has a full right to exercise this power in the case of M. Malan. But then it ought to proceed by known and fixed rules, and the grounds of its decisions should be clearly and explicitly stated. Without this, the punishment cannot operate beneficially even in the way of example.

About the same time that M. Malan was suspended from his clerical office, it was notified to him that the academical company, who regulate the affairs of the college, were dissatisfied with the mode in which he, as one of the Regents,

conducted the instruction of his class in moral and religious knowledge. When questioned on the subject, he avowed "that his principles were entirely Calvinistic; that he taught in conformity to the Catechism of Calvin, and according to the Confession of Faith of the Synod of Dort, and the Confession of Geneva." He was then told, "that the duties of his situation required him to follow in his instructions the book received and prescribed, namely the catechism," (meaning, not the Catechism of Calvin, but that of Vernet). M. Malan, however, replied, "I must candidly declare the impossibility of my teaching religion otherwise than according to the principles above mentioned;" adding, that he had held these principles for three or four years. It was then observed, that he had not fulfilled the tacit engagement made with his superiors to teach according to the method sanctioned by them. His answer was as follows. "If I were now to be elected Regent, and it were made a condition of the election that I should teach only by the catechism received in the college, I could not submit to that condition\*." M. Malan's dismissal from his office was the consequence of this avowal; and, however we may lament the state of religious opinions in Geneva which produced this result, we cannot impugn the strict justice of the proceeding. If we should deem it our duty to deprive an avowed Arian or Socinian of the power of inculcating his erroneous views into the minds of our offspring, we cannot refuse to those who regard Calvinism with abhorrence, a similar right of guarding their youth against its influence. Under all the circumstances of the case, therefore, we do not think that the academical company can be severely blamed for their conduct

\* See Documents relative to the deposition of M. Malan, printed for Rivington.

in this particular instance, however we may condemn those doctrinal views which led to it. It is due to M. Malan to remark, that he was enabled to appeal on this occasion to the actual progress of his scholars in religious knowledge; to the visible improvement of their moral conduct; to the grateful acknowledgments of their parents, and to the approbation which he had repeatedly received from his superiors themselves. It is also no small proof of M. Malan's sincerity and disinterestedness, that he should have sacrificed to the claims of duty and conscience, an office on which the greater part of his own support and that of his family depended. The sentence of dismissal pronounced upon him, shortly afterwards received the sanction of the council of state.—Now, whatever may be thought of the strict legality of these proceedings, or of the conduct of the different parties concerned in them, it is impossible not to deplore the practical result. In addition to the new church established by M. Empeytaz and his friends, M. Malan has thought it right to collect a congregation in his own house, which will, in all probability, terminate in a fresh secession from the established church, to the interests of which, if it be permitted to continue, there can be little doubt that in so small a sphere as the canton of Geneva, it must be ultimately very prejudicial. The evil is indeed already greatly aggravated; yet we would hope that it is not wholly irremediable. As in all similar cases, faults have been committed on both sides, "*Iliacos intra muros peccatur et extra.*" The conduct of the Dissidents has been in some respects unadvised and precipitate, and their accusations against the Company of Pastors far too unmeasured and exaggerated; while these have been deficient in the explicit avowal of their theological sentiments, and in justice and candour towards those whom they

have deemed it expedient to oppose. It is undoubtedly difficult in a question which involves the opinions, the prejudices, and the passions of opposite parties, and where there is the additional disadvantage of being at a distance from the scene of action, to pronounce a decisive judgment upon all the parts of so complicated a subject. Yet an impartial person may be able to form a tolerably correct view of its general merits. We think that the origin of the present controversy in Geneva must be traced to the avowed departure of the majority of the Company of Pastors from the genuine doctrines of the Reformation; to the introduction of a philosophizing spirit into questions of pure revelation; to an erroneous persuasion that the peculiar doctrines of the Gospel are merely speculative, and unconnected with morality; and to the prevalence of a false and dangerous principle, that improvements are to be expected in religion, as well as in art and science, by the progress of the human mind in general knowledge. We by no means intend to assert the infallibility of the Protestant Reformers of any church; and we have already observed, that the celebrated Founder of the Church of Geneva carried his peculiar sentiments upon the subject of predestination to a length unauthorized by the word of God. But, with this exception, we think that every step which has been taken, whether at Geneva, or elsewhere, in simplifying, and pretending to improve, the generally received doctrines of the Reformation, has been a proportionable departure from "the faith once delivered to the saints." The observation of the profoundly learned Bishop Pearson upon this subject, is decisive.\* "In Christianity there can be no concerning truth which is not ancient; and whatsoever is truly new is certainly false." It is much too

\* Epistle Dedicatory to his Exposition of the Creed.

late to make discoveries of any kind in religion; and though we are aware of the prejudice in Geneva against confessions of faith, we are fully persuaded that the venerable Church of that highly civilized and interesting city will never regain her former celebrity, heal her present divisions or prove the nursing mother of her members in the pure and unadulterated principles of the Gospel, until she shall in some shape or other recognise the grand and fundamental doctrine of the Cross—"the redemption which is in Christ Jesus." Happily for her, she needs not to look abroad for a model or a guide in this important concern. The excellent author of the sermons before us, in conjunction with M. Gaussen, the successor of M. Cellerier in the parish of Satigny, and also a member of the Company of Pastors, has in the preface to their new edition of the Helvetic Confession pointed out, with equal ability and moderation, the true nature, legitimate use, and necessity of confessions of faith. The reasons urged in those valuable reflections in favour of such formularies, more particularly under the present circumstances of the Church of Geneva, are peculiarly forcible and seasonable; and we cannot but hope that they will be maturely weighed by all the parties whom they especially concern. We certainly feel, that in a case of this kind, we have no right to expect that our suggestions should be received with much deference or attention. Yet, anxious as we are for the general interests of Protestantism, and sincerely desirous as we are of the prosperity of the Church of Geneva, we cannot avoid expressing our fervent wishes and prayers, that some favourable change may ere long be accomplished in the dispositions and the measures both of the Company of Pastors and of their opponents. Let the latter cultivate a spirit of greater

humility and moderation; and let the former recur to those grand principles and doctrines which are common to all the reformed churches, and which may be justly pronounced to be the "articuli stantis aut cadentis ecclesie;" and let both earnestly implore the gracious influence of the Holy Spirit, to guide them into all truth, and to unite them in the bonds of Christian faith and charity!

It is time, however, to proceed to the principal object of this article, which is to enable our readers to judge for themselves of the sentiments of one distinguished member of the Church of Geneva, whose name has been already introduced into the preceding observations. It appears by the preface to the sermons of M. Cellerier, that they were not originally intended for publication. Contented, as he modestly observes, with labouring in the small portion of the spiritual vineyard which had been confided to him, and knowing how to appreciate the sweets of retirement in a country parish, he could have wished never to have quitted that happy obscurity. His only ambition was to leave to his parishioners some of the familiar discourses which he had addressed to them, and which form one of the volumes before us. Called, however, most happily for the instruction and edification of its inhabitants, to preach occasionally in the city, M. Cellerier could neither excuse himself from this important duty, nor remain a stranger to the discussions which have lately arisen in Geneva. We are perfectly aware how painful it must be, for a man of his character and feelings, to find himself thrown into the midst of theological controversies; and we cannot wonder, therefore, that he should shrink from mingling in them; but we trust that his wisdom, experience, and moderation, his scriptural views, and his distinguished piety will there render him emi-



nently useful, and give him an influence with all parties which may be made happily subservient to the interests of Christian peace and unity.

Among the duties which M. Cellerier considered as having devolved upon him in the present state of his country, and as an antidote to existing evils, was the task of publishing the work to which we have already alluded, on the Confession of the Helvetic Churches. Another, no less salutary and seasonable, was that of preparing for the press the sermons and prayers comprized in these volumes, to the publication of which he felt himself urg'd not only by the solicitations of many distinguished friends, but by the dying request of the partner of his life; and which, we are persuaded, are better calculated to benefit the community of Geneva than volumes of controversy. Of the discourses thus presented to the world under these interesting circumstances, the following general character is all that the humility of their reverend and pious author will allow him to assert.

“ Une exposition de l'Évangile, faite avec fidélité, j'ose le croire, avec simplicité, avec une sensibilité douce, et accompagnée de détails sur les mœurs plus ou moins heureux, voilà ce qui est à mes yeux cet ouvrage. Voilà tout ce qui peut le recommander à l'attention des fidèles.”

“ Au reste, en revoyant ces discours pour les faire imprimer, je me suis peu occupé de ce qu'ils pouvoient avoir de défectueux ou de louable sous le point de vue littéraire: j'aspirois à un prix plus relevé et plus beau; je desirois de pouvoir offrir aux âmes religieuses un ouvrage de piété qui eût pour eux quelque attrait.

“ C'étoit pour moi, dans les derniers jours de la vie, un grand adoucissement à mes peines, un grand sujet de bénir l'Auteur de toute grâce, et de me réjoindre en lui, si je pouvois croire que ceux de mes frères qui s'occupent de leur salut, trouveront ici avec une saine doctrine, des consolations, des encouragemens et des directions utiles.

“ C'est pourquoi fléchissant les genoux devant Dieu le Père de notre Seigneur Jésus Christ, je le supplie d'agréer cette chétive offrande, et de donner efficace à sa parole non à cause de celui qui l'annonce, et qui s'en reconnoît indigne, mais à cause de lui-même et pour l'amour du Seigneur.”

We can assure our readers that they will find in these volumes not only all that their author has thus modestly promised, but such correct and scriptural views of Divine truth, so elevated a standard of practical religion, and such eloquent and affecting appeals to the conscience and the heart, as cannot fail to impress them with a high idea of his qualifications as a Christian preacher; and we are the more desirous of noticing these qualities in the present volumes, because they seem to us to prove beyond dispute, that even under the operation of the offensive *réglement* of 1817, and notwithstanding the prevailing heterodoxy of the Genevese Church, a minister of Christ is not debarred from plainly exhibiting and boldly enforcing the truths of the Gospel, and from faithfully pleading the cause of his Divine Master, if he be content to do so in a spirit of meekness, forbearance, and love. And this circumstance, so contrary to the impression which has been produced in this country by some recent publications, we would particularly recommend to the conscientious consideration of those, in Geneva itself, who have separated, or are on the point of separating, from the established communion; as well as of those among ourselves who, from an erroneous view of the facts, are disposed—in the warmth of their Christian zeal, and the largeness of their liberality—to encourage that separation. We cannot but believe that if they were willing to sacrifice, on the altar of peace, their wounded and irritated feelings, and, we would add, their fallacious and unmeasured views of the good to be effected by independent and unfettered exertion,

the breach might yet be healed.— But we return to the sermons.

The first of the volumes before us comprizes sermons on festival and other solemn occasions. Of these the two first were preached on the reception of catechumens into the church, a solemnity analogous to that of our Confirmation, or to the preparation for the first approach to the Lord's Supper. The former of these discourses is from Luke xviii. 17, on the correspondence between the dispositions of a true Christian and those of a child. These M. Cellerier considers as consisting chiefly in simplicity of heart, humility, purity or innocence, and sensibility.

For simplicity of heart, "Dès qu'on lui montre la vérité, il la reconnoît, il en est frappé; il se soumet à elle; il ne cherche point à se déguiser à lui-même ni aux autres; sans savoir même ce que c'est que la sincérité, ses regards, ses discours vous font lire au fond de son cœur."—Humility: "Il regarde tout ce qui l'entoure comme lui étant supérieur; il a la conscience de sa foiblesse; et voilà le grand principe de l'humilité."

In tracing the third quality of childhood, that of innocence, M. Cellerier adopts a few expressions which might seem to betray a forgetfulness of the original corruption of human nature; but they are evidently intended only to describe the disposition which is properly characteristic of infancy, and which is still ordinarily perceptible in that interesting age. The sensibility of a child, the sincerity and the warmth of its affections, are, perhaps, more striking than its innocence. The analogy is then pursued; and here we feel disposed to extract the following passage on the subject of Christian humility.

"L'humilité, catéchumènes, ne vous est pas moins nécessaire. Vous en avez besoin pour croire, car la foi est en quelque sorte l'humilité de l'esprit qui reconnoît ses bornes et sa foiblesse. Vous en avez besoin surtout pour vous approcher de Dieu. Et comment sans humilité avoir part à une alliance de

grâce! L'orgueil avoit perdu l'homme; Jésus est venu foudroyer l'orgueil. Rien par ses propres merites; rien par ses seules forces; tout par miséricorde, tout par grâce.\* Pour aller au Médecin des âmes, il faut se sentir malade; il faut vouloir être guéri: ce ne sont pas les prétendus justes, ce sont les pécheurs qui sont appelés. Voilà le système entier de l'Évangile; il est tout fondé sur les ruines de l'orgueil humain. Ah! la religion de Jésus est un énigme inexplicable pour l'orgueilleux. Ces mots augustes et touchans si souvent répétés dans nos saints livres, rédemption, grâce, miséricorde, ces mots sont pour lui vides de sens; il n'en sent pas le besoin; il n'en conçoit pas l'énergie; et le nom du Sauveur des hommes, et le nom de Jésus ne dit rien à son cœur."

We could with pleasure extend our quotations, from the striking description which follows of the proud reasoner of this world on his death-bed, and which is in fact a graphical delineation of Rousseau at that awful moment; and from the affectionate and touching application of this sermon to the young persons for whose benefit it was principally designed, and to their parents and elders in age; but we must proceed to the next, which is addressed particularly to female catechumens, from the words of our Lord, Luke x. 3, "Go your ways; behold I send you forth as lambs among wolves."

"Souffrez donc, Chrétiens, que cette méditation leur soit consacrée," thus beautifully M. Cellerier opens the subject of this discourse. "Personne ici n'est étranger à l'intérêt qu'elles inspirent. Leurs amis, leurs parens, les auteurs de leur jours sont dans le sanctuaire. Un grand nombre de cœurs vivement émus pour elles, partagent nos craintes, nos espérances, nos perplexités. L'église entière s'unit à vos vœux. Chacun de nous d'ailleurs en cette solennité peut repasser sa propre histoire. Qu'il rappelle à sa pensée le temps où, prosterné dans ce temple pour prêter au Seigneur serment de fidélité, on lui signala les perils et les moyens de défense. Qu'il examine l'usage qu'il a fait de ces avertissemens; qu'il se demande compte de la route qu'il a suivie; qu'il fasse sur lui-même un retour salutaire.

"Et vous, catéchumènes, écoutez nous avec calme, avec recueillement. Ce n'est point une émotion passagère que nous prétendons exciter en vous : ce n'est point votre imagination, vos sens que nous voulons ébranler : c'est sur votre esprit, sur votre âme que nous aspirons à faire une impression profonde. Nous voudrions y graver pour toujours ces dernières leçons. Veuillez l'auteur de toute grâce accompagner nos paroles de l'onction de son Esprit, et durant cette heure vous sceller lui-même de son sceau!"

After this impressive introduction, M. Cellerier proceeds to point out to his young and interesting auditors the dangers of that world into which they were about to enter; dangers to the *mind*, from wordly books and conversation; and, to the *heart*, from the indulgence of vanity, and the love of pleasure and dissipation.

"Quelle force d'âme et de raison," he exclaims, "ne faut il pas chez une jeune personne pour choisir le rôle obscur d'une simplicité modeste, et préférer le tribut calme et silencieux de l'estime au bruit des applaudissemens, à cet enthousiasme puéril mais enivrant qu'excitent des avantages frivoles! Qu'il lui est difficile de se persuader que prétendre à l'estime, est la seule ambition qui lui soit permise, et que ses fruits moins éclatans et plus tardifs sont les plus durables et les plus beaux!"

The eloquent preacher then draws a striking picture of the vices and miseries produced by female vanity and the love of admiration and pleasure,—the sacrifice of domestic duties, and of habits of order and useful employment,—the suppression of all the benevolent affections, and the alienation of the heart from God.

Against these deplorable evils M. Cellerier directs his catechumens to guard, in the first place, by reverencing the dictates of conscience; in the next, by looking around them, and observing the wretchedness of a life of irreligion, vanity, and dissipation, and the happiness of one governed by the principles of the Gospel; thirdly, by availing themselves of their domestic resources.

"Les tentations du monde n'ont de prise que sur un esprit désoccupé : il n'est point de vide pour celle qui sait remplir tous ses momens par des soins utiles et des actions vertueuses. La maison paternelle est donc pour vous une ressource puissante et l'asile le plus assuré. C'est aussi là, que vous paraissez avec plus d'avantage. Un des objets les plus intéressans que l'imagination puisse se peindre, c'est une jeune personne qui s'applique avec un sentiment religieux à remplir ses devoirs domestiques."

It is, however, on *religion* that M. Cellerier instructs his hearers mainly to depend for the security and happiness of life.

"Elle vous donnera de résister et de vaincre. Elle mettra dans votre cœur le sentiment qui rend tout facile et qui embellit tout."

In order to succeed in a religious course, the young are exhorted to hold fast the faith of the Gospel, never to suffer themselves to reason upon what God either teaches or commands, to give up their hearts unreservedly to Him, to form and cultivate an intimate union with their Saviour, to place him continually before their eyes, to hold habitual intercourse with God by prayer, and to be diligent and conscientious in the study of the holy Scriptures, and in attendance on the ordinances of public worship. An affectionate application of the subject closes this interesting sermon, which could scarcely fail to produce a deep impression on the minds of the young persons to whom it was addressed.

Of the next sermon in the volume the writer of this article retains a most lively and pleasing recollection, having been present in the Temple-neuf at Geneva, a few years since, when M. Cellerier preached it to a very crowded and attentive audience\*. He well remembers the delight with which he listened to what he confesses was to him an unexpected strain

\* See Christian Observer, vol. for 1815, p. 800.

of evangelical doctrine; delivered with a simplicity, a pathos, and a warmth of pastoral feeling which peculiarly distinguish the ministrations of its venerable author. The discourse in question is on the gracious invitation of our Lord, Matthew xi. 28. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." It was intended as a preparation for the holy communion, and is well calculated to enforce and cherish the sentiments and feelings suited to that Divine institution.

Though justly considering that the words of our Lord are applicable to every species of unhappiness, M. Cellerier confines his view to the relief which they were intended to afford to the burdened sinner.

"Et j'attache," observes this scriptural divine, "à ce mot de pécheur, non le sens que lui donne le monde, mais celui que la religion lui donne. Je comprends sous ce titre, non pas seulement les hommes souillés de fautes graves ou de vices honteux, mais tous ceux qui plus touchés des choses visibles que des invisibles, (2 Cor. iv. 18.) plus occupés de la terre que du ciel, ne savent pas conserver dans l'une et l'autre fortune la modération, l'intégrité prescrite au Chrétien, et pour les intérêts du temps transgressent quelque-une des lois du Seigneur. Hélas! à peu d'exceptions près, cette assemblée est-elle composée d'autres hommes?"

The preacher goes on to describe, in just and striking terms, the character and progress of the worldly man, weary with the pursuit, the expectation, the disappointment, and even the success of his schemes, and feeling the utter want of happiness amidst them all.

"Et remarquez-le, M. F.; je n'ai peint jusqu'ici que cette anguille secrète plus ou moins sourde; état commun de la plupart des hommes, de ceux même auxquels on ne reproche aucun désordre éclatant.

"Que seroit-ce si pour mettre à ce tableau les derniers traits, je vous mon-

trois le pécheur enfoncé dans l'iniquité!"

He does so; and then asks, What is the resource of man thus fatigued and laden with vanity and sin?

"Cherchera-t-il quelque ressource dans la distraction et les plaisirs? Appellera-t-il la raison à son secours?"

"Mais quoi! l'homme ne lèvera-t-il point les yeux vers celui qui peut le secourir? Ne l'appellera-t-il point à son aide? Hélas! quelque inconcevable que cela paroisse; quelque pénible que soit la situation du pécheur, il ne sait pas en sortir; il y demeure par légèreté, par indolence, par lâcheté, par désespoir. Il faut que la miséricorde Divine le prévienne; il faut qu'elle l'appelle, qu'elle se fasse entendre à son cœur; il faut qu'elle lui dise; venez à moi. O bonté d'un Dieu qui nous cherche, quand nous ne savons pas le chercher, et nous offre délivrance, quand nous ne savons pas la lui demander!"

"Venez à moi, tout est compris dans ces paroles si simples; peut-être n'en concevez-vous pas toute l'étendue.

"Venir à Jésus, ce n'est pas seulement lui donner le nom de Maître, lire de temps en temps sa parole, ou les livres que parlent de lui. Ce n'est pas seulement rendre quelque hommage au Seigneur, venir dans son temple, à sa table; chercher même auprès de lui quelque soulagement dans nos peines. C'est plus que tout cela. Ces mots expriment le sentiment vif du besoin qu'on a de son secours; un recours ardent à son intercession, à son sacrifice; une confiance, un abandon, une soumission sans réserve; en un mot, l'humilité, la foi, l'obéissance, ces trois grandes dispositions qui forment le Chrétien."

M. Cellerier develops, with great force and feeling, each of these important ideas, and then points out the rest with which the dispositions they imply will be graciously followed.

"L'homme s'approche de Jésus, et il est soulagé. Il se jette dans les bras de son Rédempteur comme dans un asile, et le calme renait." "Ainsi Jésus donne véritablement le repos. Repos de l'Esprit." "Repos de l'âme." "Repos du cœur enfin, qu'on n'obtient qu'en s'unissant à son véritable objet."

Our limits will not allow us to

enlarge our extracts from this beautiful discourse, or our readers would, we are assured, be equally charmed and edified by its scriptural sentiments and pious exhortations.

The fourth sermon, for the first Easter Communion, is on the animated words of St. Paul, 1 Cor. vi. 20. "Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." M. Cellerier considers this passage as exhibiting the true character of evangelical virtue.

"Ce caractère, c'est l'amour de Dieu, le désir de vivre pour lui, de tout rapporter à sa gloire; désir, amour fondé sur la reconnaissance, sur le sentiment profond d'un bienfait inoui. C'est un dévouement sans bornes accompagné d'humilité."

In pointing out the distinctive character of Christian virtue, M. Cellerier displays, with great ability, the insufficiency and defects of pagan or mere worldly virtue. In one word, it was, and is, founded only on selfishness. The superiority of the Christian principle is exemplified in the character and conduct of the Apostles; but the delineation is not sufficiently simple and detailed. The motive of Christian virtue, derived from the inestimable value of the redemption which is in Christ Jesus, is admirably developed and enforced.

"C'est donc ainsi, Sagesse Eternelle, que tu as voulu nous rappeler à toi par la folie de la rédemption. Voilà comment, Seigneur, tu as trouvé dans les trésors de tes gratuités le secret de reprendre tes droits sur nous, de les accroître, de les rendre irresistibles; le secret de faire mourir en nous les penchans corrompus, et de n'y laisser de place que pour ton amour!

"Quelles sont étroites les conceptions de la philosophie de notre siècle! Elle cherche à séparer les dogmes de la morale; elle s'élève surtout contre le grand mystère de la Croix: elle ne voit pas

que c'est lui qui fait la puissance de la religion." "Elle ne voit pas que la morale sans dogmes n'est plus qu'un ramas de préceptes sans âme, de lois sans force et dépourvues de sanction; qu'elle n'est plus qu'une ombre sans forme et sans couleur."\*

We are sorry that we cannot do more than express our high admiration of the contrast which follows between the feeble efforts of the moralist to enforce his lessons, and the powerful effects produced by the preaching of the Cross of Christ; and of the eloquent application with which the sermon concludes; but we feel ourselves admonished to proceed.

The succeeding sermon for Easter-day on the Resurrection, from Psalm cxviii. 24. "This is the day which the Lord hath made; we will rejoice and be glad in it," contains a just and animated description of the importance and glory of that great event, both to the Saviour, and to his church,—to Christ himself, as the grand proof of his Divine authority; to his disciples as the evidence of the acceptance of the Redeemer's sacrifice, and the pledge of their own immortality.

"Avouons le cependant; elle ne pénétre point (sc. cette joie Chrétienne) malgré nous dans notre âme: pour en jouir, il faut certaines dispositions que je dois vous rappeler."

"L'espérance d'un bien ne nous émeut qu'autant qu'elle s'accorde avec nos sentimens, nos desirs, et trouve en nous quelque sympathie."

"Ainsi pour apprécier les biens que Jesus nous assure en ressuscitant, il faut, 1° avoir senti le besoin d'un Sauveur. Or rien n'est moins commun qu'un tel sentiment.—2°. Une autre disposition qui suit naturellement celle dont je viens de parler, c'est un recours ardent au grand Medecin des Âmes, au Rédemp-

\* The correspondence between this sentiment and the view which Dr. Chalmers has so ably and eloquently unfolded of the grand principle which animates the true Christian, cannot fail to strike those who are familiar with his last invaluable volume of discourses.

teur du genre humain; cette foi qui soumet l'esprit à ses enseignemens, le cœur à ses préceptes; cette foi qui change l'homme tout entier et le régénère, suivant la belle expression de nos saints livres. Mais hélas! qu'il est peu d'hommes chez qui la foi se montre sous de pareils traits!"

The reproof which follows is faithful and salutary.

The next sermon is for Ascension-day, on Coloss. iii. 1. "Seek those things which are above, where Christ sitteth at the right hand of God." This is throughout a most elevated and eloquent discourse, scriptural in all its views, and calculated to effect and persuade an enlightened and polished audience. M. Cellerier animates his hearers to seek the things which are above, by the choice of which Christ has set us the example; by the certainty, resulting from his ascension of obtaining them; and by the assistance which he promises for this purpose to all who implore it.

"O Jesus! il est donc vrai qu'en laissant cette terre, tu as voulu achever l'ouvrage de notre redemption, nous montrer le chemin qui conduit au bonheur, nous préparer une place dans le séjour céleste, purifier nos affections, enflammer notre foi, soutenir nos pas chancelans. Toujours animé du même amour, tu veux habiter en nous par ton Esprit. Nous sommes pécheurs, et c'est de toi que viennent la remission et la grace. Nous sommes foibles, et c'est de toi que vient le secours et la force. Nous sommes errans, et c'est par toi que nous sommes admis dans la patrie. Le bonheur n'est que près de toi, avec toi, en toi. O Seigneur! que ces idées sont douces! qu'elles sont saintes et vivifiantes!"

For the communion following Ascension-day, M. Cellerier discourses on the humiliation and exaltation of Christ, from the celebrated passage, Philip. ii. 5—11. The divinity and consubstantiality of the Son of God\* are here as distinctly

\* This important doctrine is even more plainly and formally asserted in the last discourse in this volume, on Romans viii. 32. pp. 475, 476.

recognized and asserted, as by Bishop Sherlock himself, in his noble sermon on these words. The view which M. Cellerier takes of them is, however, chiefly practical.

"Ayez les mêmes dispositions d'esprit que Jesus Christ a eues. Or, son exemple, tel qu'il est rappelé dans les paroles de mon texte, nous donne trois leçons principales; leçon de patience, et de confiance en Dieu; leçon d'humilité; leçon de charité."

We must content ourselves with extracting a few of the concluding sentences of this excellent discourse.

"Ah! qu'il seroit doux pour votre pasteur, en vous adressant cette exhortation, de pouvoir supposer que vous êtes déjà portés à la suivre! Mais, O mon Sauveur, parmi ces hommes qui prétendent s'asseoir un jour à tes côtés, en est-il beaucoup qui marchent sur tes traces? Tu t'es abaissé; tu as voilé ta Majesté Divine sous la forme d'un Serviteur; et ils aiment à s'élever, à dominer, à se montrer sous le plus beau jour. Tu as supporté, tu as pardonné; et ils ne veulent rien supporter, rien pardonner. Tu es mort pour notre salut; et ils ne vivent que pour eux-mêmes.

"O Fils de Dieu, celeste ami des hommes, Redempteur adorable! Entraîne-nous sur tes traces par la force et l'attrait de ton exemple. Dessille les yeux des aveugles! Anime et purifie le cœur des tièdes! Fais-nous entrer tous, fais-nous avancer tous dans la belle carrière de tes élus. Que dans ce jour qui nous rappelle tes bienfaits, tes perfections et ton triomphe, nous formions le vœu, nous prenions l'engagement solennel, d'imiter ta patience, ton humilité, ta charité, afin d'être un jour associés à ta gloire; et que ta grace, O Seigneur, que ta grace, sans laquelle nous ne sommes rien, nous ne pouvons rien, nous donne de l'accomplir! Ainsi soit-il!"

The two following sermons are for Whitsunday. The former of them is on the noble declaration of St. Paul, Rom. i. 16. "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."

The Gospel, observes M. Cellerier, in this able and energetic discourse, is the power of God not only in the first but in every age, to reconcile man with his Creator, and justice with mercy in his salvation; to regenerate the human heart and deliver us from the dominion of sin; to support and console us amidst the trials and afflictions of life. We must reluctantly confine ourselves to the second of these heads.

“ Il ne nous délivre pas seulement de la peine de nos fautes, mais de nos fautes elles-mêmes. Et comment s'opère ce grand prodige? Le péché n'est-il pas une lèpre inhérente à notre nature? N'avons-nous pas des sens faciles à séduire, un cœur foible et fragile, une imagination prompte à s'enflammer? Il est vrai, M. F., mais c'est encore ici que paroît cette *puissance* qui agit dans l'Evangile. Sans rien changer à notre constitution, à notre nature, il change tout en nous, par ce qu'il fait sur notre âme des impressions nouvelles, plus fortes et plus vives que celles qui nous égaroient; par ce qu'il nous donne d'autres mobiles, et met devant les yeux un autre but.

“ C'est par tous ces moyens, toutes ces pensées, tous ces motifs réunis, que l'Evangile tend à régénérer l'homme, *oui, à le régénérer*; ce beau mot n'est point trop fort pour exprimer le changement de vues, d'inclinations, de desirs qui doit s'opérer en lui.”

It is, however, to the second of the two sermons for Whitsunday that we must refer for the fullest view of M. Cellerier's sentiments upon the important subject of Divine grace, where, from the solemn exhortation of St. Paul to the Ephesians, chap. iv. 30, he thus observes:

“ Ces paroles qui conviennent si bien à la fête qui nous rassemble, sont adressées à tous les membres de l'Eglise. Les dons miraculeux répandus sur les premiers disciples ne devoient avoir lieu que pour un temps, mais, vous le savez, les lumières, les consolations, les vertus sont offertes aux Chrétiens de tous les âges. Nous pouvons aspirer à ces dons précieux de l'Esprit Divin, et l'Evangile nous autorise à dire; *l'Eternel*

*habite en nous. Nous sommes les temples du Saint Esprit. Quelle image, M. F.! Quelle grandeur dans cette idée!*

“ Cette marque, ou ce sceau, c'est l'empreinte auguste de l'image de Dieu retracée et rendue sensible en nous. C'est la pureté, la justice, l'amour de Dieu et des hommes, la charité dont Jesus Christ a fait la livrée de ceux qui lui appartiennent.

“ Or, je dis que l'Esprit de Dieu nous *selle*, en nous éclairant, en nous donnant un sentiment vif et profond de la vérité, en nous pénétrant de la beauté, de l'excellence de la religion, de son indispensable nécessité pour le bonheur du genre humain; en nous en donnant cette persuasion intime, sensible, qui passe jusqu'au fond du cœur pour ne s'en effacer jamais.”

“ Mais que fais-je? Compterais-je ici tous ses bienfaits? Auteur de toute grâce excellente! tout ce qu'il y a en nous d'heureux; d'aimable, tout ce qu'il y a en nous de bien, ne vient-il pas de toi?”

Of the eight remaining sermons in the volume before us, six refer in different degrees to the sacrament of the Lord's Supper. The characters who are invited to approach that sacred table; the dispositions of the acceptable communicant; the examination previously required; the commemoration in that holy ordinance of all that our Saviour has done for us, the acknowledgment of all which he expects from us, and the recognition of all which he permits us to hope for at his hands; the sanctifying influence of a devout attendance at the Lord's Supper, in producing seriousness of mind, in enforcing humility, and in awakening and preserving the Christian from spiritual sloth and languor; and, finally, the pledge which it affords to the true believer of all spiritual and temporal blessings;—these are some of the important topics which M. Cellerier has treated with his accustomed piety, judgment, and affection. Compelled as we are by a necessary regard to brevity, to refrain from noticing them in detail, we cannot avoid extracting a few passages

from the discourse on Rom. v. 1. "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ," for the purpose of bringing more distinctly before our readers the sentiments of M. Cellier upon the important subject of *justifying faith*.

"Avoir la paix avec Dieu, M. C. F., que ces paroles sont belles! que l'idée qu'elles nous offrent est grande et ravissante! Quoi! pouvoir regarder comme un père le plus auguste et le plus parfait des êtres; pouvoir s'approcher de lui, se reposer dans son sein avec une douce confiance; pouvoir compter sur sa protection; pouvoir s'appliquer ces paroles si tendres qu'il adresse aux fidèles dans nos saints livres, et ces espérances magnifiques qu'il leur présente, où est l'homme qui ne soit ému par ces pensées, et ne désiro un bien si précieux!" "Chrétiens! la religion de Jésus peut seule nous assurer cette heureuse paix." "Qu'il est donc important d'examiner ce que nous avons à faire pour l'obtenir!" "Les dispositions nécessaires pour avoir la paix avec Dieu peuvent se réduire à une seule, la foi. *Etant justifiés par la foi, nous avons la paix avec Dieu.*

"Voilà pour des Chrétiens une vérité première et fondamentale. Dès l'enfance on nous la répète; dès l'enfance, le mot sacré de *foi* frappe nos oreilles; mais qu'il est rare de se former sur son importance et sa nature des idées justes et précises. La plupart des membres de l'église se partagent entre deux erreurs. Les uns méconnoissent la nécessité de la foi, les autres son efficacité. Prouvons aux premiers que la foi seule peut nous justifier. Montrons aux seconds, quels sont les vrais caractères de cette foi qui justifie. C'est tout le plan de ce discours."

M. Cellier accordingly proceeds to point out, that of the two only methods by which man can be accepted in the sight of God—by his own perfect righteousness, or by forgiveness through the merits of another—the latter is that which alone is suited to us as fallen and guilty creatures, and that which is revealed by the Gospel.

"Ce moyen, c'est le sacrifice offert

sur la croix, par le grand Médiateur, par son propre Fils: cette condition, c'est le recours à ce Rédempteur généreux; c'est la *foi*. Ouvrez l'Évangile, vous y verrez à chaque page que l'homme est justifié, non par le mérite de ses œuvres, mais par la foi; justifié, non comme les tribunaux humains justifient, mais comme il appartient à la bonté infinie de justifier. Il n'est pas reconnu innocent, mais il est rétabli dans les privilèges de l'innocence. Il faut que sentant qu'il n'a point de ressource en lui-même, il lève les yeux avec espérance sur celui qui meurt pour les enfans d'Adam. Il faut qu'il le regarde, comme les Juifs mourans contemploient jadis le serpent d'airain élevé pour guérir leurs blessures. Voilà le seul moyen de salut. Ainsi, M. F., dès que l'homme vient à Jésus avec sincérité, et de toutes les puissances de son âme, ô divin pouvoir de la foi! les mérites de Jésus couvrent ses transgressions, la justice de Jésus devient sa justice, les droits de Jésus ses propres droits; et comme il s'identifie avec ce Sauveur adorable, par ses désirs et ses espérances, il ne forme plus qu'un avec lui. Alors il peut avoir la paix avec Dieu; il peut avoir communion avec Dieu."

After pointedly enforcing upon the mere moralist and the self-righteous, the necessity of this faith for justification in the sight of God, M. Cellier adverts to the opposite error upon this subject, to which he had referred—to the fatal error of those who are contented with an inefficacious and unproductive faith.

"Comme si la foi Chrétienne," as he justly observes, "la foi qui justifie, n'étoit pas inséparable des œuvres.

"Rien n'est plus certain, M. F. le mot de *foi* dans nos saints livres comprend toutes les vertus, par ce que toutes en découlent. Elle est sans doute soumission de l'esprit, mais elle est plus encore amour, dévotion du cœur. C'est le sentiment profond d'une âme pénétrée de sa misère naturelle, et des bienfaits de Jésus, qui aime beaucoup, par ce que ses péchés qui sont en grand nombre, lui ont été pardonnés, d'une âme qui, s'attachant à son Divin Sauveur, comme à sa seule espérance, à son seul bien, lui soumet tout son être, se donne à lui sans réserve, n'aspire qu'à être animé de son Esprit, n'existe plus que par



lui et pour lui; ses affections se réforment et se reglent sur celles de son Maître; elle participe en quelque sorte à sa sainteté, et vit de sa vie. Ainsi, quand le cultivateur ente une branche fragile sur un tronc vigoureux, si cette union s'opere, elle ne peut demeurer stérile; le rameau se nourrit de la même sève qui circule dans l'arbre dont il fait partie; il se couvre de fleurs, et se couronne de fruits.

“Maintenant, M. F., concevez-vous le prix et l'étendue de la véritable foi. Vous avez vu quels sont ses effets merveilleux. Par rapport à Dieu, elle le désarme, elle l'apaise. Par rapport à l'homme, ce n'est pas assez de dire qu'elle le calme, le console, l'enchanté par les plus ravissantes espérances: elle l'anime d'une âme nouvelle. C'est de celui qui la possède, que l'Écriture a dit ces belles paroles: *Quiconque est né de Dieu ne pêche plus.* Est-il rien de plus noble, de plus grand, de plus heureux que cette foi?

“Desirons-la, Chrétiens; faisons tout ce qui est en notre pouvoir pour en être revêtus.” “Sont-ce là vos sentimens, M. C. F.? Prions Dieu de les produire ou de les fortifier, de les fixer à jamais dans nos âmes par son Esprit. Cette foi, qui justifie et qui régénère en même temps, est un de ses dons, (Ephes. ii. 8.) elle en est le plus précieux.”

“O Dieu, Dieu des miséricordes! Achève ton ouvrage; donne-nous d'être puissamment fortifiés par ton Esprit dans l'homme intérieur, ensuite que Christ habite dans nos cœurs par la foi. Seigneur Jesus! fais-nous entendre aujourd'hui cette voix de grâce que tu adressois jadis à ceux qui recouroient à toi. *Votre foi vous a sauvés; allez en paix.* Fais-nous ainsi jouir du repos de l'âme au milieu des orages et des souffrances de cette vie, jusqu'à l'heureux période où tu nous introduiras dans le séjour de l'éternelle paix, et où nous ne serons plus qu'un avec toi!”

We pass by, with regret, an admirable and most useful discourse for a fast-day, on *lukewarmness*, from the complaint of our Lord to the Church of Laodicea, Rev. iii. 14—16. in order to notice, more particularly than we should otherwise be able, the last but one in this volume, for Christmas-day, on Luke xix. 10. “The Son of Man is come to seek and to save

that which was lost.” In this excellent sermon the lost and corrupt condition of mankind and redemption through Jesus Christ are plainly stated and powerfully proved. The corruption of human nature is argued by an appeal to ourselves, to the state of the world, and to the testimonies of Scripture.

After referring to our natural and intellectual weakness in proof of the fallen condition of mankind, M. Cellerier thus proceeds:—

“Mais c'est dans notre âme surtout, que je trouve les preuves de notre dégradation. C'est là qu'est le siège du mal, le foyer de la blessure que l'homme, s'est faite à lui-même. Il n'est aucun de nous dont le cœur à côté des plus nobles principes du bien, n'a les semences de l'orgueil, de la sensualité, de ces passions fatales qui ont perdu nos premiers parens, et qui désolent encore aujourd'hui la société. L'enfant lui-même témoigne du vice de son origine: nous appelons son âge, âge de l'innocence; hélas! s'il mérite ce nom, c'est plus par l'ignorance du mal que par l'amour du bien. Avant même que l'enfant commence à bégayer, on démolé dans ses cris, dans ses gestes, l'obstination, la violence, le désir de la domination.

“Dans l'âme du plus juste des hommes, combien de pensées mauvaises, de mouvemens coupables, de faiblesses honteuses! Il éprouve avec étonnement, avec douleur, *ce combat intérieur*, dont parle l'Apôtre (Rom. vii. 23.)

“On sent, si je ose dire, que l'équilibre de cette belle machine est rompu. J'en appelle ici à tout homme droit et sincère.

“Est-ce donc là l'ouvrage d'un être souverainement bon et heureux, qui ne doit rien produire qui ne lui ressemble? Non, non, une creature si misérable ne seroit point digne d'un tel Créateur. Il ne l'a pas formée dans l'état où nous la voyons. Elle est tombée. Elle s'est perdue.”

The redemption of a race thus fallen and lost, by the mediation, sufferings, and death of the Son of God, is then declared in terms which, after the preceding view of M. Cellerier's sentiments upon this great subject, it would be unnecessary to repeat. We have dwelt upon

this discourse rather than upon some others equally valuable and important, from the circumstance of its being composed upon the very same passage of Scripture which forms the text of one of M. Malan's, which was the occasion of so much offence at Geneva; a coincidence which allows us, in closing for the present our review of these volumes, to recur to the subject with which we commenced it.—It must, we think, have appeared sufficiently clear, after the extracts which we have given from M. Cellerier's sermons, that the doctrines which he preaches, without being formed upon the peculiar system of Calvin, are substantially those of every reformed and Protestant church; that is, scriptural and evangelical: we would add, that, with the exception of some harsh and revolting addresses to his hearers, they are virtually the same as those which M. Malan has asserted. Now, upon this fact, we beg leave to make one or two brief observations. In the first place, is there not some inconsistency in the proceedings of the dominant party in the Church of Geneva? We are aware of the advantage which M. Cellerier enjoys from being himself a member of the Company of Pastors—a privilege which he possesses in common with several others of his pious and orthodox brethren; but, is it not surprising, that a church, which, from the very circumstance of its having unhappily discarded every confession of faith, is bound to allow an unlimited freedom of opinion to all its members, should exhibit the singular anomaly of tolerating, in one or more of its benefited clergy, sentiments which it proscribes in another of inferior rank and station; or, if the *manner* and not the *matter* be the ground of objection, that it should visit with so heavy a punishment a defect in the former? We do not mean to say that this inconsistency is at all contrary to the principles of human nature;—we have too many in-

stances of it among ourselves;—but, for the honour of our Protestant sister of Geneva, we should truly rejoice in its removal. On the other hand, it becomes M. Malan to call himself to a strict account, and to consider whether the inconveniences he has incurred, and the dissensions which have unhappily arisen between him, and the Company of Pastors, might not have been obviated, by closely imitating that meekness of Christian wisdom which shines so conspicuously in M. Cellerier.

In concluding this portion of our review, we beg to express our heart-felt satisfaction in the delivery and publication of such discourses as those of M. Cellerier. Were it not for the general sentiment which prevails concerning the absence of sound doctrine among the Genevese clergy, and for the painful facts to which we have referred, we should have supposed that a church in which statements and exhortations so pure and scriptural as those which we have exhibited in the preceding passages, have been produced, could not be defective in its avowed standard of faith and practice. We cannot but entertain a sanguine hope, that the labours of M. Cellerier will be crowned with an abundant blessing to the body of which he is so distinguished an ornament, and to which he is evidently so affectionately attached; and that its leading members will, ere long, perceive the necessity of recurring to those grand and unchangeable truths of the Gospel which M. Cellerier has so ably developed, and so persuasively recommended, and which form the only solid foundation both of public and of private happiness.

In the sequel of this article we shall have an opportunity of making a few general remarks upon the style and manner which characterize the sermons before us, as well as of pointing out any imperfections which may occur to us.

In the mean time, we cordially recommend them to the attention of such of our readers as can obtain access to them, assuring them, that they cannot fail to derive both edification and pleasure from such pious and interesting instructions.

Prefixed to most of M. Celle-

rier's discourses are appropriate prayers, agreeably to the practice of the Church of Geneva, which breathe the genuine spirit of their devout author, and of the Gospel of Christ.

(To be continued.)

## LITERARY AND PHILOSOPHICAL INTELLIGENCE,

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### GREAT BRITAIN.

**PREPARING for publication:**—Operations and Discoveries in Egypt and Nubia, by G. Belzoni;—Travels in Syria and Mount Sinai, by J. L. Burkhardt;—History of the House of Guelf, by Dr. Halliday;—Notes on Rio de Janeiro, by J. Luccock;—Memoirs of Arthur Young, by Dr. Paris.

**In the press:**—Travels in Sicily, Greece, and Albania, by the Rev. T. Hughes;—An Architectural Tour in Normandy, by D. Turner;—Italy and its Inhabitants, by J. Galiffe;—Chinese Narrative of an Embassy to the Tartars, translated by Sir G. Staunton;—Sacred Leisure, a Collection of Poems, by the Rev. F. Hodgson.

**Oxford.**—Prize Compositions. Chancellor's Prizes:—Latin Essay, J. B. Boone, of Christ Church. English Essay, A. Macdonnell, M. A. of Christ Church. Latin Verse, William Ralph Churton, of Queen's College.—Sir Roger Newdigate's Prize, English Verse, William Ewart, of Christ Church.

The Vice-President and Fellows of Magdalen College lately went in procession from St. Mary's church to the dissolved college of Hertford, for the purpose of laying the foundation-stone of the new buildings intended for the future residence of the members of Magdalen Hall.—Hertford College having escheated to the Crown, his present majesty, when Regent, was graciously pleased to direct a grant of the site, with all the property attached to it, including an excellent library of books, to be made to the Chancellor, Masters, and Scholars of the University, in trust for the Principal and other Members of Magdalen Hall for ever.

**Cambridge.**—The University has granted 5000*l.* towards building and furnishing an Observatory, which is to be commenced; as soon as an additional 5000*l.* by subscription are collected.

Sir W. Browne's three gold medals for the present year are adjudged as follow: For the Greek Ode and Latin Ode, to Mr. Coleridge, of King's College; and for the Epigrams, to Mr. Rich. Okes, of the same society.

The subject of the Seatonian prize poem for the present year, is "The Omnipresence of the Supreme Being."

The Court of Chancery has ordered that three new Craven University Scholarships shall be established, at a stipend of 50*l.* each.

It has been determined by Government, on the recommendation of the Board of Longitude, that an astronomical observatory shall be erected at the Cape of Good Hope, upon the same scale as the Royal Observatory at Greenwich, and the appointment of Astronomer at the Cape has been conferred on Mr. F. Fallows, of Cambridge.

The Report of the last year's proceedings of the Society for promoting the Enlargement and Building of Churches and Chapels, after noticing the exertions and progress of the Society, states, that 211 applications had been received; 120 of which were under consideration; and that 111 grants had been made for enlarging, building, repairing, and giving free seats. The grants amounted to 29,347*l.* and increased accommodation had been given for 36,557 persons, of which there were 26,386 free sittings.

The Royal Humane Society has, since its establishment in 1774, restored 4889 persons to society, in the metropolis and its neighbourhood. At its last anni-

versary, the Secretary, Mr. Barber, stated, that its objects were two-fold;—the first, relating to persons who were rescued from drowning; and the second, to individuals, in a state of suspended animation, from whatever cause. Within forty years, more than twenty thousand claimants had received the rewards due to their meritorious exertions in having saved so many of their fellow-beings from a premature death, and there were instances upon record of the most heroic bravery on the part of many of the persons to whom the Society had presented the tribute of its approbation.

*France.*—Count Volney has bequeathed in his will a sum amounting to a perpetual rent of 1,200 francs (50*l.* sterling) as a prize to be adjudged, by the Institute to the author of the best treatise on Eastern Languages, and especially on the simplification of their characters.

*United States.*—Considerable attention is paid to theological literature in several states of the American Union. Dr. Ely has published three volumes of a *Theological Review*, which a correspondent describes, as “well written, chiefly original, and highly Calvinistical.” Bishop White of Philadelphia has just published a *History of the Episcopal Church in the United States*; but it is chiefly confined to Pennsylvania. There are several monthly and quarterly publications in Boston, New York, and Philadelphia, on religion. The last in Philadelphia is the *Episcopal Magazine*. In this part of the United States great

harmony prevails among the different sects: but, in Boston and New York, the sectarian controversies are carried on with zeal. In Massachusetts, Unitarianism flourishes: and a quarterly publication, intitled *The Christian Disciple*, supports that doctrine. A complete edition of the works of Mrs. More has recently been printed at New York. Mr. Horne’s valuable “Introduction to the critical Study and Knowledge of the holy Scriptures,” has been announced for publication, by subscription, at Boston.—We are glad to find there is a demand for works like these in the United States. We could add a number of other reprints of religious publications; besides a large variety in secular literature.

*Egypt.*—The Pacha of Egypt has sent several youths to Milan to study the sciences and arts of Europe, under the direction of Sig. Morosi. These young Egyptians are charged with the duty of translating the Gazette of Milan into Arabic. By this means the Pacha will have the news of Europe, as well political as literary, &c. transmitted to him with speed and convenience.

*India.*—Government have determined on dedicating another new building in Calcutta to Divine worship. The Bishop has allowed his chaplain, the Rev. Mr. Hawtayne, to perform the clerical duties. A school-room is to be built in the vicinity, the expenses of which will be defrayed out of certain funds at the disposal of the bishop.

## LIST OF NEW PUBLICATIONS.

### THEOLOGY.

A Letter to the Lord Bishop of St. David’s, in Reply to his Letter entitled “Popery incapable of Union with a Protestant Church;” by S. Wix. 2*s.* 6*d.*

Horæ Humileticæ; or, 1200 Discourses on the whole Scriptures; by the Rev. C. Simeon. 11 vols. 8*vo.* 5*l.* 15*s.* 6*d.* boards.

The Domestic Minister’s Assistant; or Prayers for the Use of Families; by the Rev. William Jay. 8*vo.* 9*s.* boards.

Biblical Criticism on the Books of the Old Testament, and Translations of Sacred Songs; by Samuel Horsley. 4 vols. 8*vo.* 2*l.* 2*s.* boards.

Sermons; by the Rev. D. W. Garrow. 10*s.* 6*d.*

Sermons; by the Hon. W. Herbert. 4*s.*

Sermons; by the Rev. W. Gilpin. 8*vo.* 12*s.* boards.

CHRIST. OBSERV. No. 222.

A Course of thirteen Sermons on Regeneration; by J. Sutcliffe. 6*s.*

An Inquiry, chiefly on Principles of Religion, into the Nature and Discipline of Human Motives; by the Rev. John Penrose. 10*s.* 6*d.* boards.

Discourses and Dissertations; by the Rev. L. Booker. 2 vols. 8*vo.* 1*l.* 1*s.* bds.

A Sermon preached at Selkirk after the lamented Death of the Rev. George Lawson; by Adam Lawson. 1*s.* 6*d.*

The School Visitor’s Assistant, in a Collection of Prayers; by Harriet Corp. 1*s.*

Evidences of Christianity, stated to an ingenious Mind doubtful of its Authority; by the Rev. James Bean. 8*vo.* 1*s.*

The Best of Kings; or, George III.; a Sermon preached Feb. 27, 1820, in the French Protestant Church, called Le Quarré, Little Dean-street, Soho; by J. L. Chirol, A. M. 8*vo.* 2*s.* 6*d.*

## MISCELLANEOUS.

- A View of the Agriculture, Manufactures, Statistics, and State of Society of Germany and Part of Holland and France; by W. Jacob. 4to. 1l. 15s.
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- A Visit to the Province of Upper Canada, by James Strachan, in 1819. 8vo. 6s. 6d.
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- A Picture of Margate; by W. C. Oulton. 20 plates. 8vo. 9s.
- The History and Antiquities of Eyneshbury, and St. Neot's, in Huntingdonshire, and of St. Neot's in the County of Cornwall, with 50 engravings; by G. C. Gorham. 18s. Fine, 21s.
- Journey through Italy. By W. A. Cadell. 2 vols. 8vo. 1l. 16s.
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- Chronology of Public Events and Remarkable Occurrences within the last Fifty Years. 15s.

## RELIGIOUS INTELLIGENCE.

### BRITISH AND FOREIGN BIBLE SOCIETY.

THE sixteenth anniversary of the British and Foreign Bible Society was held May 3d, and was most respectably attended. The President, Lord Teignmouth, took the chair. There were also present, the Duke of Gloucester, the Bishops of Gloucester and Salisbury, the Earl of Harrowby, Viscount Calthorpe, Lords Gambier, Exmouth, and Ashdown, the Right Hon. C. Grant, Mr. Wilberforce, &c. &c.

Lord Teignmouth, after offering a tribute of respect to the memory of the Duke of Kent, presented letters from the Archbishop of Tuam, and the Bishops of Cloyne, Norwich, and Durham. The following are a few extracts. The Archbishop of Tuam in accepting the office of a vice-president, remarks:—"I am most sensible of the high honour conferred upon me by the Committee, in placing me in so distinguished a situation for the promotion and extension of such a cause, and I pray my God to make me a humble but useful instrument in spreading the Gospel of his Son Jesus Christ over the nations of the world."

The Bishop of Cloyne writes: "I am sensible of the service done to the general cause of religion, by the countenance it receives from our Annual Meetings, to encourage the reading of the true word of God, in all nations and languages; and in times like the present, when the father of evil is employing his children in disseminating opinions of the most blasphemous nature, there is a more forcible call upon every one of us, to state thus publicly whose servants we are; to shew that we are not ashamed of the faith we profess; and to save as many brands as we can out of the fire. These are not days for Christians to dispute with Christians on inferior points, but to make a common cause against the common enemy."

The Bishop of Norwich writes: "The duties of my diocese imperiously call me to Norwich: indeed, I am now upon my road to that place: were it otherwise, old as I am, I should feel strongly inclined to make a last effort

to be present at the anniversary of our glorious and interesting meeting; for the purpose of bearing my dying testimony in favour of an institution, which I am firmly persuaded hath effected more spiritual good to mankind than hath been achieved in the same time, since the days of the Apostles."

The following is the letter of the venerated Bishop of Durham, now in his eighty-sixth year.—"Having for some years, been reluctantly compelled by my advanced age to discontinue my attendance on the anniversaries of the British and Foreign Bible Society, I cannot but feel some apprehension, lest the cause of my absence should either be forgotten or misconstrued into coldness towards its concerns. Your lordship will therefore allow me to request that you will assure the meeting, that my feelings on this most interesting subject admit not of being changed; or rather, that they have indeed been changed, from the confident anticipation of great future benefits, with which I hailed the earlier efforts of the Society, into devout and fervent gratitude for the success with which its maturer labours have been crowned. May those labours continue to be made with zeal and charity and Christian meekness! and then we may be humbly confident that the favour of Almighty God will continue to attend and bless them."

"S. DUNELM."

"P. S. I trouble your lordship to add the inclosed draught for fifty pounds to the funds of the Society."

The following letter was then read from the Right Hon. N. Vansittart.

"My dear Sir,—I was more than ordinarily anxious, under the circumstances which have lately occurred, not to miss the celebration of the anniversary of the Bible Society; and I had made such arrangements for business, as I thought would secure me some leisure this morning. I however find myself entangled, from circumstances not at all within my controul, in such a manner, that I have no hope of being able to leave this part of the town; and am therefore compelled to request you to convey to Lord Teignmouth the assurance of my regret.

"N. VANSITTART."

The Report of the Committee commenced with the foreign relations of the Society.—In France their exertions had answered their most sanguine expectations. The duke d'Angoulême had expressed himself most friendly towards the Society and their objects, and the duke de Cazes had subscribed 1000 livres in support of their funds.—In the United States and their dependencies, Christians of every denomination, and even Jews, exhibit the most earnest desire to possess the Scriptures, and to support the societies by which they are distributed.—From Switzerland, Hanover, Saxony, Wirtemberg, Prussia, Denmark, Russia, Sweden, and Norway, the intelligence was of the most gratifying kind. Similar accounts had been received from the Ionian Islands, and from Athens, where Bible societies had been established.—The Eighth Report of the Calcutta Bible society, and that from Madras and its dependencies, furnished abundant proof of its advantages.—In China, though the jealous power of the government still operates to prevent the admission of the holy Scriptures; yet well founded hopes are entertained, that the exertions which are making will eventually succeed in diffusing the light of the Gospel over that vast empire. Under the direction of Dr. Morrison, the whole Bible has now been translated into the Chinese language, and the one thousand pounds voted by the Society for that object had been duly appropriated.—The New South Wales Bible Society had been zealously supported by all the civil, military, and ecclesiastical authorities in the colony, and its establishment promised the most beneficial results.—The reports which had been made from the South Sea Islands were most gratifying. The whole Gospel of St. Luke had been translated into the Otaheitan language, and three thousand copies had been printed and nearly distributed.—In Africa and America, the kingdom of Hayti, and the Western Archipelago, there was unquestionable evidence of the great and growing success of that holy cause in which the Society is engaged.

His royal highness the Duke of Gloucester remarked: "When we look back to the period at which this institution was first founded, and the difficulties it had to encounter, we perceive that it was like the seed cast into the earth; but now it has become a magni-

ficent tree, which not only shelters our own country, but extends its branches over almost every part of the world. I know not which side of the picture most to admire; or which is most gratifying to contemplate. At home, wherever the Bible has been sent, wherever the Bible has been read, wherever the Bible has been received; there, the crimes which have disgraced other parts of the country have been in a great measure prevented; and in foreign countries, where Great Britain has extended, I will not say her conquests, but her possessions, she is sending her Bible as the only source of comfort in this world, and the only guide to happiness in a better. If we look at our Eastern empire, where our noble chairman has acted so distinguished a part, in which he has been followed by others who move in the same direction, there also you are fulfilling the instructions of our Saviour. When I witness this respectable meeting, when I reflect on the Report which has just been read, and when I consider how large a portion of Europe, which was once in league against us, is now associated with us, and, above all, when I consider the command of our Saviour, I am persuaded it will be unnecessary for me to urge you to perseverance."

The Earl of Harrowby.—"Accustomed, as I have been to scenes of argument, where every observation that is made calls up an opponent with an argument of an opposite tendency, I feel little equal to such a meeting as this; but it is with a feeling of the most gratifying nature, that I find there is one subject on which all may concur; that there is one point on which we may all assemble, and unite with heart and hand, and that a point not chosen for the purpose of fixing a lever to subvert or destroy the world, but a point on which the centre of the gravity of that world must rest—a point round which all its discordant elements may range themselves in harmony and peace. Having said so much, I will only add my wishes and my prayers, that others, better able to do justice to such a subject than myself, may have many, many opportunities of returning thanks to your President on similar occasions."

Lord Ashtown.—"It gives me sincere pleasure to second a motion of thanks to the noble chairman for his exertions, which are so well known, not only in this country, but through the world. A

cause supported by so much rank, learning, and piety, must succeed: but there is another and still stronger ground for my confidence in the ultimate success of this cause, which is, that it is the cause of God and of truth, and therefore the gates of hell shall not prevail against it."

Lord Teignmouth.—"We have satisfactory information of the influences of the Society in promoting extensive moral reformation. We have Catholic attestation, that in schools of that communion, 'a new spiritual life, a sense of, and taste for, religion, an aspiration after higher and heavenly objects, have been excited in many youthful minds,' by the perusal of the New Testament, and that impressions had been made on them, which justify the most pleasing hopes with respect to future generations. And what is said of the inhabitants of one country, may, it is presumed, be applied to those of others:—'Fruits of piety and good works, the genuine produce of the seed of the Divine word, are seen to adorn the lives and conversation of thousands.'

"In these testimonies, the members and friends of the Bible cause have ample remuneration for their exertions, as well as the most encouraging motives for perseverance in their work of benevolence. But I do not hesitate to say, in the pious and impressive language of a continental Bible Society,

"'If among the thousands to whom the Bible is given, only one weary pilgrim of this earth should be refreshed—one sufferer relieved—one weak believer strengthened—one thoughtless sinner roused—one wanderer led back to the right way—one who has fallen raised up—one soul saved—who would not gladly co-operate in such a work, and cheerfully bestow his mite in its behalf?'"

The Rev. Mr. Ward, from Serampore, speaking of the moral degradation of India, remarked, "The inhabitants profess to worship 330 millions of deities; and some of these deities, which are actually worshipped, are personifications of sins themselves. Idol worship is practised in every form, with all its most disgusting features; and cannot surely be contemplated by a Christian without producing shame, on reflecting that he is connected with creatures who are so debased.

"From the exertions of the head of the government in that country, and the general exertion of our countrymen, we

may hope to witness an improvement in the situation of females in India. Their present degraded situation is a consideration that will go to the heart of every one here present. Scarcely any of them can read or write. In consequence of this state of ignorance, we see the female character there remarkable only for superstition and vice. We see mothers, especially in one tribe, murdering their female children; and, I am sorry to inform this meeting, that all the efforts which have been made to suppress infanticide in that country, have been attended with but little success. Some females there, actuated by superstition, submit to be burned alive on the funeral piles of their husbands. It has, indeed, been said, and I wish we had proofs that it had been said truly, that this custom is on the decline in India: I fear it is rather on the increase. In the year 1815 the number of females burned, or buried alive, under the Bengal presidency, amounted to between 4 and 500; in 1816 to between 6 and 700; and, in 1817, 706 females suffered in this manner in that presidency. Now, my lord, with these facts before us, need we any farther proofs of the want of Christianity in India?"—Mr. Ward presented copies of the following versions, prepared and printed at Serampore: 1. The Pushtoo; 2. the Mahratta; 3. the Bengalee; 4. the Punjabee; 5. the Telinga; 6. the Knnkua; 7. the Sangskrit; 8. the Hindoo; 9. the Chinese; and 10. the Orissa.

Dr. Adam Clarke introduced to the meeting the two Ceylonese priests, of whom we gave an account in our Number for April 1819, p. 265. These young men had been brought up in the temple of Vishnu from the time they were five years of age. About three years ago a translation of the Bible fell into their hands, and their faith in the worship of Vishnu was immediately shaken. They happen to be of the class, or caste of fishermen in Ceylon, and were particularly struck with that part of the Scripture in which our Saviour tells the sons of Zebedee to follow him, and he would make them fishers of men. They became curious to see the people who had the means of sending throughout the world the glorious truths of the Gospel. They applied to the then governor, who was about to return to England, to be allowed a passage in the same vessel, but were refused. So great, however, was their desire to visit England, that they actually took a boat,



followed the vessel to sea, and were taken on board whilst she was under way. The Governor having put their sincerity to sufficient proof, treated them with the utmost kindness; and on their arrival in England, Dr. Clarke took them into his house, gave them every instruction in his power, and eventually admitted them into the bosom of the church by Christian baptism; and he had now the pleasure of presenting them as the first-fruits of the British and Foreign Bible Society in the island of Ceylon.

Lord Cathlope, on moving thanks to the royal dukes, &c. said: "Another subject of peculiar satisfaction to me, is, to see this institution supported by so large a number of the members of that illustrious family which is placed at the head of these realms, and which has upon us such large and such increasing claims of veneration and of affection. It is, my lord, the glory of a free people, that loyalty and respect to rank is not a slavish but a voluntary feeling; and we cannot but rejoice that they are preferring such claims to our high and increased affection."

The Bishop of Gloucester.—"It has been seen, in a variety of circumstances during the past year, and, I think, can be denied by no one, that the testimony of the enemies of religion in their conduct has proved the truth of its doctrines, while they have been defended by every resister of faction, and every decided friend of the laws of his country. Well then, my lord, may we, amidst whatever trials we may meet with, call to mind this reflection and be comforted. But, my lord, there are grounds not only for negative but for positive praise to this institution. Bible associations have been found effectual means of converting a large community of several thousand persons, once murmuring and disaffected, into a body of quiet, peaceable, industrious mechanics. Five years ago we saw the extensive community alluded to in a state of remarkable tumult and disorder, though they were in no greater distress than they were last year; but its streets are not now crowded with its idle and disaffected inhabitants. A Bible Association had been formed there: the time of trial came; the loom failed to produce more than a scanty subsistence, less and less every day: what was the consequence? Cheerful submission to the will of God, and a desire

to labour in any way, and their walls and cottages echoed with these words, 'Be patient, be quiet, be obedient to your superiors, better times will come.' Such has been the result of what, I believe, has been considered the most doubtful feature of our Society—a feature that must give pleasure to every heart that can understand and feel for the honour of his country. Surely then, my lord, we have in this a demonstrated advantage of incalculable utility in our society, an advantage which it is impossible fully to appreciate."

W. Wilberforce, Esq.—"One new consideration suggested itself to my mind at the time the Report was reading. The consideration I allude to (and which has some feelings associated with it not altogether so gratifying) is the sort of support which the Society has received in foreign countries as well as our own. In foreign countries, from the nature of their government, the state of their society, the constitution of their country, and the habits of their minds, it would have been impossible for this Society to have made the progress it has done, had it not received the support of their princes, and magistrates, and ecclesiastics: while in this country, we cannot but own, we have been more indebted to that powerful body, the middle class of our fellow-subjects, wherein dwell all that strength and energy which render it so valuable in the British Constitution. In this I cannot but see the finger of God. Again, if we consider the time when this society was founded, we shall find scarcely less reason for admiration and gratitude: when we look at its nature, it appears, at first view, astonishing, that it should have been left to us to form such a society. But at the period when we became possessed of that vast empire in the East, by what means could its inhabitants have received the Word of God, but through some Christian power, which, while it had a desire to diffuse light and knowledge in that country, should be able, by the power of its arms, to add the influence of its character for wisdom and prudence; more especially as man had then become wise enough to know, that it was not by force that the subjects of our authority were to become enlightened, but by being taught to look up to their rulers with gratitude for the blessings they conferred? I am here alluding, my lord, to different topics; but in

every one of them we may see some proof of the goodness of God, and some pledge of his future favour. Another remark, suggested by the volumes before me and their able presenter, leads me to notice a farther signal proof of the finger of God, and the goodness of Providence; that, at the time when this country became possessed of these vast oriental possessions, and the Bible Society was formed, at that time men were raised up who, though some of them had occupied obscure situations, were endowed with most extraordinary talents, and, still more, with a disposition to employ these talents in this great and good cause. At that time, I say, such men as Carey, and Marshman, and Ward were raised up, the last of whom was restrained by his modesty from mentioning what would have flashed conviction on all our minds, that these great and good men were not actuated by any unworthy or improper motives for their conduct: that, instead of laying by all which they earn for that period when their strength shall fail, they each of them gave those 1600 pounds a year which they acquire by the labours of their press, and carry it to the temple to be consecrated to the service of God."

R. Grant, Esq.—"I cannot help calling the attention of the meeting to a circumstance related by a worthy coadjutor of this Society, the Rev. Mr. Jowett, who, in describing the result of a visit which he had made to the coasts of the Mediterranean, and particularly those of Egypt and Asia Minor, and, in expressing the feelings which crowded upon his mind, observes, that the opportunities which Athens possesses for works of Christian philanthropy, by the numbers of its visitors are very great, and that Athens is therefore a city with which the Bible Society ought to be associated. And now what must have been his feelings when in the last year a Bible Society, in connexion with your parent society, has been formed, is now in existence, and in actual operation? I cannot describe the emotions with which I heard this remarkable circumstance. Having been excluded from Rome, you made your stand in what was in fact the capital of ancient Greece. That city may again entitle herself to the appellation of the eye of Greece. It was, as your lordship knows, the exertions of the inhabitants of that city which gave us the fables of

Homer; and fame has immortalized the researches of those who first brought forth those immortal works, and gave them without gloss, note, or comment. But a higher boon is reserved for the same city; and it will now, we trust, give to the world works coming from a Higher Hand, and far more interesting to the human race; which inspire all the hope of man, and impart all the happiness of another world. For one moment I will allude to a suggestion of my honourable friend, that all the success of this Society is to be attributed to that noble and sublime principle on which it proceeds. You have gained conquests unknown to former conquerors: but what have been your arms? They have been new indeed. You recollect when one of the ancient warriors sent his sword to one who returned it as not being invincible. 'I sent you my sword,' said the warrior, 'but not the arm which wielded it:—' but I mention this, because it really suggests a noble contrast: it is not the arm, but the sword with you; it is not the vigour of your thrust, but the excellence of your metal. I would not detract from your merits: your committee at home, and agents abroad are beyond the praise of man; but, if your efforts had been directed in any other manner, and not to the distribution of the Scriptures, without note or comment, very different effects would have followed. Your power is nothing but the irresistible might of weakness; your courage nothing but patient continuance in well doing: your invasions visits of Mercy; your cry of battle, Peace on earth, and good will towards men."

Lord Gambier adverted to a very flourishing Female Auxiliary Bible Society, in the island of Jersey, formed under the patronage, and in a great measure by the exertions, of Admiral Sir James Saumarez: and his lordship added, that a penny association, in connexion with it, had, within the last year, contributed the sum of 100*l.*

#### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Communications have been received from the Bishop of Calcutta, on the state and prospects of the Society's East-India Mission. His lordship is of opinion, that not fewer than seven effective European missionaries are required for the due discharge of the duties of the several stations; and that

the Society should therefore have not less than eight missionaries in its service, that the supernumerary may be ready to render occasional assistance, wherever wanted. The Bishop adverts, also, to the inadequate amount of the salaries hitherto paid to the Society's missionaries; who, in consequence of the increase of the East-India Company's chaplains, have lost various pecuniary advantages which they were accustomed to receive from Europeans in return for ministerial services. In consequence of this communication, it has been resolved to increase the salaries of the missionaries now in India; and to raise the number of missionaries, who are at present only five, in the proportion recommended by his lordship, as soon as fit persons can be procured for that purpose.

In our Number for January we stated the appointment of a committee for providing tracts to counteract blasphemous and infidel publications. In pursuance of this object, the Society, in addition to its office at No. 21, Fleet Street, for the sale of its publications, and, more particularly, of such tracts as the committee shall adopt for the present purpose, has furnished upwards of fifty booksellers, in London and its vicinity, with books and tracts, as agents of the Society. A correspondence has also been entered into with the diocesan and district committees of the Society, soliciting their co-operation. This call has been attended to with zeal and promptitude; and the district committees of Birmingham, Chester, and many other places, have taken effective measures to awaken the attention of their respective neighbourhoods to the claims of the present times on their exertions and liberality, and to give an extensive circulation to the Society's tracts throughout their respective districts.

Thirty-four new tracts, adapted to the exigencies of the present times, have been published; and, of those and the other publications of the Society, upwards of 400,000 have been issued in the last three months. More than 6000l. have been subscribed in aid of this object; besides the collections made by the diocesan and district committees, to defray the expense of circulating tracts in their respective neighbourhoods.

The special committee have made particular inquiries respecting the extent to which the late diffusion of infidel principles has prevailed; and have

been highly gratified to find that a large portion of the kingdom may be considered as free from the infection. The manufacturing districts in the north of England and in the western parts of Scotland, present, as might be expected, a very different aspect. Zealous and persevering efforts are indispensable, in order to check, and, with the blessing of God, to suppress, in those quarters, the growing spirit of irreligion.

#### SOCIETY FOR THE IMPROVEMENT OF PRISON DISCIPLINE, AND FOR THE REFORMATION OF JUVENILE OFFENDERS.

At a general meeting of the subscribers and friends to this Society, held at Freemasons'-hall on Tuesday, May 23, his royal highness the Duke of Gloucester, K. G. patron, in the chair; several resolutions were unanimously agreed to, the heads of which will put our readers in possession of the principles and proceedings of this most useful national institution.

It was moved by the Marquis of Lansdowne, and seconded by Lord Auckland: "That it appears by returns which have recently been laid before Parliament, that of five hundred and nineteen gaols and houses of correction in the united kingdom, and to which, in the year 1818, upwards of one hundred and seven thousand persons were committed, twenty-three only of these prisons are divided, as required by law, for the classification of offenders; fifty-nine have no division whatever to separate male from female prisoners; one hundred and thirty-six have merely one division; and that in seventy-three prisons only has employment of any description been introduced:—That this meeting feels deeply impressed with the conviction, that the defective construction and disciplining of many of the gaols and houses of correction are productive of much crime and misery; that, as the great end of all punishment is the prevention of crime, this object is best attainable by measures which, while they operate to deter, are calculated to reform, the offender; that experience has satisfactorily demonstrated the beneficial effects of salutary arrangements in prison discipline, by which humane treatment, constant inspection, moral and religious instruction, judicious classification, and well regulated labour, seldom fail, under the Divine blessing, to reclaim the most

guilty, and soften the most obdurate; that the general adoption of an improved and enlightened system, in the construction and management of public prisons, would very essentially contribute to the diminution of crime, and the welfare of the community; and that this Meeting is therefore strongly convinced of the necessity of continuing its exertions in the collection and diffusion of useful information, the suggestion of beneficial regulations, the circulation of tracts, the preparation of plans for the erection of new, and for the alteration of old prisons, and in otherwise accelerating the adoption of improvements in prison discipline."

It was moved by W. Wilberforce, Esq. M. P., and seconded by the Right Hon. William Sturges Bourne, M. P.:

"That this Meeting laments to observe the continued increase of youthful criminals in the metropolis and its vicinity, to an extent most deeply affecting the public security: That by a personal inquiry which this Society has made into the cases of two thousand juvenile depredators, there is reason to believe, that in the cities of London and Westminster, and the borough of Southwark, there are upwards of eight thousand boys who derive subsistence by the daily perpetration of offences: That, although some of the circumstances which operate as incitements to juvenile delinquency are difficult of removal, yet there is one cause which admits of specific remedy, and the effects of which are deeply injurious—the defective discipline of the gaols: That, crowded as these prisons are with felons, of every degree in guilt, the youth committed on suspicion only, or convicted of his first offence, is necessarily compelled to mix with characters the most atrocious, among whom, if innocent, he must soon be corrupted, and, if guilty, hardened in iniquity: That this Meeting is therefore decidedly of opinion, that no means for the diminution of juvenile delinquency will be so efficacious as the erection of a prison for youthful offenders in the metropolis, to be conducted on an enlightened system of discipline; a measure which this Meeting is happy to observe has received the sanction and recommendation of the Gaol Committee of the House of Lords."

It was moved by Earl Grosvenor, and seconded by Stephen Lushington, Esq. M. P. LL. D.:

"That it has been ascertained by this

Society, that a great proportion of the juvenile depredators in the metropolis are the victims of parental neglect, entirely destitute of moral and religious instruction, and very frequently without any means of procuring an honest subsistence: under such circumstances the temptation to plunder becomes almost irresistible, and it is the duty as well as the interest of the community to diminish that temptation by every practicable precaution, and to reclaim those who have deviated from the paths of honesty: That this Society has therefore adopted arrangements for the relief of destitute boys, desirous of abandoning their vicious habits, but who, without such assistance, must have recurred to dishonest practices for support: That the success of the Society, in reforming a considerable number of youthful criminals, has been highly satisfactory; but it is greatly to be regretted that the low state of its finances has obliged the Committee to reject the earnest petitions of many who have had the strongest claims for assistance."

It was moved by Sir Thomas Baring, Bart., M. P., and seconded by William Allen, Esq.:

"That this Meeting learns with much pleasure the exertions of the Dublin Association for the Improvement of Prisons and Prison Discipline, whose valuable labours have essentially contributed to excite inquiry, and otherwise promote improvements in that part of the United Kingdom: nor can this Meeting withhold the expression of its sincere delight, that the philanthropic interest which happily prevails on this important subject throughout the kingdom, has extended to foreign countries: that a Society has been established in Russia, under the immediate patronage of the Emperor, for the improvement of Public Prisons, auxiliaries in connection with which are forming in the principal towns of that vast empire: that in France, the Royal Society for the Amelioration of Prisons, of which the king has been pleased to declare himself protector, is in active operation; that in Prussia and Sweden a strong disposition has been shown to prosecute this benevolent work; and that prospects of a most encouraging nature have lately opened, which afford the Society a well-grounded hope that the period is at hand when humane and enlightened principles of discipline will be carried into practical operation through-

out the prisons of every European State."

It was moved by the Hon. Henry Grey Bennet, M. P., and seconded by Joseph J. Gurney, Esq.:

"That this Meeting begs respectfully to express its grateful acknowledgments to those Magistrates, and other friends to the improvement of Prison Discipline throughout the kingdom, whose co-operation has materially facilitated the objects of the Society, and upon whose continued exertions the success of any plan for this purpose must essentially depend."

It was moved by Lord Belgrave, and seconded by the Hon. and Rev. G. Noel:

"That it is impossible, on the present occasion, to omit the declaration of the high sense which this Meeting entertains of the unwearied and benevolent exertions of the Ladies' Committees visiting Newgate and the Borough Compter, who, under circumstances the most disadvantageous, have strikingly exhibited to the world the powerful efficacy of religious instruction, kindness of treatment, and judicious discipline, in reclaiming the most depraved; and this Meeting earnestly recommend their example to ladies inhabiting the other populous cities, as calculated to produce the most beneficial effects upon the moral improvement of prisoners."

#### CHURCH MISSIONARY SOCIETY.

Our readers will recollect the resolution of the Committee, placing the sum of five thousand pounds at the disposal of the Bishop of Calcutta, for the establishment of the Mission College projected by his lordship. The following correspondence on the subject is so honourable to all parties, that we feel much pleasure in laying it before our readers. We earnestly pray for the blessing of God on his lordship's well-planned and benevolent efforts for extending the light of Christianity among the Mahomedan and Pagan residents in his extensive diocese; and we trust that all who have this great object in view, and especially the members of the same church, may ever preserve that Christian unity of spirit which is pre-eminently calculated to recommend our holy religion to the attention of the natives.

Letter from the Secretary to the Bishop of Calcutta.

"Church Missionary House, Salisbury-square, London, July 17, 1819.

"My Lord,—I have the honour to for-

ward to your lordship, a copy of a Resolution of the Committee of the 'Church Missionary Society for Africa and the East,' passed on the 12th instant; and cannot but express my earnest hope, that it may please God to grant his blessing to your lordship's plan, and fulfil your utmost wishes for the benefit of India.

"I have the honour to remain, my lord, your lordship's very obedient servant,  
JOSIAH PRATT,  
Secretary, Church Miss. Soc."

Letter from the Calcutta Corresponding Committee to the Bishop of Calcutta.

"Calcutta, Dec. 27, 1819.

"My lord—We have the honour to inclose a letter, addressed to your lordship, which was brought out by the Rochester in a parcel from the Rev. Mr. Pratt, Secretary of the Church Missionary Society.

"We have received instructions, in forwarding this letter, to express the Society's respectful acknowledgments of the enlarged views so eminently displayed in your lordship's plans for promoting the conversion of the native population of India, as detailed in your letter to the Secretary of the Society for propagating the Gospel in Foreign Parts; and to say, that they request your lordship will be pleased to accept five thousand pounds, in aid of the projected Mission College. It is their desire that this sum be placed at your lordship's entire disposal, at such times and in such manner as you may direct; and we are accordingly prepared to fulfil their wishes, whenever we may be honoured with your lordship's instructions.

"It cannot be necessary to add the expression of our high satisfaction, in being the organ of such a communication. Our own feelings are entirely in unison with those of the Society for whom we have the honour to act; and we cordially rejoice in the Christian liberality with which your lordship's grand missionary measures have been encouraged.

"We have the honour to be, my lord, your lordship's most obedient and faithful servants,

"G. Udny, J. W. Sherer, Dan. Corrie, J. Parson, T. Robertson, T. Thomson."

Reply of the Bishop of Calcutta to the Corresponding Committee.

"Chouringhee, Dec. 27, 1819.

"Gentlemen—I have the honour to acknowledge the receipt of your lett

of this day's date, inclosing an official communication from the Rev. Josiah Pratt, Secretary of the Church Missionary Society, of the 17th July last; from which it appears, that the Society approve the plan for a Mission College lately recommended by me to the Society for the Propagation of the Gospel in Foreign Parts: and have moreover been pleased to mark their approbation by a vote of five thousand pounds, in furtherance of the design, to be placed, as you inform me, at my entire disposal.

"It can hardly be necessary to assure you, that I have derived the highest gratification from this intelligence. I thankfully accept, and will, with the Divine blessing on my endeavours and purposes, faithfully apply, this munificent donation.

"At the same time I rejoice to learn, that your own sentiments are so strictly in unison with those of the Society for which you act; and I thank you for the expression of your satisfaction in the encouragement afforded to measures, of which Providence has vouchsafed to make me the humble instrument, and which I fervently pray may redound to the glory of God upon earth.

"I have the honour to be, Gentlemen,  
With much regard and respect,  
Your very faithful servant,

"T. F. CALCUTTA."

The Report of the Society when printed will give us an opportunity of detailing its general progress. In the mean time, our readers will be gratified to find that its funds have considerably increased. The Secretary reported at the annual meeting, that notwithstanding the liberal contributions collected for another Society, in pursuance of the King's Letter, and in which he most cordially rejoiced, he was able to state an advance of above two thousand pounds, for the Church Missionary Society, beyond the preceding year; that being about twenty-eight thousand pounds, and this thirty thousand pounds. This advance he attributed to a forcible appeal to its friends, both from the pulpit and in private. In the course of the past year, several new associations had been formed, particularly one at Chester, from which eighteen hundred pounds had been received.

#### PRAYER-BOOK AND HOMILY SOCIETY.

After a sermon by the Rev. J. Scott, M. A. of Hull, preached at Christ Church, Newgate Street, the annual meeting of the above Society was held at the Crown and Anchor Tavern, in the Strand, on Thursday, the 4th May; the Right Hon. Lord Gambier in the chair.

The Report of the Committee for the last year was read: the substance of which was, that during that period 9,731 Homily Tracts translated into foreign languages had been distributed abroad, or among merchant vessels which had come to this country; that the first three Homilies had been printed in Welch, and also translated into Manks; that Sunday schools, barracks, coasting and other vessels, had from time to time been supplied with Prayer-books, Psalters, and Homilies; and that 125 Prayer-books, 200 enlarged Psalters, and 3,700 Homily Tracts, had been granted to the settlers going to the Cape of Good Hope. During the last year the Society had completed editions of the Common Prayer in the Welch language, as also in the Irish tongue and character; both of which had been highly approved, and most thankfully acknowledged, by persons who feel an interest in the welfare of those countries.

The next point of importance related to versions of the Common Prayer in the Tamul and Malayalim languages, for the benefit of the Syrian Christians of Travancore; upon which subject, communications from Vepery and Madras had been received by the Committee. The Report stated, that the Society had contributed towards defraying the very large expense which must be incurred by publishing editions of each of these translations, and expressed the great regret of the Committee that they had been able to do so little.

The total issue of bound books—that is, Prayer-books, Psalters, and Homilies, during the year—had been 11,581; and that of Homilies, the Articles of Religion, and the Ordination Service, as tracts, 34,714.

The Committee concluded by stating, that though many difficulties were to be encountered, yet finding, as they constantly have done, very strong encouragements in the nature of the work itself, in the fixed character and objects of the institution, in unexpected supplies raised up in times of difficulty, in the very pleas-

ing communications received from correspondents, and the spirit of brotherly love which they meet with—(allusion was here particularly made to similar Institutions in America, and letters were read from that quarter,)—they were not only contented, but most anxious to proceed with their exertions.

#### CHINA.

From an Imperial edict against Christianity, issued in the year 1805, it is manifest that the Roman Catholic Missions maintain their footing in China under circumstances of peculiar difficulty and of imminent peril. A Missionary at Macao has lately transmitted the following details respecting the persecutions which the Christians have, at present, to encounter in that country:—Every European priest, whom they discover, is arrested, and put to death on the spot. The same fate is reserved for the Chinese Christian priests. The other Christians, when they will not apostatize, suffer the most dreadful torments, and are afterwards banished into Tartary.

There were in the prisons of the province of Sutchén alone, two hundred Christians, who wait the moment of exile. A Chinese priest has been strangled, and two others were about to die in a similar manner.

In the whole empire, adds the writer of the above communication, there are but ten missionaries; five of whom are at Pekin, who can have no connexion with the inhabitants but in secret. The emperor has declared that he will have no more painters, watch-makers, nor even mathematicians. The Bishop of Pekin has attempted in vain to introduce himself under that title. The only means which remain to the Missionaries to penetrate into the country, are to gain the couriers which go from Macao to Pekin; but if the thing is discovered, the missionary and the courier are put to death on the spot.

In spite of all these persecutions, the Roman Catholic religion, it is added, is extending itself. For fifty years there were reckoned, in the province of Sutchén, but five thousand or six thousand Christians: they are now, it is said, sixty thousand.

#### SOCIETY FOR THE ENCOURAGEMENT OF FEMALE SERVANTS.

The last Report of the Society states, that, during the past year, many thou-

sand appropriate tracts have been given to servants at the Registry; 88 servants have received Bibles on completing their first year's services, 151 have been rewarded with the sum of 281*l.* 18*s.*; four have received gratuities on their marriage, and four have been assisted in affliction. It adds, that the Society's tract, entitled, "Friendly Hints to Female Servants," and another called "Maxims of Prudence," are much in request among servants, and that 20,000 of them have been printed, 18,000 of which are now probably in the hands of as many servants. Since the commencement of the institution, 937 rewards have been bestowed, and the names of 430 females are on the books at the Registry, who will, by remaining in their places, become entitled to the progressive and accumulating rewards of the Society. The Rev. Dan. Wilson stated at the annual meeting, from an instance that had lately occurred, some of the mischiefs which young women bring upon themselves by leaving services in the country for places in London, by which numbers fall into vice and wretchedness. The great value of good servants, in forming the minds of children to habits of honour and truth, rather than of connivance and falsehood, was particularly adverted to, as rendering the moral improvement of servants highly important to families. The Report also mentions the cruelty and *impolicy* of dismissing servants suddenly, and the injury of withholding the usual recommendations as to character, for mere venial offences, as tending to occasion an increase of vice, and often sending a female, with all the feelings of an injured person, into the very haunts of vice and dishonesty.

#### SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

We stated, in our Number for March, that this Society is about to take charge of the Christian instruction of the Slaves at Cape Town, South Africa.

That these Slaves have a strong claim on this country, will be manifest from the following view of their condition:—Great numbers of free Malays, who are all Mahomedans, have long resided in Cape Town. They have, at present, not less than twelve priests; who are zealous in making converts. The degradations to which Slaves were formerly subject, rendered numbers of them a prey to these priests. Baptism

was, in those times, denied to Slaves; as, by the Dutch law, a Slave; when baptized, became free: nor were Slaves even permitted to be present at Christian worship. Many temporal motives are offered to induce the Slaves to become Mahomedans: the priests promise them protection, and take care of them when in sickness or want. In return, the priests are liberally maintained, and they exercise an unlimited sway over the minds of the Slaves; the poorest of whom will contrive to save a trifle for them.

There is another class of persons, nearly allied to the Slaves, who have a

just claim to our regard. They have been liberated from the holds of vessels which were carrying them into bondage, and are dispersed among the colonists: they are too generally considered and treated as Slaves; and, associating as they do with them, they are equally exposed to the influence of the Mahomedan priests.

We rejoice, therefore, that the care of these outcasts has been undertaken by the Society. It cannot engage in a more honourable work, than the providing of adequate Christian instruction for these dependents on the justice and charity of this country.

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## VIEW OF PUBLIC AFFAIRS.

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### FRANCE.

THE principal occurrences in France during the month have been, the adoption of the new election law by the chamber of deputies; and certain tumultuous proceedings, for which the discussion of it furnished a pretext and excitement. The number of deputies who voted in favour of the law were one hundred and fifty-two; those against it, ninety-five; leaving a majority on the side of ministers of fifty-seven. The leading provisions are, that the kingdom shall be considered as divided into departments as at present; and that these departments shall be subdivided by a royal commission, into sections, to be called *arrondissements*. The chamber is to consist of four hundred and thirty deputies, of whom one hundred and seventy-two are to be elected by the colleges of departments, and the remaining two hundred and fifty-eight, by the colleges of *arrondissements*. Without going into the details, which are not very intelligible on this side of the channel, it is calculated that the former class of deputies will, generally speaking, be under a strong aristocratic influence; and the latter, under that of popular feeling; thus creating a tolerably fair representation of all classes of French subjects. The result, it is supposed, will be greatly in favour of government.

In consequence of the eager debates on this great political measure, concurring doubtless with other causes, several seditious tumults have occurred in Paris, Brest, Nantz, and Lyons,

which were not repressed without the loss of some lives. Tranquillity appears to have been restored; but it is impossible not to see that much irritation prevails among the various parties in that long-distracted country. Under these circumstances, we are glad to find, if we may credit the dying confession of Louvel, that he had no accomplice in his plan of assassinating the duke de Berry, but that it was a project of his own contriving and executing, solely with a view to cut off the stock of the French royal family. He died an obdurate infidel. His line of reading had fluctuated between anti-Christian and revolutionary publications, and his principles were formed of this monstrous compound.—Sandt, who has also been executed in Germany, died in the same spirit, persisting to the last in the avowal of kindred sentiments.

### DOMESTIC.

The arrival of the QUEEN, and the unhappy occurrences to which it has given rise, must be well known to all our readers. We shall therefore trespass on their attention only with the principal facts of the case, reserving to a future occasion the remarks which have suggested themselves on this deeply afflicting subject.

The facts are concisely these:—Her Majesty having arrived at St. Omer's, in her way to England, accompanied by Mr. Alderman Wood (who appears to have been chosen for her confidential adviser), was there met by Mr. Brougham, her attorney-general, and



by lord Hutchinson, who appears to have been charged with conveying to her certain propositions on the part of government. These were stated by him to be, that 50,000*l.* per annum should be settled on her for life, on condition that she should not assume the title of Queen of England, or any title attached to the royal family of England, and that she should not reside in, or even visit, this country; and that the consequence of such a visit would be an immediate message to Parliament, with a view to a judicial examination of her Majesty's conduct during her residence abroad. These propositions the Queen peremptorily rejected, and, within a few minutes after the receipt of them, proceeded for Calais, and thence to London, escorted by the worthy Alderman, without having communicated her intention to lord Hutchinson, or even to Mr. Brougham. Her Majesty fixed her abode for a few days in the house of Mr. Wood, whence she has removed to a private residence, near Portman-square.

On the day of her arrival in London, a message was brought down to both houses from the king, recommending to their immediate attention certain documents respecting her Majesty's conduct since her departure from this kingdom. His majesty also expressed the anxiety which he had felt to avert the necessity of disclosures and discussions so painful, but that the step taken by the Queen of coming to England had left him no alternative, and he confided in the wisdom of Parliament to adopt such a course of proceeding as the honour of the crown might require. In consequence of this address, motions were made in both houses for the appointment of secret committees, to examine the documents laid before them, and to report upon them. The motion was carried in the House of Lords; but the investigation was suspended, because the House of Commons, on the suggestion of Mr. Wilberforce, had adjourned the question of appointing a secret committee, in the hope that the reluctance thus shewn by Parliament to enter on the inquiry, might lead to an accommodation. Her Majesty; it should be added, had sent a message to the House of Commons, stating that she had been induced to return to England, in consequence of measures having been pursued injurious to her ho-

nour and peace, and demanding a full and public investigation of her conduct. She adverted, in particular, to the omission of her name in the Liturgy, the rejection of her application for a royal residence, the slights which she had received from British ministers in foreign courts, and the slanderous reports which had been circulated to her disadvantage, and which she anxiously desired an opportunity of disproving.

In consequence of the opinion so clearly expressed by Parliament in favour of an amicable adjustment of the points at issue, a negotiation was opened, in which lord Liverpool referred to a memorandum delivered by his lordship, to Mr. Brougham, on the 15th April, and which contained the only terms the government had intended to submit to the Queen. They differed in some respects from those which were communicated by lord Hutchinson at St. Omer's, whose propositions therefore, to the extent of that difference, have been disowned by the government. The Queen stated, that those terms were now made known to her for the first time; and the public is as yet uninformed of the reasons which induced Mr. Brougham to withhold them from her. Even these terms however, though less objectionable than those propounded by lord Hutchinson, she declined as inconsistent with her honour and dignity. To facilitate the negotiation, it was mutually agreed to refer the question to negotiators appointed by the King and Queen; and the duke of Wellington and lord Castlereagh were named on the part of his majesty, and Mr. Brougham and Mr. Denman on behalf of the Queen. The arrangement was agreed to be made on the principle that the king should not be called to retract any steps he had already taken, or the Queen to admit any thing that might be prejudicial to her interests, in case the negotiation should fail, and judicial proceedings be hereafter resorted to. Five conferences took place, but without effect. The Queen's law officers proposed as a necessary condition the insertion of her Majesty's name in the Liturgy, or an equivalent, without mentioning what that equivalent should be, which should have the effect of protecting her Majesty's character against unfavourable imputations, as if the concessions she might make were an admission of guilt.

She made no objection to residing abroad, but she demanded to be introduced as Queen of England to foreign courts. The king was willing to cause official notification of her Majesty's legal character to be made to the government of the state in which she might see fit to fix her residence, and to give orders that every attention should be paid to her Majesty's comfort and convenience. But the insertion of her name in the Liturgy, and her official introduction to foreign courts generally, were considered inadmissible, because the first of these concessions would oblige the king to retract his former acts, which it was agreed as a preliminary point in the negotiation should not be required, and which he saw no reason to do; and the second would give rise to much public inconvenience, her Majesty not being received at the British court. Here the conferences broke off.

To afford one more hope, if possible, of avoiding the painful and humiliating, and we may add polluting, investigation which now seemed to threaten the peace and morals of the nation, Mr. Wilberforce, to whom the public are so deeply indebted throughout the whole of this business, followed up his benevolent interference by another mediatory motion, in the shape of resolutions to be presented to the Queen. These expressed regret at the failure of the attempt to effect an amicable adjustment of the royal differences; and stated an opinion, that in listening to the earnest wish of the House to forbear pressing those points in which any material difference of opinion yet existed, her Majesty would not be understood to shrink from inquiry, but would only be deemed to afford a proof of her readiness to defer to the wishes of Parliament, by sparing the necessity of public discussions which could not but be distressing to her Majesty, derogatory from the dignity of the crown, and injurious to the best interests of the empire. This motion, after a most energetic and protracted discussion, was carried by a majority of three hundred and ninety-one to one hundred and twenty-four; thus shewing the deep anxiety of the House for an amicable arrangement. The Queen, however, has seen fit to decline acceding to the proposition of the House; saying, that she owed it to the king, herself, and all her fellow-subjects, not to consent to sacrifice any of her

essential privileges, or to withdraw her appeal for public justice.

The day after the Queen's answer was communicated to the House of Commons, she addressed a petition to the House of Lords, protesting against any secret inquiry, and challenging the most complete and open investigation of her conduct, provided only she had time allowed her to collect from abroad the evidence necessary to her defence; requiring also to be heard by counsel in support of her petition.—The House of Lords agreed to this last prayer, and her counsel were accordingly heard at the bar. The result, however, has been, that the House of Lords have resolved on proceeding in the course originally proposed, of submitting the matter first to a secret committee, and waiting the report of that committee before any ulterior measures are taken. In the House of Commons, the consideration of the whole subject has been deferred until the 6th of July, with a view to afford to the House of Lords an opportunity of maturing their plan of proceeding, that there may not be two judicial investigations going forward at the same time.

What will be the result of this unhappy and complicated affair it is impossible to foresee. We lament greatly that it should be made, in the meantime, an occasion not only of party violence, but of popular effervescence; and we earnestly recommend it to our readers, that as the merits of the case are likely to undergo a patient and impartial investigation before the highest tribunal in the land, they ought quietly and respectfully to wait its decision, and to discourage in all around them every disposition to make the present circumstances of the royal family an occasion of increasing the popular disaffection, or diminishing those sentiments of loyal attachment to the sovereign, which it is the bounden duty of every Christian to cherish.

We must pass over many other topics of great interest very lightly. The failure of a number of banks in the south of Ireland has created much distress in that country; which, however, has been alleviated by the assistance of Government, and confidence begins to be restored.—Considerable alarm was excited for a few hours by the appointment of a committee of the House of Commons, to consider the embarrassments of the agricultural interest; doubtless with a view to some in-

crease of the rate to which corn must rise before importation is permitted. The agitation, however, soon subsided; as on the succeeding day, by a vote of the House, the Committee was restricted in its deliberations to the single point of ascertaining the best mode of fixing the averages of the price of corn.—A slight discontent has been manifested by a few privates of the first battalion of the third regiment of Life Guards, in consequence of some circumstances which have not been clearly explained to the public. An investigation into the circumstances is now proceeding. But, in the mean time we are assured from authority that the discontent was very limited, and that the disposition of the Guards generally is in the highest degree satisfactory. The appointment

of parliamentary committees to consider the state of our commerce, after debates of great interest, and replete with information, has given very general satisfaction, and we trust may prove beneficial to the country.—But all these topics are overwhelmed for the present in the pending discussions respecting the Queen; nor can we find room to say more of the budget itself, than that the provision for the present year is 29,723,000*l.*, of which 23,722,000*l.* is for the public service, and the remainder for the reduction of the unfunded debt. To make up deficiencies, there is to be a loan of 5,000,000*l.*, an issue of exchequer bills to the amount of 7,000,000*l.*, and a loan from the sinking fund of 12,000,000*l.*; making, with the ordinary sources of revenue, 30,000,000*l.*

### ECCLESIASTICAL PREFERMENTS.

Rev. Mr. Clarke, Budston R. and V. Somersetshire.

Rev. Samson Davies, B. A. of Clarehall, Cambridge, Evington V. Leicestershire.

Rev. W. F. Mansel, B. A. of Trinity College, Cambridge, (Vicar of Sandhurst, Gloucestershire) to the adjoining Vicarage of Ashelworth.

Rev. Henry Freeland, B. A. of Emanuel College, Cambridge, Hasketon R. Suffolk.

Rev. Robert Bathurst, M. A. Toftcrot R. Norfolk; also to Docking V. same county.

Rev. Wm. Hennel Black, to Perpetual Curacy of Wormegay, Norfolk.

Rev. Wm. Robt. Hay, M. A. Rector of Ackworth, Rochdale V. vacant by the death of Dr. Drake.

Rev. Wm. Clayton, B. A. Ryburgh Magna and Parva R. Norfolk.

Rev. Rd. Eaton, B. A. Elsing R. Norfolk.

Rev. John Dolphin, Wake Colne R. York.

Rev. Henry Baker Tristram, B. A. Braham V. York.

Rev. T. F. F. Bowes, M. A. Barton in the Clay R. Bedfordshire.

Rev. John Keate, D. D. to a prebend in St. George's Chapel, Windsor.

Rev. G. Mettam, Arnesby V. Lincolnshire.

Rev. Dr. Sandiford, to the sinecure Rectory of Ashbury, Berks, *vice* Mordaunt; an option of the late Abp. Moore.

Rev. T. H. Ashhurst, LL. D. Yaverland R. in the Isle of Wight.

#### DISPENSATION.

Rev. W. C. Cumming to hold the Rectory of St. Mary's, Bedford, with the Vicarage of Eaton Bray, in the same county.

Rev. Edward G. Meyrick, D. D. to hold the Rectory of Winchfield, Hants, with the Vicarage of Ramsbury, Wiltshire.

Rev. H. Brown, to hold the Rectory of Aylestone, Leicestershire, with the Rectory of Hoby, in the same county.

Rev. C. Chisholm, Rector of Eastwell, Kent, to hold the Vicarage of Preston next Faversham with Eastwell.

### ANSWERS TO CORRESPONDENTS.

H; PHILO-SINCERUS; W. D.; ΔΙΑΚΟΝΟΣ; C. CAPPE; AMICUS; A. B.; C. L.; B. R.; C. S.; INDAGATOR; F. H.; and B. W.; are under consideration.

We had inserted the Resolutions of the Society for Prison Discipline, before we received the communication of the Committee. We therefore take this opportunity of stating, that Donations and Subscriptions will be received by Samuel Hoare, Jun. Esq., Chairman of the Committee, 62, Lombard-street; T. F. Forster, Esq. Treasurer, St. Helen's Place; T. F. Buxton, Esq., M. P. Spitalfields; William Allen, Esq. Plough Court, Lombard-street; and by the following Bankers: Barclay, Tritton, and Co. 54, Lombard-street; Drummond and Co. Charing Cross; Fry and Co. St. Mildred's Court; Gosling and Co. Fleet-street; Hoare, Barnetts, and Co. Lombard-street; and Sir John Lubbock, Bart. and Co. Mansion-house-street.

# THE CHRISTIAN OBSERVER.

No. 223.]

JULY, 1820.

[No. 7. Vol. XIX.

## RELIGIOUS COMMUNICATIONS.

*For the Christian Observer.*

WISDOM, A NECESSARY QUALIFICATION IN A MINISTER OF THE GOSPEL.

“ Be ye therefore wise as serpents, and harmless as doves.”—Matt. x. 10.

**I**N every age of the church, true religion has had to contend with great difficulties, and to encounter continual opposition. The principles and practices of the world are directly opposed to it; and from these principles, as also from the natural infirmities of man even when under the influence of religion, numerous prejudices have always prevailed, which are very unfavourable to its progress. In addition to these common or general sources of impediment, there are others in every age arising from the peculiar circumstances of the times. When religion is restricted by the rigorous hand of spiritual tyranny, the enemies which chiefly prevail, and are the most injurious to its cause, are superstition and bigotry; but when left unrestrained, and permitted to be received just as it may suit the humour or the fancy of every individual, endless divisions are the usual consequences, almost every person setting up himself as most fit to determine the true character of religion, both in its general and particular features. The latter is too much the case in the present day; yet, notwithstanding the great evils with which a plenary indulgence of religious opinion may be often accompanied, it is beyond measure prefer-

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able to tyrannous restrictions,—tolerance being most, and indeed alone, consistent with the principles and spirit of Divine Truth, while persecution is diametrically opposed to both: and the evils which may arise from religious freedom are but similar to those which, through the wickedness and infirmities of man, attach themselves to all the common blessings of Heaven—even to the very necessities of life, which are often misapplied to the worst of purposes.

Viewing religion thus opposed on the one hand, and undermined on the other, we can be at no loss to see the necessity which its faithful advocates, especially its ministers, must feel of a large measure of Divine wisdom, combined with integrity of purpose and sincerity of heart. For this wisdom must never be separated from the other virtues and graces of the Christian character; and our Lord consequently exhorts his disciples to be “wise as serpents, and harmless as doves.” And though it is the particular intention of the present remarks to shew the necessity of the former, yet it must not be supposed that the latter is of less consequence towards forwarding the great objects of religion. Both are essentially, and perhaps equally, necessary: and no great benefit will ever be effected, but when they are united. Wisdom, without innocence, would be little better than artifice, the low cunning of a grovelling mind, greatly resembling the deceitful subtlety of the spirit of darkness. Indeed, it cannot with

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propriety be called wisdom, for wisdom is usually defined to be "the power of judging rightly;" and no judgment can be right on moral questions, which does not involve moral considerations. Infirmity also, without wisdom, would be apt to degenerate into weakness.

We shall now consider the difficulties and opposition with which religious truth has to contend; and from which arises the necessity of acting wisely and prudently, yet with Christian sincerity and innocence, in our efforts to promote its cause.

That the principles and practices of the world are opposed to those of true religion, cannot but appear immediately evident to all who are acquainted with their distinctive characters. Attempts indeed have been often made to effect a union between them, but never with any success. When the appearance of religion has at any time gained respect and popularity, those who are influenced only by worldly principles have not unfrequently been known to court its favour, and to enlist professedly under its banners; affecting to advocate its cause, while they were in reality prosecuting their own selfish ends. And, as a strong instance of human infirmity, it may unhappily be remarked, that even religious persons themselves have too often manifested a similar desire to reconcile these two irreconcilable things, to unite what in their very nature cannot be united, and to join together what God has put asunder. This state of necessary and unavoidable hostility very clearly shews the necessity of the qualification which has been mentioned. For though there cannot be any coalition between truth and error, light and darkness, the world and religion, yet any thing like gratuitous asperity should be avoided; for every unnecessary provocation is injurious to the success of religion, especially when the provocation is offered by the advocates of truth,

One of the most prominent characters of our religion is peace, which we are commanded to maintain, if possible, with all men; though in the endeavour to do so, truth of course is not to be sacrificed, or our principles to be relinquished. Rather than this, we must be willing to bear whatever degree of censure or even of persecution, were that permitted, might fall to our lot. But while thus holding fast our faith, and shewing ourselves not ashamed of the Cross of Christ, it is scarcely necessary to add, that the Christian should be as conciliatory in his manner, and as inoffensive and prudent in the mode of communicating his sentiments, as may be consistent with faithfulness and innocence. This line of proceeding becomes doubly recommended, when we consider that religion is designed to gain the world over to itself, to prevail on the careless to reflect, on the hardened to repent, on the infidel to believe the Gospel. And how can such a design, humanly speaking, be accomplished but by the adoption of suitable means; and, among others, by a tenor of conduct, calculated to engage the attention, to conciliate the mind, and to affect the heart? It is true that we cannot either enforce the genuine doctrines, or live as becomes the spirit, of the Gospel, and not in some degree excite the enmity of the world; yet it should be our aim to avoid unnecessary sources of irritation; because such a state of excitement is by no means favourable either to the impartial consideration or to the reception of Divine Truth.—Were we employed to recover a rebel to his allegiance, should we begin by saying such things as we knew would instantly rouse his angry feelings? Should we not, on the contrary, endeavour to allay them, and to induce him calmly to consider what he had done? Should we not, by every argument, urge him to lay down his arms, and to submit to his lawful sovereign?

And 'is it not right to pursue the same plan in reference to the spiritual disaffection of mankind towards God? To this, some will perhaps reply in the negative; contending, that such is the wisdom of man, but that in religion the work is altogether divine, and therefore does not require these prudential means for its furtherance. Objections of this kind are sometimes expressly made; and even when not expressed, they may at times exercise a secret influence over the mind and conduct. On both accounts, therefore, they deserve to be considered.

That a prudent endeavour not to excite the animosity of the world, and that the adoption of conciliatory means with a view to gain its attention to the subject of religion, are not contrivances of mere worldly wisdom, is evident from Scripture. The very command of our Saviour, "Be ye wise as serpents," not only justifies but enforces such a proceeding. The prominent character of the plan which St. Paul seems to have pursued, also gives countenance to it: for, while preaching the Gospel, it was not his method to irritate, but to "persuade" men. "We pray you in Christ's stead, be ye reconciled to God." We might adduce also his arguments with the Jews, the Greeks, and the Romans, in which, in a manner the most conciliatory, he studies their habits, their modes of reasoning, and even their very prejudices. Such a plan of proceeding also most fully coincides with the spirit of the Gospel, which is "the word of reconciliation," and with the practice of those holy men who have been most eminently useful in every age of the church.

But it is still objected, that the work, being divine, does not require such prudential means for its furtherance. But does it follow that such means are not necessary because their effect depends on God? This is much the same as to maintain, that to prepare the ground and to sow the seed are of no use,

because no fruit can be reaped without a favourable season. Man evidently has a portion of duty to perform, which belongs to him exclusively as the instrument of God, and which he is required to fulfil according to the ability granted him, in the full and faithful exercise of all his faculties, and of the endowments which God bestows upon him; and, among other gifts, of wisdom, which is undoubtedly one of the talents committed to his care. God also reserves a part of the work exclusively to Himself, and which he performs in his own character as God. These two parts are perfectly distinct. Man's part the Almighty does not see proper to perform but through man; and the honour of doing his own he claims to himself. The due use of all those prudent and lawful means which are enforced and countenanced by the Divine word, and are calculated to effect the great purposes of the Gospel, constitutes the part allotted to man. To bless those means, and to make them effectual to the conversion of sinners, and to the edification of the Christian, is the part of God. To argue then, that means are not necessary—or, which is in reality the same thing, that wisdom is not necessary in the use of them, because they are in themselves, and separately from the Divine blessing, inefficacious—is to misapprehend their intention: as, on the other hand, to enforce their adoption on the ground that they are self efficacious, is to attribute to man what belongs exclusively to God. By the first error man finds an excuse for his indolence or for his folly and imprudence: by the second, a basis upon which to erect the unchristian structure of human merit. Both these errors should therefore be cautiously avoided; for it is clearly the duty of ministers, set apart as they are for the very purpose of promoting the interests of true religion, to use all wisdom, combined with innocence,

in promoting the great work of their calling; yet ever bearing in mind, that all their endeavours depend entirely on the Divine blessing for their efficacy.

Wisdom again will appear no less necessary when we consider the prejudices of mankind. These are not peculiar to men in their unconverted state, but cleave to many, and in a degree to all, even of those who are renewed in the spirit of their mind. Opinions are often entertained which are not founded in solid argument, but are formed by mere circumstances, derived not infrequently lineally from father to son, and in many instances so deeply rooted as to become identified with our very first principles and affections. These prejudices are of all things the most untoward and unmanageable, especially as they are often covered with a veil of sacredness, which, even to touch, much less to pierce and tear away, would be considered an act bordering on sacrilege. Of these prepossessions some are perhaps directly opposed to the letter, as well as to the spirit, of the Gospel; while others are of a more dubious character—indifferent, perhaps, in themselves, but generally productive of evil in their consequences. To manage them with success is difficult; and no common degree of wisdom is necessary for the purpose. To attack and expose them without ceremony would perhaps alienate the minds of their espousers, and, if attempted from the pulpit, might cause them to absent themselves from the house of God, and thus drive them beyond the reach of instruction. Yet to deal with them with a lenient hand would perhaps effect nothing, and might even tend to encourage and increase them. Here wisdom is peculiarly requisite; and that not only for directing a minister as to the best *mode* of treating these prejudices, but also for enabling him to discern their comparative evils; for they may not all be equally

injurious. Some are perhaps of a negative, and others of a positive kind: some directed against certain things which are really good and useful; others in favour of practices which are decidedly evil. The latter, of course, are generally the worst, and those which instructors should be most anxious to remove. But caution and wisdom should be exercised, lest much evil, perhaps a greater evil, should attend the removal of evil. The duty of endeavouring to eradicate injurious prejudices is evident; but the duty of doing this with wisdom and prudence is also no less evident. Let us deal with men, when we act for God, as we deal with them when we act for ourselves; with all those precautionary and prudent measures which we adopt to clear any obstructions in the way of our plans and wishes. To act wisely, does not deprive God of his honour; and indeed to act otherwise is a disgrace to his holy cause; but that which offends and displeases Him, is to suppose that we can succeed by our own wisdom, and more particularly to, attribute to ourselves, to our own prudence, what belongs to Him alone: as in another instance, to observe the Divine law, and to value it highly, is pleasing to the Almighty; but to do so with a view to obtain eternal life by it, to set it up as the claim to salvation, is in the highest degree offensive to Him, as being a perversion of what is itself *holy, just, and good.*

The present state of the religious world evidently demands the exercise of more than common wisdom. There are afloat a great variety of opinions, many of which are by no means advantageous to the cause of Christian truth. Besides their general tendency to bewilder the public mind, some of them are not of the best quality, but are injurious to the health of the soul, tending to please the fancies of men, to flatter their corruptions,

to excuse their sins, to feed their pride, and to destroy that humility of mind which is a necessary part of true religion. The difficulty of obviating the evils of such opinions is very great; for every error has its party and its teachers, whose claims to attention are sometimes very plausible; and as the perversion of scriptural truth is generally more congenial to human depravity than the truth itself, strange and uncommon sentiments will, for this among other reasons, be very readily received; and the new way being considered as a way to heaven, and in this main particular the same with the old, the greatest objection is removed; and pains will be taken to represent its superiority in all other points; and, in fact, it *will* perhaps appear superior in the eyes of those who are destitute of piety, from its being less strict in its demands, more sparing in self-denial, more easy in its duties, and more congenial to the spirit of the world. When systems of the kind to which I allude are promulgated, and pressed upon the public, with zeal, diligence, and the highest pretensions to religious knowledge, wholly to stem their progress is perhaps impossible; though much may be done with the combined assistance of wisdom, diligence, perseverance, and prayer. Much difficulty arises from the number of evils in such cases to be contended with at the same time; among which we may enumerate the natural curiosity of the human heart, its fondness for novelty, the plausible appearance of the new doctrine, its mixed nature, its congeniality with the unrenewed dispositions of man, its pretended advantages, its imposing promises. In order to expose all these evils in a way likely to succeed, it is necessary that a minister should possess a large portion of heavenly wisdom. Besides, in endeavouring to do his duty in this respect, he may

be called to meet with other obstacles: his attempts will, perhaps, be imputed to bad motives; he may even be branded with the name of a persecutor; and such charges will in no small degree tend to weaken the efficacy of his instructions and remonstrances. Under such circumstances, wisdom is an indispensable requisite, connected, as before remarked, with integrity of intention and innocency of conduct.

In those situations where dissensions and divisions have occurred, the faithful minister will find yet additional impediments in his efforts to promote true religion. In what light to consider those who separate from the Establishment, whether any or what connexion to form with them, and what line of conduct would best promote the cause of truth, are questions which he will find in many cases difficult to determine. His first care should undoubtedly be to serve the interests of true religion, and, as a means to that end, the interests of that church to which he himself conscientiously belongs. To decide how he can best promote these two objects, it is requisite that he should possess an adequate share of wisdom. Some errors will be considered by him as far more dangerous than others, and must be treated accordingly. But in order to refute any error with success, much will depend on the time, the manner, and other circumstances, which Christian wisdom will be requisite to point out.

With regard to the nature of that wisdom, the necessity of which we have endeavoured to shew, it may be remarked, that it is the wisdom which "cometh from above," flowing as to its principles from that God who is infinitely wise. It is not the grovelling short-sighted policy of self-love; but the exalted and disinterested exercise of a pious and judicious mind, enlightened by Scripture, and under the influ-



ence of the Divine Spirit. Its motive is the purest and the noblest—love to God and man: its object is the grandest and most sublime—the promotion of the glory of God in the well-being of his creatures. It is this motive, and this object, which can alone secure to it the character of innocency.

There are various means by which this wisdom may be acquired and cultivated. To improve ourselves in it, we must gain a large acquaintance with our own hearts, with mankind in general, with the sacred Scriptures, and with their Divine Author. There is much information to be derived by a minister from the first of these sources. To know the secret operations of his own mind, and the state of his feelings under various kinds of treatment, and in different circumstances, will greatly assist him in his intercourse with others—will teach him how to conduct himself in a manner calculated to benefit his people, how to sympathize with the distressed, how to make allowances for prejudices and infirmities. A knowledge also of the manners of the world, and of the various principles of human action, will contribute largely to the accession of wisdom, and will thus afford great assistance in every pastoral transaction. But the richest and fullest treasures of wisdom are to be found in the oracles of Divine Truth. There we meet, not only with the wisest directions, but with numerous examples, in which are brought to view, in the most impartial and undisguised manner, the secret workings of good and evil principles. But above all, we should approach the Source of all wisdom; we should be acquainted with the nature, character, works, and purposes of "*the only wise God.*" And this knowledge is to be acquired by reading and meditation, by active devotedness to his service, and, by diligent prayer.

CAMBRO-BRITON.

FAMILY SERMONS.—No. CXXXIX.

1 Sam. xv. 22.—*And Samuel said, 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.*

THE events which occasioned these words are highly memorable, and afford much useful instruction. We are informed by Moses, (Exodus xvii. 8.) that when the people of Israel quitted Egypt, they were attacked by the Amalekites, whom they defeated in a contest at Rephidim. The Almighty, in order to punish the Amalekites for their unjust and unprovoked attack upon his people, decreed that he would "utterly put out the remembrance of Amalek from under heaven." Nearly four hundred years had now elapsed, yet the threatened vengeance had not been executed. This is a remarkable instance of the unity and extent of the Divine Providence. A thousand years are with the Lord but as a day. We must not, therefore, presume to judge our Creator on account of events which to us are mysterious; for if we could look back to the past, and pierce the thick mists of the future, if in short we "knew even as we are known," our faith would no longer be tempted to waver at many things which may now appear inexplicable. In the case before us, it is probable that among the descendants of Amalek, the curse was either forgotten, or remembered only to be despised. They probably could not perceive the largeness of the Divine plans, and might perhaps think either that Jehovah had not spoken, or that he could not or would not perform his threatening. The wicked frequently draw inferences of this kind from the ordinary occurrences of life. Perceiving that God is long-suffering and will

eth not the death of a sinner; and having themselves pursued an evil course for years with impunity, while "vengeance against their evil works is not *speedily* executed," their hearts are "fully set in them to do evil." Thus, that suspension of punishment which was designed to excite gratitude, and to lead them to repentance, serves, like all other blessings when misimproved, only to aggravate their punishment. Let us correct such a mistaken view of the Divine proceedings. The threatenings of God are conditional; Nineveh, which was to have been destroyed in forty days, repented at the preaching of Jonah, and was preserved. To the penitent, mercy is freely offered; but who shall estimate the weight of God's procrastinated wrath on him who, "being often reproved, hardeneth his neck," and makes even the long-suffering of his Creator a motive for continuing in sin?

Notwithstanding the express command of God to Saul, utterly to destroy the spoils taken from the Amalekites, he reserved a part of them under the pretence of offering a sacrifice. It is probable that this excuse was insincere, and that covetousness and not piety was the real spring of his conduct. The prophet Samuel, who, no doubt, saw his motive, made a reply which ought ever to be present to the minds of all who profess to worship God. "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?" These words shew the inefficacy of relying on any outward observances, while the heart is perverse and disobedient. They are not of private interpretation, but contain an universal truth, and are as applicable to us as to the king of Israel. Obedience to God still remains the great duty of man, without which all external sacrifices are vain. Now, our obedience, in order to

be acceptable, must be such as God commands: it may therefore be useful to consider, first, the nature and extent of true obedience, and, secondly, to enforce the practice of it upon our consciences, by a few scriptural arguments.

First, Let us consider *the nature and extent of true obedience to God.* Among the many scriptural tests by which it may be distinguished, we shall select *four.* 1. It must be *without reservation or partiality.* 2. It must *correspond to our knowledge of the Divine will.* 3. It must be *the obedience of faith.* 4. It must be *filial and affectionate.*

1. Our obedience to God must be without reservation or partiality.—This appears clearly from the history which has been narrated. We see that obeying the commands of God in part, is not sufficient; we must devote ourselves wholly and unfeignedly to his service. If we willingly indulge in any one sin, even supposing we were free from all others, we should incur a guilt similar to that of Saul, who slew the Amalekites, but spared Agag their king. It is little to relinquish grosser offences, while we encourage the most seductive, our daily besetting sin. We should in most cases judge of our obedience rather by our conquests over what are called lesser sins, than over more notorious vices; for the latter are often forsaken even by those whose hearts are unrenewed, the former are conquered by none but the true Christian. St. James tells us, that he who is guilty of one violation of the law of God is guilty of all; doubtless because any one wilful act of disobedience argues that want of reverence for the Lawgiver which, under stronger temptation, would lead to the greatest crimes.

2. Our obedience must be regulated by our knowledge of the Divine will.—The more we know, the more is required from us; and therefore conscience enlightened by Scripture must be our guide.

Things otherwise indifferent are no longer such when God has expressed his will respecting them. The Christian, for instance, is required to do some things from which the Jew was exempt; and the Jew was bound to many ceremonial duties which the Christian is not called upon to perform. The obedience of each, therefore, to be acceptable, must correspond to his knowledge of God's will. If Saul, without any particular revelation respecting the Amalekites, had reserved part of the spoil for Jehovah, and had offered it humbly and sincerely, his sacrifice would doubtless have been accepted; for it would have corresponded to his knowledge; but when he had further information, this very act became an offence, because it was a violation of an express command. Let us, in all our conduct, apply this rule of obedience. There are perhaps many things which we once thought innocent; but as we learn more of the Divine will, we begin to find them to be inconsistent with pure and unreserved obedience to our Maker. In such a case we must excuse them no longer; whatever we once thought of them, they are now at least sin; and even if we could persist in them without offence to our Christian brethren, that is not enough: if we have only reason to suspect that they are improper, to us they are improper; and while we continue them, we shall wound our own souls, and render our obedience partial and insincere. Also to do any thing that we know or suspect to be evil, in hopes that a greater good may arise from it, is not acting according to our knowledge. Saul perhaps imagined, that reserving a small part of the spoil, though God had commanded the whole to be destroyed, was but a trifling sin compared with so great an act of devotion, as making a magnificent sacrifice to Jehovah. But thus to violate one command of God under colour of doing something to his

honour, is never the part of true obedience.

3. True obedience is the obedience of faith.—“Without faith it is impossible to please God;” for “whatever is not of faith is sin.” If we are not conscious of desiring to act according to what we believe to be the prescribed line of duty, and in the discharge of which we can hope for God's blessing, our action is not performed in faith. Our church teaches consistently with Scripture, that “works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God; forasmuch as they spring not out of a lively faith in Christ Jesus.” Even under the Jewish dispensation, faith was indispensable to true obedience; and though it could not be extended to some things which, since the coming of Christ, are revealed to us, yet it was to be perfect in its kind. It embraced the promises of God, and had especial reference to the promised Messiah, who was to be revealed to bear the sins of mankind. It was faith which rendered the ceremonial observances acts of true obedience. St. Paul, when he beheld the glorious cloud of witnesses, and described their immortal acts, ascribed them all to this principle. The same actions performed without faith would have been unaccepted. When Abraham, for example, was commanded to offer his son, he was willing to comply. God had promised, that in Isaac should his seed be blessed. He believed this promise; but how could it be fulfilled if Isaac was sacrificed? Here was the trial of his faith; but so firmly was he persuaded that the promise of God could not be made ineffectual, that when every human hope was apparently about to be extinguished, he “accounted that God was able to raise up Isaac even from the dead.” Let us suppose the same action performed without this motive. He might have reasoned thus:—“The task is cruel; but

how shall I disobey? If I do not this, a worse thing may happen: resistance would be vain—I will offer him." Would an action so performed have been acceptable to God? If an earthly parent expects the confidence of his child, without which even an act of duty would fail to please him, how much more is this implicit trust due to our Father which is in heaven, and whose wisdom and whose love are equally conspicuous in all the injunctions which he has seen fit to lay upon us.

4. True obedience must be filial and affectionate.—"Love is the fulfilling of the law." If our heart be devoted to God, our services, however feeble, will not be scorned; but no act can be well-pleasing to him if this principle be absent. By this, among other tests, we may distinguish between the true disciple of Christ and the pharisee. The obedience of the one flows from love to God—that of the other from much lower principles; the one is, a child—the other a slave. And to take the illustration before employed with regard to faith, what earthly parent would be satisfied with obedience unprompted by affection, and influenced only by baser motives? Or what child would consider his obedience genuine or acceptable, if he were conscious that it flowed not from his heart? And shall God be satisfied with less than an earthly parent? An obedience thus filial will also combine the other qualities before mentioned; for it will prompt us to submit to *all* the known commands of God implicitly and without reservation.

Other characteristics of true obedience might be enumerated, but these may be sufficient for the purpose of self-examination: let us now consider a few of the MOTIVES which should induce us to obey God; for he requires of us no service but what is reasonable.

In the first place, he is our Creator, and it cannot be a question

whether as such he is entitled to our submission to his laws. He made us expressly to shew forth his praise. Other motives also rise before us; for God has promised heaven to those who serve him, and threatened eternal punishment to those who forsake his ways. Amongst the inhabitants of the celestial world, God is obeyed with a holy delight; how then shall we hope to be admitted there, if we have no desire to serve and glorify our Maker while upon earth? But yet nobler and more delightful motives remain to incite the Christian to devotedness to his God. After pursuing too long the road which leads to destruction, he now finds it a delight to walk in the narrow way of God's commandments, which, though often arduous, he knows conducts to life everlasting. He considers obedience to God as *a debt of gratitude, a service of pleasure, and a test of his religion.*

1. It is a *debt of gratitude*; and this not merely because God is his Creator and Preserver, but because he is his Father, his Redeemer, his Comforter and Sanctifier. This is the most endearing tie which can unite man with heaven. For when we view the Son of God laying aside his glory, and becoming obedient unto death for us miserable sinners; when we view the Father giving his Son for this purpose, and the Holy Spirit regenerating and sanctifying us that we may become possessors of the benefit; can we but feel a measure of gratitude sufficient to prompt us to run the way of God's commandments, and to become his willing and devoted servants to the end of our mortal lives?

2. The Christian loves to obey God, because his service is *a service of pleasure*.—"My yoke," said our Lord, "is easy, and my burden is light." The child of God cannot be happy but when he is obedient; for he well knows that he had neither profit nor pleasure in the ways of sin. But the

ways of religion he finds to be ways of pleasantness, and all her paths peace. If therefore there were no other motive but the *pleasure* arising from dutiful obedience, this alone would be sufficient to make him say to the world, "Choose ye this day whom ye will serve; but as for me, I will serve the Lord."

3. But he has also another powerful motive for endeavouring to be obedient to the commands of God—that his habitual conduct is *the visible test of his religion*.—Men must judge of his principles by his actions: if therefore his actions are not such as become a servant of God, his professions will be in vain. And in examining his own heart also, he will find that readiness to perform the commands of God, and to submit to his will, is one of the surest marks of a truly religious character. Momentary feelings may mislead him; but if this be the general bias of his mind, and be correspondingly evidenced in his actions, he has a strong proof that his faith is sincere, and his obedience genuine and acceptable.

Having thus shewn the nature and extent of true obedience, and endeavoured to enforce it by scriptural motives, the solemn question recurs, "Am I thus obedient?" Let us forget the world, and centre our thoughts in our own bosoms, while we make a reply to so important an inquiry.—But perhaps we are ready to say, that if God will accept nothing but an obedience such as has been described, who can be saved? The objection is reasonable, and, if followed up, will lead us to see the necessity of that merciful provision which is afforded us in the Gospel. For it is true, that as human nature now exists, no man can perfectly obey the will of God, or has the desire to do so. Hence we learn a proof of our fallen state; for we cannot suppose that God would have originally placed us under requisitions which he did not give us powers to perform. Being thus

fallen and disobedient, we find ourselves excluded from heaven, and exposed to the penalties of eternal wrath.—And here, with what effect do the doctrines of the Gospel meet our case! We need an atonement; an atonement is provided: Christ became obedient unto the law, to deliver those who were under the law. He who knew no sin became sin for us, that we might be made the righteousness of God in him. It is required of us that we should believe this obedience of Christ to be full, perfect, and sufficient. Many irreligious persons acknowledge themselves to be deficient before God, but imagine that their obedience, though imperfect, will be accepted, and that the deficiency will be compensated for by the obedience of Christ. They reason thus:—I owe, as our Lord teaches, five hundred pence: I can pay only a part, a very small part perhaps; but my Surety will discharge the rest. This is the argument of the pharisee, and may perhaps seem at first to be reasonable. But what if we can pay *none*? Our Surety must then discharge the whole, or we cannot be set free. And this is exactly our case: our obedience by nature is not only imperfect but false; it has none of the properties of that obedience which God requires: our hope, therefore, must be grounded solely on the merits and death of our all-sufficient Redeemer. By virtue of his atonement only can man be justified before God.—And here we perceive further how essential is the doctrine of the Holy Spirit's influence. The true Christian wishes to obey God; but he finds his unassisted efforts ineffectual; temptation arises; sin often prevails; his spirits sink, and he acknowledges himself to be a disobedient and unprofitable servant. This should keep him humble; it should teach him to pray for more of the sanctifying influences of God's Holy Spirit. Every action performed under those blessed influences is an act

of genuine obedience, and is therefore acceptable to God.' His good works are no longer meant to occupy the place which belongs only to the merits of his Saviour; for then they would partake of pride and self-sufficiency: but they are the offspring of higher motives; they are acts of true Christian obedience; they are produced by the influence of God's Holy Spirit on the heart, and proceed from faith, and gratitude, and love.

Let then the true Christian—who laments that his obedience to God is so imperfect, who knows the delight of being dutiful, but finds that perverseness and depravity still remain to debase his motives and pollute his actions—take comfort from the consideration of the atonement of Christ, and the influences of the Holy Spirit. His sanctification, though apparently slow, is still advancing. If he daily increase in deploring his deficiencies, it is a proof that his heart is becoming more tender, and his conscience more susceptible. And finally, let him take to himself the promises of assistance and support which are treasured in the volume of life; and let him anticipate those worlds of bliss, where he shall for ever obey his gracious Creator, without so much as a temptation to sin.

*To the Editor of the Christian Observer.*

THOUGH I decidedly differ from a minister of our venerable Establishment respecting "the *Duty of Controversy*," (the title affixed to a discourse published a few years since), I cannot refrain from calling the attention of your readers to a passage in the writings of the celebrated Chillingworth, which forms a singular contrast with some opinions maintained by Dr. Hook (in his sermon preached at St. Paul's, June 18, 1818), on the inability of the unlearned to understand the holy Scriptures, when unaccompanied with note or comment.

I will first quote one of the strongest passages in the Archdeacon's discourse, on the point in question, and then collate with it a no less decided sentiment of the great champion of Protestantism.—Dr. Hook (in reference to the members of the Bible Society) observes, that they "have united themselves in a near and strange fellowship, in order to give additional force and effect to the popular-but untenable position against which we have been contending; namely, that the Scriptures are sufficiently plain and perspicuous to admit of their being distributed among the lower and more ignorant classes of society, without either guide or comment to assist in the interpretation of them." pp. 22, 23.

Chillingworth, in the "Religion of Protestants a safe Way, &c." (2d edit. chap. ii. pp. 88, 89), says, "Again, when you say that unlearned and ignorant men cannot understand Scripture, I would desire you to come out of the clouds and tell us what you mean; whether, that they cannot understand all Scripture, or that they cannot understand any Scripture, or that they cannot understand so much as is sufficient for their direction to heaven. If the first, I believe the learned are in the same case. If the second, every man's experience will confute you; for who is there that is not capable of a sufficient understanding of the story, the precepts, the promises, and the threats of the Gospel? If the third, that they may understand something, but not enough for their salvation; I ask you first, why then does St. Paul say to Timothy, 'The Scriptures are able to make men wise unto salvation?'

"Neither did they (the sacred writers) write only for the learned, but for all men. This being one especial means of the preaching of the Gospel, which was commanded to be preached, not only to learned men, but to all men. And, therefore, unless we will imagine the

Holy Ghost and them to have been wilfully wanting to their own desire and purpose, we must conceive that they intended to speak plainly, even to the capacity of the simplest; at least touching all things necessary to be published by them, and believed by us."

Having thus endeavoured to shew that the distribution of the holy Scriptures, without note or comment, is virtually advocated by one pre-eminently qualified to pass judgment on the point, I shall beg leave to submit, in conclusion, two or three important queries to those who may be disposed to subscribe to the above opinion of Dr. Hook.

1st, Is there in existence a commentary on the whole Bible, adapted in its style to the capacity of the unlearned reader? 2dly, If such a commentary can be produced, how are the poor to become in all cases possessed of it? 3dly, If (which is very far from impossible) some part of such a commentary should prove unintelligible to the poor, how are they then to understand the sacred text?

A PROTESTANT CLERGYMAN.

P. S. In all that I have submitted to your readers on the point in question, I would be understood to argue not against the *usefulness*, but against the indispensable *necessity*, of a commentary to the unlearned reader of the Bible.

*To the Editor of the Christian Observer.*

I TAKE the liberty of sending for your insertion an interesting passage from the writings of Dr. South, on the much disputed points of good works, repentance, and justification. The learned author will never, I think, be suspected of what is vaguely called Methodism; and yet his statements would fully satisfy the minds of many who, in the present day, are called to bear that inexplicable name: The learned divine is preaching upon 1 John iii. 3. "Every man that hath this hope in him purifieth himself, even as

He is pure." Drawing near to the conclusion of his discourse, he says,

"I proceed now to the other thing from which we are to purify ourselves; and that is, the *guilt of sin*. In speaking of which I shall shew,

"1. *Negatively*, what cannot purify us from the guilt of sin.

"2. *Positively*, what alone can.

"1. For the first of these. No duty or work, within the power and performance of man as such, is able to expiate and take away the guilt of sin. In this matter we must put our hands upon our mouths, and be silent for ever. He that thinks, and attempts by his own goodness to satisfy God's justice, does by this, the more increase it; and by endeavouring to remove his guilt, does indeed increase it. His works of satisfaction for sin, are the greatest sins, and stand most in need of the satisfaction of Christ. We know how miserably the deluded Papists err in this point, how they wander in the maze of their own inventions about works of penance, deeds of charity, pilgrimages, and many other such vain ways, found out by them to purge and purify guilty consciences. A man perhaps has committed some gross sin, the guilt of which lies hard and heavy upon his conscience; and how shall he remove it? Why, peradventure by a blind devotion: he says over so many prayers, goes so many miles barefoot, gives so much to holy uses, and now he is *rectus in curia*, free and absolved in the court of Heaven. But certainly the folly of those that practise these things is to be pitied; and the blasphemy of those that teach them, to be detested. For do they know and consider what sin is, and whom it strikes at? Is it not the breach of the law? Is it not against the infinite justice and sovereignty of the great God? And can the poor, imperfect, finite services of a sinful creature ever make up such a breach?

Can our pitiful broken mite, discharge the debt of ten thousand talents? Those that can imagine the removal of the guilt of the least sin feasible, by the choicest and most religious of their own works, never as yet knew God truly, nor themselves, nor their sins: they never understood the fiery strictness of the Law, nor the spirituality of the Gospel.

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

“ But this conception is of all others the most dangerous to the soul, and dishonourable to God, as being absolutely and diametrically opposite to the tenor of the Gospel, and that which evacuates the death and satisfaction of Christ; for it causes us, while we acknowledge a Christ, tacitly to deny the Saviour. And herein is the art and policy of the devil seen, who will keep back the sinner as long as he can, from the duties of repentance and humiliation; and when he can do this no longer, he will endeavour to make him *trust and confide in them*. And so he circumvents us by this dilemma. He will either make us neglect our repentance, or adore it: throw away our salvation by *omission of duties*, or place it in our duties: but let this persuasion still remain fixed upon our spirits, that repentance was enjoined the sinner as a duty, not as a recompence; and that the most that we can do for

God, cannot countervail the least that we have done against him.

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

“ The invalidity of whatsoever we can do in order to this thing, is sufficiently demonstrated in many places of Scripture, Job ix. 30, 31. ‘ If I wash myself with snow water, and make my hands never so clean, yet thou shalt plunge me in the ditch, and my own clothes shall abhor me \*.’ He that has nothing to rinse his polluted soul with, but his own penitential tears, endeavours only to purify himself in muddy water, which does not purge but increase the stain. In Christ alone is *that fountain that is opened for sin and for uncleanness*; and in this only we must wash and bathe our defiled souls, if ever we would have them pure. (1 John i. 7.) The blood of Christ cleanseth us from all sin. It is from his crucified side that there must issue, both blood to expiate and water to cleanse our impieties. Faith also is said to purify the heart, (Acts xv. 9.) But how? Why cer-

\* The reader may refer to Dr. Chalmers's excellent sermon on this text for many valuable remarks on the subject.



tainly, as it is instrumental to bring into the soul that purifying virtue that is in Christ. Faith purifies, not as the water itself, but as the conduit that conveys the water. Again, (Rev. i. 5.) Christ is said to have washed us from our sins in his own blood. There is no cleansing without this. So that we may use the words of the Jews, and convert an imprecation into a blessing, and pray that 'his blood may be upon us, and upon our souls;' for it is certain that it will be one way upon us, either to purge or to condemn us. Every soul is polluted with the loathsome, defiling leprosy of sin. And now for the purging off of this leprosy, if the Spirit of God bids us go and wash in the blood of Christ, that spiritual Jordan, and assures us that upon such washing, our innocence shall revive and grow anew, and our original lost purity return again upon us, shall we now, in a huff of spiritual pride and self-love, run to our own endeavours, our own humiliations, and say as Naaman, 'Are not the rivers of Damascus better than all the waters of Israel?' May I not wash in them and be clean? Are not my tears, my groans, and my penitential sorrows, of more efficacy to cleanse me, than the blood and death of Christ? May I not use these and be clean, and purified from sin? I answer, No; and after we have tried them, we shall experimentally find their utter insufficiency. We may sooner *drown*, than *cleanse* ourselves with our own tears."

R. P. B.

To the Editor of the Christian Observer.

IN addition to the remarks made by F. Y. in your last Number, on the Church Service for the thirtieth of January, I am tempted to offer the following.—

Had the compilers of this occasional service intended that the form of prayer should be used on the Sunday, and the fast kept the

day following, they could not but have expressed themselves more clearly and grammatically thus: "If this day shall happen to be Sunday, this form of prayer shall be used, *but* the fast kept the next day following." But surely it could not have been their intention to separate the two joint acts of humiliation, prayer and fasting. Agreeably to the practice of the Catholic Church, which never admitted fasting on Sundays, they have taken particular care in this instance that the fast should not be kept on the Christian Sabbath, and have therefore enjoined that it should be kept on the next day following; and that they intended also that the form of prayer should accompany the outward act of fasting, might be inferred from the title of the service—"A Form of Prayer with Fasting"—as also from many expressions used in the service, and which profess that we are at that time "turning unto the Lord, in weeping, fasting and praying;" which is not the fact, neither can be, on the Sunday, because the church has enjoined that all Sundays shall be observed as festivals, whence all vigils and fast days falling on the Sunday, are kept the Saturday preceding. Such is the distinction made between a fast and a day of thanksgiving falling on the Sunday; for if, for instance, a day of thanksgiving shall happen to be a Sunday, then the Rubric orders that the usual office shall be used. From the following words of the Rubric in question, I think it may be inferred, that the form of prayer is to be used on the Monday. "And upon the Lord's day next before the day to be kept; at morning prayer, immediately after the Nicene Creed, notice shall be given for the due observation of the said day." Now, the Monday is certainly to be kept a fast; but if the form of prayer is to be used on the Sunday, I can neither conceive how the notice is to be given for a fast only, and that too in the course of the service for the day,

nor how the day can be duly observed without having the usual service of the church performed exactly as it would have been if the 30th of January had fallen on the Monday.

A. B.

*To the Editor of the Christian Observer.*

THE Rev. Mr. Simeon, in a passage in his highly valuable "Horæ Homileticæ," cited in your Number for May, p. 343, remarks, that "pious men, both of the Calvinistic and Arminian persuasion; approximate very nearly when they are upon their knees before God in prayer; the devout Arminian then acknowledging his total dependence upon God as strongly as the most confirmed Calvinist; and the Calvinist acknowledging his responsibility to God, and his obligation to exertion, in terms as decisive as the most determined Arminian."—I have frequently heard the same remark made in conversation; but doubt how far such statements are correct. Indeed, I am inclined to believe that on few occasions are the effects of the two systems *more* visible than in the prayers of their respective abettors.

It is very true, that "the devout Arminian acknowledges his total dependence upon God;" but there is nothing in his doctrinal system which he considers at variance with such a profession. The Calvinist likewise "acknowledges his responsibility and his obligation to exertion;" but this also he conceives to be in perfect accordance with his doctrinal hypothesis. The reason, perhaps, of the common expression of surprise by the opposite parties at not finding the prayers of each other contradictory to their own views of truth, is, that each is apt to consider his neighbour as holding sentiments which he by no means admits, and rejecting others which he cordially embraces. When, therefore, he learns his opponent's real senti-

ments, unclothed in the garb of controversy, as of course they appear in humble prayer, he finds that the opinions which he imputed to him are *not* his sentiments, and that his system is not necessarily accompanied by the injurious appendages which the imagination of the opponent had interwoven with it. Calvinists are apt to suppose that their Arminian friends are heretical on the subject of original sin; that they are not clear upon the fundamental point of justification by faith; that they attribute merit to their imperfect works; and that they make holiness not only the *qualification*, but a part also of the *claim* to heaven. Arminians are apt to fancy, that their Calvinistic brethren think so exclusively of their election to life, that they fail to examine themselves as to the grounds of their confidence; that they indulge a secret persuasion, that provided they have faith, it matters little whether it operates in good works; and that they not only exclude holiness as a meritorious condition, but deny its necessity altogether, and thus practically echo the licentious maxim, "Let us sin that grace may abound."

Now, it requires but a slight knowledge of the real sentiments of the contending parties, supposing them to be true Christians, to perceive that these *imputed* dogmas are not a part of their admitted creed. But, for want of coming into intimate contact, prejudice and party-spirit so often blind the eyes of each, that they are slow to believe that these hideous inferences are engendered only in their own imaginations. Even should the parties meet for disputation, it is not likely that a correct impression will be left on the minds of either; for both will probably be so intently employed in attacking and defending certain positions, and in discovering all the supposed evil tendencies of the opposite scheme, that it is more than probable that

they will separate with a fonder regard than ever for their respective systems. But in prayer, the angry passions are hushed; each speaks simply as he feels, and as a penitent sinner utters his confessions, or as a grateful believer his acknowledgments, before "the God and Father of our Lord Jesus Christ," and prays for the temporal and spiritual mercies of which they mutually feel their need. Hence, as the parties do not appear to differ, it is concluded that they agree.

This inference, however, by no means follows; for a closer examination will shew that the petitions of each were imperceptibly modelled upon his own system; and that the whole strain of their prayers, though not contradictory, was perfectly distinct. They differ chiefly by omission; and by a tendency each to view only one side of the question. This may be illustrated by an example.—I some time since heard two clergymen, on two successive mornings, pray with a party of friends at the usual devotions of the family. They were both men of integrity, piety, and prudence; but were, in the current, though incorrect, phraseology of the times, designated—the one a Calvinist, the other an Arminian. The prayer of my Calvinistic friend commenced with grateful adoration to God for the stability of his covenant, the unchangeableness of his promises, and the freedom of his mercy, which it exemplified in the cases of Abraham, Isaac, Jacob, David, and several other scriptural characters. It went on to recite a number of the most consolatory passages of Scripture relative to the goodness of God to his people; it disclaimed all human merit, and implored that we might be kept from a self-righteous bias; it dwelt upon the character and offices of the Redeemer; it entreated the outpouring of the Holy Spirit; it prayed for a deeper insight into the doctrines of grace—that God would reveal himself to us more

fully—and that we might more clearly read our title to eternal life. My Arminian friend was much edified and comforted by this prayer; which he described as highly spiritual, and as having *induced him to resolve* more than ever to "press forward towards the mark of the prize of his high calling of God in Christ Jesus."

The prayer on the succeeding morning was to the following effect: It began with an expression of humility and awe in approaching the Divine presence; it went on to pray for the pardon of our sins, enumerating not only what are called spiritual sins, but unamiable tempers, unbecoming words, and a variety of moral offences; not of the grosser kind, to which none of the party were probably addicted, but of those into which we might be more likely to fall; in respect of which, and every other sin, our friend implored grace to contend, and strength to obtain daily victories. He further prayed that our hearts might be cleansed, and our motives purified; and that we might advance in all the graces and virtues of the Christian character, so as to adorn our holy profession, and to maintain serenity of conscience, and peaceful communion with God. He also prayed that we might become humble, gentle, and forgiving in our spirit; that we might be more diligent, self-denying, and benevolent in our conduct; that we might "work while it is called to-day," and might ever keep the glories of heaven full in our view as a constant stimulus to perseverance in our Christian course. My Calvinistic friend remarked, that he had felt deeply humbled before God while he was thus drawn to reflect upon the evil nature which, notwithstanding his conversion of heart, he still retained; and of which he could say with the Apostle, that it was opposed to the spirit of his mind, and too often brought him into captivity to his love of sin. Hence he was led

to look more humbly and implicitly to the sacrifice of his Redeemer, and to renounce every tendency to self-justification and complacency in his own attainments.

It appears, then, that neither party was offended with the other; though, if we look at the general complexion of their prayers, it is impossible not to see that they secretly referred to different systems. Indeed, in some parts of each prayer, a third person might be led to suspect that each had the supposed errors of the other in his view in some of his deprecatory clauses. But if this were the case, why, it may be asked, did not the opposite party feel the force of the reference? Precisely because he did not cherish the supposed doctrine at which the deprecation was levelled. When, for example, my Calvinistic friend prayed against a self-righteous spirit, I thought, not only from some of his expressions, but from the disproportionate length of this part of his prayer, and from the peculiar fervour with which he *preached* while he *prayed*, that he feared some of the company were a little inclined to this fault. But my Arminian friend I found entered as warmly into the petition as the speaker himself, and confessed, in subsequent conversation, how much we are all in danger of this legality of spirit; never suspecting that the prayer was intended as a sort of side-blow at his own favourite system. A similar effect followed in reference to some of the petitions of the Arminian, in which he seemed to glance at certain supposed evil tendencies of the Calvinistic hypothesis.

Had I selected a stronger case, I might have proved still more fully the difference between what I have ventured to denominate a Calvinistic and an Arminian prayer. I have particularly felt this contrast when a zealous friend, inclined to either extreme, has assisted me either in the pulpit or in the ordi-

nary devotions of my family. In the former case, the whole sermon, without, perhaps, any one unscriptural or unkind statement, has been silently correcting my mistakes, and initiating my congregation in a better line of thinking. In the latter, the prayer has been evidently constructed in the same charitable spirit. I had, perhaps, from the passage which occurred in the regular reading of the Scriptures with my family offered a few expository remarks, without any reference to controversy. My zealous friend, not being confined to a written form in his prayer, took that opportunity of altering the impression left by the exposition. All he said was perhaps scriptural and useful; it shocked no prejudice on either side; yet it was easy to see that it was intended to obviate certain errors into which he thought it probable my exposition might lead my family.

The whole of this effect arises from persons addicting themselves to a more prominent view of a part of the Gospel than of the whole. When, a few mornings since, I urged upon my domestic auditory the *duty* of heavenly-mindedness, I of course did not intend to derogate from the doctrine of the atonement, or of justification by faith, or to deny the necessity of the Holy Spirit's influences; yet such might have been supposed to have been my intention by any third person who had heard my reverend friend's prayer—the chief part of which was, that we might not be ensnared to trust in “duties,” but might adhere wholly to the Cross of Christ. But my zealous friend was so in the habit of viewing but one half of the Gospel; that he was unable to discern the whole in its scriptural connexion. I have another friend who is as jealous on the contrary side, and who seems to fear for me, lest the exhibition of the free grace of God in Christ, with all the consolatory positions

which flow from that truth, should lead my little circle to Antinomian presumption and an unholy life.

The object which I proposed to myself by these remarks was, to point out an easy, and, I trust, scriptural, mode of rendering religious persons of both parties less violent disputants, and, perhaps, sincere friends, without concession or retraction on either side. My plan is simply this: *Let each preach as he prays.* This, it is true, will not alter the sentiments of either; but it will place them in a form in which they will not be perpetual subjects of misconception or irritation. It will lead each party to a scriptural elucidation of his own views, without vehemently attacking those of his Christian brethren. And this is one great secret for peace: it is also the usual practice of the sacred writers thus to prevent error by preoccupying its place with truth. Nothing can be less controversial than most of those passages in the writings of St. Paul, which are claimed by the Calvinist: they do not occur as topics of speculation, but as motives to love, to joy, to humility, to holiness, to self-renunciation. Let us suppose a zealous Calvinist and an Arminian disputing respecting the doctrine of free-will and human power. What nice distinctions would they invert! What direful tendencies would each fix on the hypothesis of his opponent! What breaches of Christian

charity, and, perhaps, even of ordinary civility, might ensue! But let us imagine the Calvinist putting his ideas into the shape of humble prayer and thanksgiving. He would, perhaps, express himself in something like the following manner;—  
 “Oh Lord, to Thee am I indebted for all the spiritual as well as temporal blessings which I enjoy. I was once living without Thee in the world: my tastes and inclinations were depraved: I had no will to turn to Thee, for I preferred the world and its vanities to the things of eternity. But thou didst change my heart. Thou didst convince me of my sin and folly; and by thy Holy Spirit didst both give me the desire and assist me in the endeavour to return unto the Lord my God; else I had still been disobedient, and had perished in my sins.”  
 What pious Arminian, unless rendered peculiarly suspicious by controversy, but would fully acquiesce in these sentiments, or, at least, would suffer them to pass without offence. Yet clothed in “good set terms,” and formed into cold abstract propositions, and unconnected with the *personal experience* of the individual Christian, some of the sentiments, more or less *implied* in this confession and thanksgiving, have helped to furnish reams of angry controversy, and to confuse many a weak brain with a cloud of logical distinctions.

W.

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## MISCELLANEOUS,

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*To the Editor of the Christian Observer.*  
 “A KING,” observes the sagacious Verulam, “is a mortal god on earth, unto whom the living God hath lent his own name as a great honour; but, withal told him, he should die like men, lest he should be proud, and flatter himself that God hath, with his name, imparted to him his nature also.”

Although some months have elapsed since this sentence was fulfilled in the case of our late beloved Monarch, and many communications have appeared both in your Numbers and in various other publications on his character, it may not be regarded as an unwelcome effort once more to draw the attention of your readers to the sub-

ject. It is not meant to repeat the various details of his life; they will be collected and recorded elsewhere; but there has appeared to the writer of these lines to be so striking a parallel between our late revered monarch, and the received characters of those two illustrious brothers, who, at the dawn of the 16th century, successively filled the electorate of Saxony, Frederic III. and John I., that while it deserves to be noticed as illustrative of the uniform operation of Christian principles in those who occupy the lofty and difficult province of rulers, it may serve also with but few deviations, which arise from the difference of circumstances and events, to delineate some of the qualities of George III., and to present them in their practical bearings to the contemplation of those who survive him. I propose, therefore, to collect a few passages from the histories of the period of the Reformation, illustrative of the characters of these two Electors, and the principles by which they were actuated, and to notice briefly as I proceed the applicability of some features to the delineation of our deceased King, leaving to your readers to remark the more general characters of resemblance. I am the more inclined to transcribe the extracts to which I allude, because, independently of the parallel which I propose to draw, they are in themselves interesting, as being descriptive of two characters celebrated in the annals of the Protestant Reformation.

On the 5th of May 1525, Frederic, Elector of Saxony, departed this life. His death was peaceful and pious; and as he had been the early friend as well as the constant protector of the reformed cause, it was an event which could not fail of producing a strong impression on the minds of Luther and Melancthon. Luther delivered a short discourse in German, and Melancthon pronounced an oration

in the Latin language. From the latter, the following passages are selected, as in a peculiar degree applicable to the character of our late revered Sovereign.

“ This nation is highly indebted (remarks Melancthon, speaking of the Saxons,) to the higher orders for the advancement of sacred literature, and, under Divine Providence, for the existence of a prince who, being formed by nature pacific, humane, and merciful, esteemed nothing more dear to him than the best interests of his people. He was just, *gentle, firm*; careful of the public welfare, diligent in ascertaining the rights of others, and pacifying the contentions of fellow-citizens; patient towards the faults of the people, aiming mildly to restore those who were capable of amelioration, but severe in punishing the wicked and incorrigible\*.

“ The multitude, I am aware (continues he), is struck with admiration of heroic achievements, and esteems the soldier above the quiet citizen. The virtues of domestic life are overlooked, and they who cultivate peace and the arts acquire but slender praise. But I confess myself of a far different opinion.”

“ Frederic excelled in the more *useful virtues*. His wisdom, zeal, and fortitude were of no common cast, co-operating to overcome the impetuosity of anger, to spare the lives of his subjects, and to allay the violence of armed hostility by every reason and counsel. Never was our illustrious Prince known to revenge private injuries; and, like Pericles, when his friends were enumerating his trophies, and congratulating him on his victories, he might have replied, ‘ The praise of these does not belong so much to me as to my soldiers; but this

\* Is not this paragraph a just description of our late Sovereign’s cautious but intrepid conduct during the riots of the year 1780?

I will claim as a just distinction, that *no citizen through my means ever put on mourning*; intimating that he had never been guilty of any treacherous violence to advance his own dignity\*.

"He possessed, moreover, the greatest private virtues, and a peculiar devotedness to the study of the Christian Religion. He always treated sacred things with the utmost seriousness; and, amidst the contrariety of opinions prevalent in the present age, he diligently aimed to discover the best and least dubitable. Often would he confer with learned men on the nature and power of religion†.

"He neither approved nor condemned any thing with precipitation. Whenever he saw the evi-

\* This was emphatically true of our late Monarch. I need scarcely remind the reader of his generous conduct towards the unfortunate individuals who at two several times attempted his life:—not only forgiving them, but even pensioning their relatives. It is but recently that one of these annuities has ceased by the death of the party. Such conduct almost compels the remark applied to Archbishop Crapmer, "Do unto my Lord of Canterbury a shrewd turn, and then you may be sure to have him for your friend whilst he liveth." See some remarkable instances of this in Richmond's *Fathers of the English Church*, Vol. III. p. 17, &c.

† A similar plan was adopted by Queen Caroline, consort of George II. She appointed a particular day in the week when learned men, divines and others, were invited to attend her Royal Highness in the evening; a practice which she continued after her accession to the throne. Of this company were Doctors Clarke, Hoadley, Berkeley, and Sherlock. See Bishop Berkeley's *Memoirs*, p. 28.

Our late Sovereign likewise frequently enjoyed the conversation of wise and pious men, whom he sent for to his palace expressly for this purpose. See, for instance, the accounts of his interviews with Dr Beattie and others. The interesting dialogue which occurred with the former is related in your volume for 1807, p. 513.

dence of religious truth, he embraced it with all his soul; and it became the means of establishing and nourishing his piety. He shunned insignificant disputes, which did not conduce to edification; and when he observed certain impious men, upon pretence of enjoying evangelical liberty, debasing themselves and religion, by a ferociousness of conduct and a contempt of public decency; he cautiously avoided giving them or others occasion of introducing rash changes through his example, perceiving the dangerous tendency of such innovations."

"Our country also (adds Melancthon) has lost not only a useful and gracious *prince*, but also an excellent *father*. They merit the highest honour in every place who assiduously *cultivate* the country; *he* did indeed cultivate it, devoting his time to its improvement\*, to the education of youth, and to the promotion of commerce."

Such is the outline of that portrait which the pen of Melancthon drew of the illustrious Frederic: He was succeeded by his brother, the Elector John, who ruled during a period of considerable agitation for seven years, and died in August 1532. From Melancthon's elegant Latin oration at his funeral, the following passages are extracted, as furnishing features of resemblance to the tranquil and dignified conduct of our late Monarch.

"I shall not speak (he remarks) of his noble birth, or of his youthful pursuits, *though he might be highly eulogized for modesty and*

\* On the subject of the education of the poor, it can hardly be necessary to remind the reader that at no period of British history were such efforts made, and so many deep-rooted prejudices overcome, towards the accomplishment of this object, as in the reign of King George III.; and our late King himself, with his venerable consort, were among the first and most generous supporters of Sunday as well as other schools.

*temperance\**, but confine myself principally to the delineation of his character during the period of his public life, since the decease of his illustrious brother. Amidst a thousand difficulties, the genuine piety of the Elector John, his *firmness, moderation, peaceful intentions*, and every other virtue which can constitute a good prince, were conspicuous. It is a *glorious trophy characteristic of his reign, and demands our gratitude, that in a most turbulent period these realms, by the interposing mercy of Providence, have been preserved in comparative tranquillity*. He was a prince favoured by Heaven, and his authority, moderation, and zeal have eminently conduced to these ends." "When he could have gained most decisive advantages over his most inveterate enemies, who were at that moment plotting his ruin, he spared them!—How often has he shewn a mind impregnable to sentiments of private cupidity! After composing strife, he never cherished revenge."

"What shall I say of his *domestic administration*, which was replete with clemency and humanity? Homer represents Ulysses as ruling the Thracians like a good father; and Xenophon, who proposes Cyrus as a perfect pattern for a prince, says, that a good prince resembles most a good *parent*: and who ever had it in his power to say any thing worse of our departed prince, who was incapable of acting with cruelty or pride? To me he appeared to cherish the most paternal feelings for all his subjects, and I have often noticed the most striking indications of it both in private discourse and in public transactions."

"His private life was most unostentatious; free from *all disgraceful excess and dissipation*; and all the leisure hours he could command

\* See Dr. Ayscough's Letter to Dr. Doddridge. King George's abstinence, with regard to the gratifications of the table, is well known.

at intervals of public business were devoted to *sacred literature*, and especially to the study of the *Christian Religion*. To this he gave his principal attention during the latter period of his life; and I know from indubitable authority, that he *abounded in the exercises of devotion*. No one is ignorant of the dangers he incurred through his attachment to evangelical truth; and God eminently honoured his exalted virtue by protecting him through so many years, and liberating him from so many dangers, by interposing, as he did for Hezekiah when blockaded by the Assyrian army in Jerusalem."—The reader cannot fail to recollect here the several striking instances in which the ægis of a protecting Arm appeared to ward off the assaults of public fury at one time, and private assassination at another; from our beloved Monarch; on each of which occasions he recognized the Divine interference for his defence.

The concluding passage of Melancthon's oration is affectingly apposite to our own loss and our own circumstances; and it contains a devotional sentiment in which I feel persuaded that every Christian subject will most heartily join.

"In whatever dangers and misfortunes the state may hereafter be involved, I will not pretend to predict, but most humbly implore the supreme Jehovah, while our departed Elector rests in peace, to look upon the family of his subjects, to bestow his mercies on *his son and successor*, that *he* may prove our protector amidst impending dangers, and give peace to the state for the advancement of his truth and the glory of Jesus Christ. We acknowledge that God is the only sufficient Preserver of the state; to him we fly; from him we implore assistance, who has promised to hear the supplications of the afflicted. Let me exhort all (concludes this pious reformer) earnestly to unite in this prayer to God to *bless the prince under whose*



protection we are now placed, that he may preserve the peace of the church, maintain the doctrines of the Gospel, and promote every description of useful learning!"

Thus properly is this dignified eulogy on the departed Monarch completed by a petition for his successor to Him who reigns over all rule, and authority, and dominion, and who, having given his judgments to the King, was able also to impart his righteousness to the King's son. The importance of such a prayer will rise in our esteem in proportion as we admit the remark of Lord Bacon on the influence of sovereigns over their people, that "princes are like the heavenly bodies which cause good or evil times." Eminently does experience attest the soundness of this observation. The reigns of the two Electors, and *their* influence on their Saxon subjects amply prove it; and may I not add that the coincidence and parallel between theirs and our venerated King's is not less complete in *this* than in other conspicuous instances? A reign of unprecedented duration, and of unexampled consistency, in which the ruler himself exhibited the most submissive deference to those laws, human or divine, which he commended to the observance of his subjects,—a reign in the dawn of which youthful temptations were subdued, and in the progress of which personal and social virtue was cultivated, and this on Christian principle, and with a perpetual reference to his Creator, Redeemer, and Judge; a reign in which mildness and decision walked hand in hand, and toleration on the one part, and prudence and regard to established usages on the other, were perpetually exercised; a reign in which some of the most fearful dangers, both secular and moral, threatened us, but the turbulent rage of which was restrained till we heard them called off like the thunder clouds of a lowering sky to utter their desolations elsewhere; a reign in

which such amendments were made in our civil polity as compel universal praise, and a reign too of unexampled Christian benevolence,—must surely be blessed: and such a monarch must live long in the memories, and hearts, and habits of his subjects. The epitaph of John I. the illustrious Elector, would well apply to him.

Asseruit Christi lingua professa fidem.  
Notior ut fieret divini gloria Verbi,  
Temporibus fulsit quæ rediviva suis:  
Utque Evangelii studium deponere vellet  
*Flectere illum nullæ potuere minæ.*  
Ista sibi incendit constantia pectoris,  
hostes

Attulit, et passim multa pericla sibi.  
Sed illum protexit difficili tempore Christus,  
Et gratam pacem pro pietate dedit.

He was found firm to his country and to his God: open in the avowal of his religious principles, consistent in the performance of his religious duties, and happy in the possession of his religious hopes. Licentiousness and vice were frowned away from his presence and his court: slander was overcome by well-doing, and sarcasm disarmed by benevolence. Morality was every where encouraged under his auspicious smile, and the whole country was the better for his *example* as well as his *dominion*; perhaps preserved, under God, in a considerable degree by it from the contagion of demoralizing habits and revolutionary sentiments, and rejoicing in its security and exemption from many of the calamities which other nations have suffered.

H.

*To the Editor of the Christian Observer.*

ALLOW a stranger to the Christian Observer, to send you an extract from a communication just received from a friend in Massachusetts, on a subject on which all sects and parties, who have any portion of the spirit of their Divine Master, must cordially unite; namely, that

of the iniquity of the slave trade and its ruinous consequences, and this whether as it respects the oppressor or the oppressed.

My friend, speaking of the application recently made to the American Congress for the admission of the Missouri Territory as one of the United States, with the permission to hold Slaves, proceeds as follows:—"It was generally believed that Congress would not grant such an indulgence; that it would be a violation of the Bill of Rights, on which our Constitution was founded, as well as of the principles of justice and humanity. Both in the Senate and Congress, the question whether Missouri should be admitted with or without the restriction, was agitated in warm debate, and in some most impressive speeches. All that learning, humanity, a regard to sound policy, and a respect for the principles of our free government, could adduce in favour of restricting slavery in the new state, exhibited with the most powerful and impressive eloquence, failed, alas! of effecting their benevolent purpose. Their pleadings fell upon deafened ears, and moved not hearts indurated by selfishness. The bill for the admission of Missouri into the Union passed the House of Representatives *without* the restrictive clause prohibiting slavery, though only by a majority of four votes;—against the restriction 90, for the restriction 86;—so that Missouri is permitted to become a slave-holding state!"

My correspondent thus proceeds: "It is impossible to describe the feelings of surprize and regret which this decision has occasioned in all the New England States. The friends of humanity and freedom are palsied with the shock. Not only will this be the means of continuing and extending the most unchristian and disgraceful practice of keeping Slaves, but of opening a new mart for the sale, and

thus furnishing slave-traders and kidnappers with inducements to procure 'per fas aut nefas,' new supplies by importation."

My friend adds: "In connexion with this lamentable result, is another occurrence painful in the extreme. You have doubtless heard that the most distressing fire ever known in this country extended its ravages in Savannah, the capital of Georgia. A tender feeling for the sufferers called out very liberal contributions for their relief, particularly in the Northern States. In the city of New York, the sum of twelve thousand dollars was promptly subscribed and forwarded, with a request that such People of Colour as were sufferers might participate in the distribution. This gave umbrage to the city council of Savannah, who sent back the money to the donation committee of New York, because they considered it as encumbered with a condition with which they were unwilling to comply. How strange, how passing strange, that the pride of domination over a humbled race of wretched people should so operate and prevail as to produce the rejection of a charity, in which benevolence had hoped, that however cruelly degraded, they might have equitably shared! How apparent, that the possession of Slaves renders the heart of the master not merely insensible to the obligations of humanity, but even to the claims of compassion and mercy!"

It is some satisfaction, Mr. Editor, to know assuredly, that among the more enlightened part of our transatlantic brethren, of whatever sect or party, this most unchristian transaction is so strongly reprobated.—I am not at liberty, without his permission, to give the name of my correspondent; but as a proof of my full conviction of the correctness of his account, I beg leave to subscribe my own,

CATHARINE CAPPE,

## REVIEW OF NEW PUBLICATIONS.

*Travels in Nubia.* By the late JOHN LEWIS BURCKHARDT \*. Published by the Association for promoting the Discovery of the interior Parts of Africa. With maps. London: Murray. pp. 635.

BEFORE we proceed to extract a few passages from this interesting volume, it may be satisfactory to give a slight sketch of the *personal* history of its lamented author.—J. L. Burckhardt was the son of a distinguished family of Basle in Switzerland, but was himself born at Lausanne. His father began life with auspicious prospects, but the French Revolution blighted all his hopes, and it was with difficulty that his life was preserved from the scaffold. Having entered a Swiss regiment in English pay, he left his wife and family at Basle, where

\* From the similarity of names, as well as the scene of their travels, it may be necessary to caution the reader against confounding J. L. Burckhardt with the Rev. Christopher Burkhardt. The latter, like the author of the present work, was a well informed and enterprising traveller: he performed an arduous tour through Egypt, Palestine, and Syria for the express purpose of distributing the holy Scriptures; and died in August 1818, at Aleppo, of a malignant fever, after a short but most indefatigable career of only eight months devoted to the object of his benevolent mission. He was supported by the private contributions of a few friends; but his labours were dedicated to objects of public utility, and both the Bible Society and the Church Missionary Society will long regret his loss. Like John Lewis Burckhardt, he was eminently qualified for his enterprize by a spirit above fear; but he had other qualities, which, as we shall see in the course of our remarks, we in vain look for in the traveller whose posthumous work lies before us. He was "full of the Holy Ghost and of faith;" and was willing to bear his constant and undaunted testimony to the truth of the Gospel of his Redeemer in scenes of the greatest danger.

Lewis was a daily witness to the miseries inflicted by the republican French, and grew up with a detestation of their principles, and a resolution never to bend under their yoke. At the age of sixteen he was placed at the university of Leipsic, whence, in four years, he removed to that of Gottingen. In both places he maintained a high character for frankness, cheerfulness, kindness, and evenness of temper. His talents also were of a high order, and his zeal in the pursuit of knowledge was unwearied. Unable to find any nation on the continent not under the sway of France, he repaired to England in the year 1806, and introduced himself to the late Sir Joseph Banks, whose connexion with the association for making discoveries in Africa soon led Burckhardt to offer his services as an explorer under his patronage. A strong representation of the dangers of the service having been made to him, and his resolution still remaining unshaken, his offer was gladly accepted. Indeed, he was admirably adapted for the project, as well by the qualifications already mentioned, as by great vigour of constitution, a powerful ascendancy of mind, and an inflexible perseverance and devotedness to his object. Having prepared himself, both mentally and physically, for his employment, by the study of Arabic, chemistry, astronomy, mineralogy, medicine, and surgery, and by taking long journeys bare-headed in the sun, sleeping upon the ground, and living on vegetables and water, he set sail from Cowes in March 1809, and arrived at Malta the following month. To facilitate the purposes of his mission, he not only assumed the oriental costume and language, but professed himself a Mohammedan; a circumstance to which we shall have further occasion to allude in the conclusion of our remarks. From Malta he proceeded

to Aleppo, and remained two years and a half in Syria, adding to his practical knowledge of Arabic, and familiarising himself to Mohammedan society and manners, in order to perfect himself in the part which he was to act, and which was considered essential to his success in penetrating the north-eastern tracts of Africa, to which his journey was ultimately to be directed. From Aleppo we find him making various tours, and visiting, among other places, Palmyra, Damascus, Mount Libanus and Anti-Libanus, and the unexplored country of the Haouran, or Auranitis. We again find him at Tiberias and Nazareth; thence crossing the eastern side of the Jordan, and proceeding through the countries to the east and south of the Dead Sea, until he arrived at Wady Mousa, whence he pursued a westerly course towards the capital of Egypt across the valley of Arabia. From Cairo he was to penetrate the northern countries of the Great Desert, and thence to proceed towards the Niger, in order to explore the vast unknown tracts of internal Africa. A variety of circumstances delayed this journey; it being the wish of his employers, as well as the dictate of his own prudence, not to risk his personal safety, and the final object of his enterprize, by proceeding till he was fully qualified to sustain his part, and till a favourable opportunity occurred of joining a caravan bound for the interior.

In the interval he performed two arduous journeys into Nubia; the former in the direction of the Nile as far south as Dongola; the latter still farther south, as far as Shendy, and from that place to the eastward towards the Red Sea at Souakin. These two journeys form the subject of the present volume. It may therefore only be necessary to say further, for the purpose of connecting the narrative, that he crossed the Red Sea, and performed the Mussulman pilgrimage to Mecca, whence he pro-

ceeded to Medina, and finally returned to Cairo, with a view to proceed on his ulterior designation. In the mean time, he drew up and transmitted to England an account of the whole of this extensive journey. The portion of it, as far as Souakin, is now before us; the remainder is preparing for publication, and is stated to contain the most complete account ever transmitted to Europe of Arabian society and manners, and particularly of the district called the Hadjaz, including the cities of Mecca and Medina, and of the Hadj or pilgrimage; his appearance as a Mohammedan having afforded him unequalled opportunities for acquiring information. His other manuscripts also, relative to Syria and the Holy Land, are in a course of publication, and are spoken of as peculiarly interesting. His projected journey into the interior of Africa was never performed, this enterprising traveller having expired at Cairo on the 15th October 1817. His constitution seems never to have recovered from the effects of his Arabian journey, having suffered severely from the climate of that country, which is almost proverbially fatal to Europeans. The account of his death we reserve to our concluding remarks.

Our readers will not expect us to follow the track of Mr. Burckhardt step by step; and to abridge his narrative into a barren itinerary would neither be profitable nor entertaining. A few miscellaneous passages are all that we can profess to offer.

The first class of extracts, and those which we are sure will be most eagerly looked for by a considerable portion of our readers, are such as illustrate biblical customs and allusions. The passages of this kind which we selected from Mr. Morier's second journey to Persia, (see *Christian Observer* for 1819, p. 798), we have reason to believe were perused with much interest; and we think it a service

to the public to glean fragments of this nature from large and expensive publications; because the original works are usually, from their price, confined to a few possessors, and too many of the literary periodical journals display, in their selections from them, a want of interest, amounting almost to apathy, for every thing connected with sacred literature. In our search after materials of this description in the present volume, we have been somewhat disappointed; but we trust the portions devoted to Syria and the Holy Land may prove more fruitful. Unhappily, Mr. Burckhardt cannot in any sense be called a *Christian* traveller; and we look through the volume in vain for any, the slightest, recognition of the Divine inspiration of the Scriptures, or any acknowledgment of the truth of the Christian faith. Under such circumstances, we cannot of course hope for more than accidental illustrations of Scripture, except, indeed, so far as Jewish history is a subject of ordinary literature; for in this view it cannot but excite the attention of an oriental tourist, whatever may be his religious predilections, as we find in the case even of Volney himself, whose great effort was to mystify and mythologize both Judaism and Christianity.

The present appearance and condition of the city which gave birth to the great Apostle of the Gentiles may be learned from the following citation.

"The little I saw of Tarsus did not allow me to estimate its extent; the streets through which I passed were all built of wood, and badly; some well furnished bazars, and a large and handsome mosque in the vicinity of the Khan, make up the whole register of curiosities which I am able to relate of Tarsus. Upon several maps Tarsus is marked as a sea town; this is incorrect: the sea is above three miles distant from it. On our return home we started in a S. W. direction, and passed, after two hours and a half's march, Casal, a large village, half a mile distant from the sea shore, called the Port of Tarsus, be-

cause vessels freighted for Tarsus usually come to anchor in its neighbourhood. From thence turning towards the west, we arrived at our ship at the end of two hours. The merchants of Tarsus trade principally with the Syrian coast and Cyprus. Imperial ships arrive there from time to time to load grain. The land trade is of very little consequence, as the caravans from Smyrna arrive very seldom. There is no land communication at all between Tarsus and Aleppo, which is at ten journeys (caravan travelling) distant from it. The road has been rendered unsafe, especially in latter times, by the depredations of Kutshuk Ali, a savage rebel, who has established himself in the mountains to the north of Alexandretta. Tarsus is governed by an Aga, who I have reason to believe is almost independent. The French have an agent there, who is a rich Greek merchant." p. xvi.

Among the natural productions of a retired valley, the valley of Ghor—which lies to the south of the Dead Sea, and which is unknown, as Mr. Burckhardt conceives, both to ancient and modern geographers, although it is an interesting feature in the geography of Syria and Arabia Petræa—he enumerates *manna*: "It drops," he remarks, "from the sprigs of several trees, but principally from the Gharrab: it is collected by the Arabs, who make cakes of it, and who eat it with butter." (p. xlv.) In another place he gives a fuller description of this extraordinary production which he met with on a mountain, that lies eastward of Mount Sinai, called Djebel Serbal.

"The Bedouins collect to this day the manna, under the very same circumstances described in the books of Moses. Whenever the rains have been plentiful during the winter, it drops abundantly from the tamarisk (in Arabic Tarfa); a tree very common in the Syrian and Arabian deserts, but producing, as far as I know, no manna any where else. They gather it before sunrise, because if left in the sun it melts; its taste is very sweet, much resembling honey; they use it as we do sugar, principally in their dishes composed of flour. When purified over the fire, it

keeps for many months. The quantity collected is inconsiderable, because it is exclusively the produce of the Tarfa, which tree is met with only in a few valleys at the foot of the highest granite chain." pp. lxxvii, lxxviii.

During Mr. Burckhardt's last residence in Cairo, he made an excursion to Mount Sinai and its neighbourhood, in order to avoid the plague which was raging in Egypt. He thus describes the peninsula which is formed by the two projecting arms of the northern part of the Red Sea, and in which Mount Sinai is situated :—

"The present inhabitants are a motley crowd of Bedouins from all quarters, Arabians, Syrians, Egyptians, Moggrebians, united at present in three tribes, who are called masters of Sina, and who live like true Bedouins. They are in possession of several fruitful valleys where date trees grow, and where agriculture is practised by a minor set of Arabs, the descendants of Christian families, servants of the convents, who turned Mussulmans in the sixteenth century, and are no longer to be distinguished from their neighbours. To trace the route of the Israelites in this desert becomes very difficult, from the change which the proper names seem to have undergone. I could find very few watering places, whose names correspond with those in the Arabic version of the Scriptures, although there are several principal valleys and watering places, which must have been in the time of Moses, as they are now, the main places of resort of the shepherds of this province. About half way from Ras Abou Mohammed to Akaba, lies Dahab, (Deut. i. 1.), an anchoring place, with date plantations, and several mounds of rubbish covering perhaps ancient Hebrew habitations; five hours north of Ras Abou Mohammed lies the harbour of Serm, the only one on this coast frequented by large ships. In its neighbourhood are volcanic rocks; I could find no others of that description in any part of the Sinai deserts, although the Arabs as well as the priests of the convent, pretend that from the mountain of Om Shommar (about eight hours S. S. W. from Djebel Mousa), loud explosions are sometimes heard, accompanied with smoke. I visited that

mountain, but searched in vain for any traces indicating a volcano. The library of the convent of Mount Sinai contains a vast number of Arabic MSS. and Greek books; the former are of little literary value; of the latter I brought away two beautiful Aldine editions, a Homer, and an Anthology. The priests would not show me their Arabic memorandum books, previous to the fifteenth century. From those I saw, I copied some very interesting documents concerning the former state of the country, and their quarrels with the Bedouins." pp. lxxviii, lxxix.

Our next class of remarks and extracts will refer to that scourge of the human race—*slavery*. The author had a most favourable opportunity of collecting intelligence and making observations on this subject, as connected with the north-eastern parts of Africa, by travelling with companies of slaves and slave-merchants, through the deserts of Nubia.—His general report will be found from page 322 to page 344; besides which a variety of incidental notices and remarks occur in the course of the volume.

The chief mart in the Nubian countries for the Egyptian and Arabian slave-trade is Shendy, a town on the Nile, at the extreme limit of our author's southern tour. To this emporium slaves are brought from various parts of the interior, and particularly from the idolatrous (as distinguished from the Mohammedan) tribes in the vicinity of Darfour, Borgho, and Dar Saley. Our traveller calculated the number sold annually in the market of Shendy at five thousand, half of whom are purchased by the Souakin merchants; and the remainder are bought for the use of Egypt and Nubia.

Far the larger part of these slaves are below the age of fifteen; all of them, male and female, are divided into three classes; namely, those under ten or eleven; those between that age and fourteen or fifteen; and those above fifteen. The second class, called *Sedusy*, are the most esteemed. A male of this age averages fifteen or sixteen

dollars in value, and a female twenty, or twenty-five, provided the individual has had the small-pox, the liability to which reduces the price about one-third. Grown-up slaves are less valued; because their owners cannot place the same dependence on those who have not been early subjected to the yoke.

Few slaves are imported into Egypt without changing masters several times before they are finally settled in a family. A slave, for example, purchased at Fertit, is transferred at least six or eight times before he arrives at Cairo. These rapid changes, as might be expected, are productive of great hardship to the unfortunate individual, especially in the toilsome journeys across the deserts. Mr. Burckhardt saw on sale, at Shendy, many children of four or five years old *without their parents*; though in general the dealers do not separate them from their mothers; and to do so is esteemed, even by persons thus inured to the sight of human misery, an act of great cruelty. As soon as a slave-boy becomes the property of a Mussulman master, he is initiated into the rites of the Mohammedan faith, and receives an Arabic name. It is some consolation to learn from Mr. Burckhardt, that though he never knew an instance of a Negro-boy following the pagan religion of his father, and refusing to become a Mussulman, yet that he had often heard this refusal ascribed to Abyssinian slaves, who, having been converted to Christianity by the Abyssinian Copts, afterwards fell into the hands of Mussulman masters. He had been told of several of these slaves, particularly females, so steadily refusing to abjure their faith when in the harem of a Mohammedan, that their masters were finally obliged to sell them, in the dread of having children born of a Christian mother, which would have been a perpetual reproach to the father and his posterity: It is pleasing to behold the

powerful effects of Christianity even in a rude form, and under the most unfavourable circumstances; and is it too much to hope that, amidst these intrepid though obscure confessors and martyrs, there may have been those who really enjoyed the spiritual blessings of the religion for which they suffered, and were supported by that merciful Redeemer, whose name they were not ashamed to confess before men, in spite of stripes, and ignominy, and reproach?

Mr. Burckhardt has entered into the details of cruelties of a different kind practised on the slaves to raise their pecuniary value. The particulars are not suitable for a work of miscellaneous perusal; but they shew how fatally the habit of slave-trading stifles every sentiment of mercy in the human heart. The great mart, however, for supplying European and Asiatic Turkey with the kind of slaves required as guardians for the harem, Mr. Burckhardt informs us is not at Shendy, but at a village near Siout in Upper Egypt, *inhabited chiefly by Christians!*—What an argument is here given for the necessity of our Bible and Missionary Institutions, not only in professedly pagan lands, but in countries where Christianity, if known at all, has degenerated to little more than a mere nominal code, stripped of its merciful influences, and incapable, in its decayed and mutilated state, of prompting to deeds that are “lovely and of good report.”

Mr. Burckhardt, upon the whole, considers that the slaves are treated with some measure of kindness by the traders; so far at least that “they are *seldom* flogged, are well fed, and not overworked.” The extent, however, of this kindness is no greater than a horse-dealer shews to a horse which he is about to sell, and which would be deteriorated in value, if suffering from the effects of ill treatment. Mr. Burckhardt, greatly qualifies his statement by adding, that this partial kindness “results not from humanity, but

from an apprehension that under different treatment the slaves would abscond : and they are aware that any attempt to prevent flight, by close confinement, would injure their health ; for the newly imported slaves delight in the open air, and reluctantly enter houses, which they look upon as prisons." But let us see what is the conduct of the slave-dealer when his victim is completely in his power, as he is in what may be called, by analogy, "the middle passage." Here the unfortunate individual has but too much occasion to feel the force of our author's remark, that "it is in vain to expect in a slave-trader any trace of friendship, gratitude, or compassion."

"But when they are once in the desert, on their way to their final destination, this treatment is entirely changed ; the traders knowing that the slaves have no longer any means of escaping, give a loose to their savage temper. At Shendy I often overheard my companions, who, although savage enough, were certainly not of the worst class of slave-merchants, say to each other, when a slave had behaved ill, and they were afraid of punishing him, 'Let him only pass Berber, and the Korbadj will soon teach him obedience.' The Souakin traders with whom I afterwards travelled, shewed as little humanity, after he had passed Taka. The health of the slave, however, is always attended to ; he is regularly fed, and receives his share of water on the road at the same time that his master drinks ; and the youngest and most delicate of the females are permitted to ride upon camels, while all the others perform the journey on foot, whether it be to Egypt or to Souakin, as they had done from Darfour to Shendy. The hardness of the young slaves is very extraordinary ; after several successive days' march at the rate of ten or twelve hours a day, I have seen them, in the evening, after supper, playing together as if they had enjoyed a long rest. Females with children on their backs follow the caravan on foot ; and if a camel breaks down, the owner generally loads his slaves with the packages. If a boy can only obtain in the evening a little butter with his Dhourra bread, and some grease every

two or three days to smear his body and hair, he is contented, and never complains of fatigue. Another cause which induces the merchants to treat the slaves well, is their anxiety to dissipate that horror which the Negroes all entertain of Egypt and of the White people. It is a common opinion in the Black slave countries that the Oulader-Rif, or children of Rif, as the Egyptians are there called, devour the slaves, who are transferred thither for that purpose. Of course, the traders do every thing in their power to destroy this belief ; but notwithstanding all their endeavours, it is never eradicated from the minds of the slaves." pp. 333, 334.

The mode of marching the slaves is described as follows :—

"On the journey they are tied to a long pole, one end of which is fastened to a camel's saddle, and the other, which is forked, is passed on each side of the slave's neck, and tied behind with a strong cord, so as to prevent him from drawing out his head ; in addition to this, his right hand is also fastened to the pole at a short distance from the head, thus leaving only his legs and left arm at liberty ; in this manner he marches the whole day behind the camel ; at night he is taken from the pole and put in irons. While on my route to Souakin I saw several slaves carried along in this way. Their owners were afraid of their escaping, or of becoming themselves the objects of their vengeance : and in this manner they would continue to be confined until sold to a master, who, intending to keep them, would endeavour to attach them to his person. In general the traders seem greatly to dread the effects of sudden resentment in their slaves ; and if a grown-up boy is only to be whipped, his master first puts him in irons." pp. 335.

The number of slaves in Egypt, properly so called, is said to be about forty thousand ; of which two-thirds are males. Every person of property keeps at least one. During the plague in Cairo in 1815, upwards of eight thousand were reported to the government to have perished. But the number imported from Soudan to Egypt and Arabia, Mr. Burckhardt conceives to fall far short of those retained by



the Mussulmans themselves in the southern countries. In all parts, though with different gradations of wretchedness, their condition is degraded and servile; and our author very humanely suggests to the European nations in possession of settlements on the coasts of Africa, the duty of exerting themselves to introduce arts and industry among the Negroes, as the only means of enabling them to oppose with success their Mohammedan captors. In this view he judiciously mentions the importance of encouraging inland traffic: to this he *ought* to have added the introduction of Christianity, the blessed effects of which, in raising the condition of the oppressed, and chaining the arm of the oppressor, are second only to those higher claims which it possesses as "the power of God unto salvation."

The last class of extracts which we propose to transcribe, will relate to the manners and customs of the nations through which our author travelled. We did not expect that he would say much in favour of the Nubians in general, among whom he would be likely to find most of the prominent vices which characterize savage and uncivilized life. The following is his summary towards the conclusion of his second journey. It seems to us to bear marks of exaggeration, and is not altogether consistent with other parts of his work.

"The manners of the people of Souakin are the same as those I have already described in the interior; and I have reason to believe that they are common to the whole of Eastern Africa, including Abyssinia, where the character of the inhabitants, as drawn by Bruce, seems little different from that of these Nubians. I regret that I am compelled to represent all the nations of Africa which I have yet seen, in so bad a light. Had I viewed them superficially, I might have been scrupulous in giving so decided an opinion, but having travelled in a manner which afforded me an intimate acquaintance with them, I must express my conviction

that they are all tainted more or less deeply with ill faith, avarice, drunkenness, and debauchery. The people of Souakin partake of these vices with their neighbours of the desert, and in cruelty surpass them. My not being ill treated by the Souakin merchants in the caravan must not be adduced as a proof of their kindness of disposition. The secret fears of the Turks, which the entrance of Mohammed Aly into the Hedjaz had generally inspired, together with the apprehension of being brought to an account, if it should be known at Souakin and Djidda, that an Osmauly had been ill-treated by them, were probably a powerful protection to me, although not a motive sufficient to induce them to shew me the smallest kindness on the route. I do not recollect a single instance of their condescending to assist me in loading my camel, or filling my water skin, of interpreting for me, or of rendering me any of those little services which travellers are in the habit of interchanging: on the contrary, they obliged me, on different occasions, to furnish them with provisions and water; and in the evening their slaves were often sent to me to ask for a part of my supper for their masters, or to demand permission for the slave to eat with mine, under pretence that he had not had time to cook his supper. The intimacy of the people of Souakin with the Nubian Bedouins, and the unsettled state of their own government, have been the principal causes of their degenerating from the character of their Arabian ancestors. They have every where on the coast of the Red Sea, the character of avarice and ingratitude, or, to use the expression of an Arab of Yembo: 'Though you give them water from the holy well of Zemzem to drink when they are thirsty, yet they will suffer you to choke with thirst even when their own wells are full;' and this character is confirmed by the testimony of all those who have had an opportunity of observing them in their houses. At Souakin, the law of the strongest alone is respected, and it is impossible to carry on business without purchasing the protection of some powerful Hadherebe. Every day some bloody quarrel takes place among them." pp. 444, 445.

No one can be surprised at this account, even if assumed to be just, who considers what must be the effect on the human character

of being both the subjects and the agents of the slave trade.

In his former journey, however, Mr. Burckhardt had sketched a more favourable, and we are disposed to think a more correct, picture of the Nubian character. We shall give this extract in order to relieve or qualify the former; premising, however, that the diversity in these statements may possibly be owing to the wide difference which may exist, among the various tribes of Nubia and its vicinity, in their comparative degrees of civilization. Those of Souakin are represented as deplorably bad; but then they are stated to be a mixed race, occupied almost entirely in the cruel commerce carried on between Africa and Arabia.

"I found the Nubians, generally, to be of a kind disposition, and without that propensity to theft so characteristic of the Egyptians, at least to those to the north of Siout. Pilfering, indeed, is almost unknown amongst them; and any person convicted of such a crime would be expelled from his village by the unanimous voice of its inhabitants. I did not lose the most trifling article during my journey through the country, although I always slept in the open air in front of the house where I took up my quarters for the night. They are in general hospitable towards strangers, but the Kenons and the people of Sukkot are less so than the other inhabitants. Curiosity seems to be the most prominent feature in their character, and they generally ask their guest a thousand questions about the place he comes from, and the business which brings him into Nubia." p. 147.

And he adds in another place (p. 339), "All that I have observed of them has not diminished my belief that *with proper education*, the Black nations might be made to approach, and perhaps to equal, the White."

*Despotism* is a vice almost inherent to such a state of society as that described in this volume; and we could wish that the panegyrists of "a state of nature," and the railers at limited monarchies, would

correct their estimates by such transactions as the following.

"Here I witnessed one of those cruel acts of despotism which are so common in the East:—In walking over a large field, with about thirty attendants and slaves, Hassan told the owner that he had done wrong in sowing the field with barley, as water-melons would have grown better. He then took some melon seed out of his pocket, and giving it to the man, said, 'You had better tear up the barley and sow this.' As the barley was nearly ripe, the man of course excused himself from complying with the Koshef's command: 'Then I will sow them for you,' said the latter; and ordered his people immediately to tear up the crop, and lay out the field for the reception of the melon seed. The boat was then loaded with the barley, and a family thus reduced to misery, in order that the governor might feed his horses and camels for three days on the barley stalks." pp. 94, 95.

*Drunkenness*—another vice of almost all, but especially of uncivilized nations, as far at least as they have it in their power to indulge in it, or where the tendency to it is not counteracted by Mohammedanism—prevails to a lamentable extent in some parts of Nubia. It is a curious fact, that many nations which have invented scarcely any thing else, have discovered some mode of producing intoxication. Even some of the remote South-Sea Islanders, who possessed neither tobacco, opium, nor any of the fermented liquors or ardent spirits known in so many other parts of the world, had contrived a succedaneum for them long before their intercourse with Europeans. The same may be said of the Nubian tribes. The intoxicating liquor used by those at Berber is called Bouza: it is made by means of strongly leavened bread, formed of a coarse farinaceous substance called Dhoura, which is the common diet of the country. The bread is broken into crumbs, and mixed with water, and the compound kept over a fire for several hours, and

then left for two nights to ferment. This liquor is termed "the mother of nightingales," because it makes the drunkard sing.—The civilized world is greatly indebted to Providence for the introduction of liquors which exhilarate without intoxicating. In our own country, the use of tea, in particular, has greatly assisted to banish inebriety from the higher and middle circles; though we fear that the love of strong potions will be one of the last vices rooted out of the world. The reader may contrast the following picture with those which he may witness in almost any village in his own country.

"A gourd (Bourma) contains about four pints, and whenever a party meet over the gourd, it is reckoned that each person will drink at least one Bourma. The gourd being placed on the ground, a smaller gourd cut in half, and of the size of a tea-cup, is placed near it, and in this the liquor is served round to each in turn, an interval of six or eight minutes being left between each revolution of the little gourd. At the beginning of the sitting, some roasted meat, strongly peppered, is generally circulated; but the Bouza itself (they say) is sufficiently nourishing, and, indeed, the common sort looks more like soup or porridge, than a liquor to be taken at a draught. The Fakirs or religious men are the only persons who do not indulge (publicly at least) in this luxury: the women are as fond of it, and as much in the habit of drinking it, as the men." p. 218.

"The effects which the universal practice of drunkenness and debauchery has on the morals of the people may easily be conceived. Indeed, every thing discreditable to humanity is found in their character."

"Family feuds very frequently occur, and the more so, as the effects of drunkenness are dreadful upon these people. During the fortnight I remained at Berber, I heard of half a dozen quarrels occurring in drinking parties, all of which finished in knife or sword wounds. Nobody goes to a Bouza hut without taking his sword with him." p. 221.

We shall relieve the attention of our readers, after these exhibitions

of slavery, despotism, and lawless riot, with the following ingenious expedient for recruiting the exhausted finances of a royal treasury.

"The following is a curious method which the governors of Nubia have devised, of extorting money from their subjects. When any wealthy individual has a daughter of a suitable age, they demand her in marriage; the father seldom dares to refuse, and sometimes feels flattered by the honour; but he is soon ruined by his powerful son-in-law, who extorts from him every article of his property under the name of presents to his own daughter. All the governors are thus married to females in almost every considerable village; Hosseyn Kashef has above forty sons, of whom twenty are married in the same manner." p. 139.

We shall only trespass further, under this class of extracts, with two or three passages illustrative of the modes in which the inhabitants of those countries construct their habitations.

"Several travellers have expressed their astonishment at the immense heaps of rubbish, consisting chiefly of pottery, which are met with on the sites of ancient Egyptian towns; and, if we are to attribute their formation to the accumulation of the fragments of earthen vessels used by the inhabitants for domestic purposes, they are indeed truly surprising; but I ascribe their origin to another cause. In Upper Egypt, the walls of the peasants' houses are very frequently constructed in part of jars placed on over the other, and cemented together with mud; in walls of inclosures, or in such as require only a slight roof, the upper part is very generally formed of the same materials; in the parapets also of the flat-roofed houses a double or triple row of red pots, one over the other, usually runs round the terrace, to conceal the females of the family when walking upon it. Pots are preferred to brick, because the walls formed of them are lighter, more quickly built, and have a much neater appearance. They possess, likewise another advantage, which is, that they cannot be pierced at night by robbers, without occasioning noise, by the pot"

falling down, and thus awakening the inmates of the dwelling." p. 102.

"The four villages of Berber are all at about a quarter of an hour's walk from the river, situated in the sandy desert, on the borders of the arable soil. Each village is composed of about a dozen of quarters, Nezle, standing separate from one another, at short distances. The houses are generally divided from each other by large courtyards, thus forming no where any regular streets. They are tolerably well built, either of mud or of sun-baked bricks, and their appearance is at least as good as those of Upper Egypt. Each habitation consists of a large yard divided into an inner and outer court. Round this yard are the rooms for the family, which are all on the ground floor: I have never seen in any of these countries a second story, or staircase. To form the roof, beams are laid across the walls; these are covered with mats, upon which reeds are placed, and a layer of mud is spread over the whole." p. 212.

"Mats made of reeds are spread in the inner part of the rooms where the women sleep, as well as in other rooms, where the men take a nap during the mid-day hours, a luxury never dispensed with in these countries. When they sleep they generally spread a carpet made of pieces of leather sewn together, stretching themselves out upon this, and preferring, according to the general custom of the Arabs, to sleep without any pillow, and with the head lying upon the same level with the rest of the body. In the store-room *Dhourra* is kept, either in heaps upon the floor, or in large receptacles formed of mud, to preserve it from rats and mice. Swarms of these animals nevertheless abound; and they run about the court-yards in such quantities that the boys exercise themselves in throwing lances at them, and kill them every day by dozens. Besides the *Dhourra*, the store-rooms generally contain a few sheep-skins full of butter, some jars of honey, some water-skins for travellers, and, if the proprietor be a man in easy circumstances, some dried flesh. The inner court is generally destined for the cattle, camels, cows and sheep." p. 213.

We have followed our author throughout the whole of his journeys with a powerfully sustained interest; particularly in the south-  
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ern part of his excursion to Shendy, and thence laterally towards the Red Sea, which is one of the most interesting narratives of nomadic adventures that we remember to have read. We will not, however, disguise from our readers that throughout the whole of Mr. Burckhardt's progress, we have experienced much pain arising from the reflection that he was assuming the disguise of a Mohammedan, and in that garb was systematically and habitually practising "many things contrary to the name of Jesus of Nazareth." His course of life was a course of studied deceit. We shall not here discuss the abstract question, how far such expedients are in any case allowable; though we believe that every Christian, however anxious for the acquisition of knowledge, will instinctively feel that it were better that every region on the globe should remain for ever unexplored, if such were the pleasure of God, than that religion and sincerity should be sacrificed in the investigation. We feel the more bound to touch upon this subject, partly because Mr. Burckhardt's character is estimated so highly both in the present volume and by all the periodical journalists; and partly because in the remarks which we happen to have read respecting his travels, even in publications which admit religious discussion, no objection has been raised, that we remember, on the score of his assumed character. The respectable editor of the work before us has strongly, and we doubt not most justly, eulogized his personal qualities as follows:—

"As a traveller, he possessed talents and acquirements, which were rendered doubly useful by his qualities as a man. To the fortitude and ardour of mind, which had stimulated him to devote his life to the advancement of science, in the paths of geographical discovery, he joined a temper and prudence well calculated to ensure his triumph over every difficulty. His liberality and high principles of honour, his admiration of those generous qualities in others, his detes-

tion of injustice and fraud, his disinterestedness and keen sense of gratitude, were no less remarkable than his warmth of heart and active benevolence, which he often exercised towards persons in distress, to the great prejudice of his limited means. No stronger example can easily be given of sensibility united with greatness of mind; than the feelings which he evinced on his death-bed, when his mother's name, and the failure of the great object of his travels, were the only subjects upon which he could not speak without hesitation." pp. lxxxix, xc.

In all this we fully concur: indeed, his whole narrative attests his humane and liberal qualities; but, while we profess the esteem and affection which such qualities are calculated to ensure, we would candidly ask, is there no painful sensation mixed with this admiration; when we reflect that the whole of his enterprise was founded on a basis of deliberate insincerity; and that he exhibited himself to the uncivilized tribes of Mohammedan superstition, not as a Christian, but as a devoted follower of the false prophet of Arabia? This incipient stratagem necessarily led to daily and hourly falsehoods to support it. He was constantly changing his disguise; and as often had a new and plausible tale ready to give a colour to his proceedings. He never speaks of this with any thing like a feeling of reluctance; it was a part of his preconcerted plan. For example (page 167): "I appeared at Daraou in the garb of a poor trader; the only character in which I believe I could possibly have succeeded." Again (page 178): "For obvious reasons, I never let this be known amongst my companions; and all that I gave them to understand was, that I was by birth an Aleppine." And again (page 454): "He asked me the cause of my appearance..... I replied that Mohammed Aly Pasha had sent me as a spy upon the Mamelouks, &c." Again (page xi.) "I introduced myself among them as an Indian Mohammedan mer-

chant.....and had the good fortune to make my story credible."—Not one of these statements was true. The same sort of remark occurs throughout the volume; and what makes us notice it on the present occasion the more particularly is, that the falsehood uttered is often quite gratuitous, and unconnected with the object of his mission. For instance:—

"He then asked me what presents I had given to his brothers. I told him that I had given them no presents, as I had none to give. 'I wonder, then,' he said, 'how they let you pass, for you had no letters to them.' I replied, that they had treated me very kindly, and had even killed a lamb for me; though this was not the truth, and I only said so by way of rebuke to Hassan Kashef, who had not offered me any animal food while I remained with him." p. 94.

We will not say that this habit of uttering wanton falsehoods, ought to bring into question the veracity of the main statements in Mr. Burckhardt's volume; because we have no reason to think he wished to deceive either his employers or the world; and his character stands high as a correct reporter. At the same time it is quite impossible to place the same unhesitating confidence in all his representations, as if he held firmly the obligations of truth. We will only ask whether, if in the case of an Arab, the same sort of replies had been given to our author which he often states himself to have given to the natives—that is, replies of convenience rather than of truth—we should not have justly spoken with indignation or pity of the state of Arabian morals in this important article of social duty? Having found out that he had deliberately deceived us in some particulars, should we not have indulged a very reasonable distrust of his other statements? But it is in respect to the deliberate and fundamental untruth, far more than in respect to these minor expedients, that we feel ourselves most concerned to express

our pain and grief. Mr. Burckhardt completely succeeded in maintaining his assumed character, not only when there was no occasion of suspicion, but even when accused of being a Christian, and examined 'at the command of Mohammed Ali, the Pasha of Egypt, by the two most learned professors of their law, who, after putting him to every test in their power, pronounced him, not only a true, but a very learned Mussulman. We shudder to think not only of the falsehoods, but of the Anti-Christian blasphemies which such a proceeding must have involved. Was it possible for any Christian to expect that the blessing of God would crown an expedition undertaken on such principles, and in such a spirit?\*

We have perhaps felt the more strongly on this subject, from having almost involuntarily contrasted the case of Burckhardt with that of such men as the ingenuous Martyn, who, though feeble in constitution, and not less interested in the pursuits of science than the most secular traveller, yet dared to 'witness a good confession' in the midst of every danger, and never turned aside from the plain path of Christian duty, either to facilitate learned discoveries or to conciliate ignorant and bigotted persecutors. What a difference between his last hours and those of poor Burckhardt! Of the latter, the particulars are thus affectingly recorded in a letter from Mr. Salt, his Britannic Majesty's Consul-General at Cairo.

"I cannot describe how shocked I was, to see the change which had taken place in so short a time. On the Tuesday before, he had been walking in my garden with every appearance of health,

\* Three other persons—Horneman, Rontzen, and Eastlake—have attempted to penetrate into Africa under the same disguise with Burckhardt, all of whom perished at the outset of their undertaking.

and conversing with his usual liveliness and vigour; now he could scarcely articulate his words, often made use of one for another, was of a ghastly hue, and had all the appearance of approaching death. Yet he perfectly retained his senses, and was surprisingly firm and collected. He desired that I would take pen and paper, and write down what he should dictate. The following is nearly word for word what he said: 'If I should now die, I wish you to draw upon Mr. Hamilton for two hundred and fifty pounds, for money due to me from the Association, and together with what I have in the hands of Mr. Boghoz' (two thousand piastres),<sup>4</sup> make the following disposition of it. Pay up my share of the Memnon head' (this he afterwards repeated, as if afraid that I should think he had already contributed enough, as I had once hinted to him). 'Give two thousand piastres to Osman' (an Englishman, whom, at Shikh Ibrahim's particular request, I had persuaded the Pasha to release from slavery). 'Give four hundred piastres to Shaharti, my servant. Let my male and female slaves, and whatever I have in the house, which is little, go to Osman. Send one thousand piastres to the poor at Zurich. Let my whole library, with the exception of my European books, go to the University of Cambridge, to the care of Dr. Clarke, the librarian; comprising also the manuscripts in the hands of Sir Joseph Banks. My European books' (they were only eight in number) 'I leave to you' (Mr. Salt). 'Of my papers make such a selection as you think fit, and send them to Mr. Hamilton for the African Association: there is nothing on Africa. I was starting in two months' time with the caravan, returning from Mekka, and going to Fezzan, thence to Tombuctou; but it is otherwise disposed. For my affairs in Europe, Mr. Rapp has my will. Give my love to my friends,' (enumerating several persons, with whom he was living upon terms of intimacy at Cairo). 'Write to Mr. Barker.'—(He then paused, and seemed troubled; and at length, with great exertion said,) 'Let Mr. Hamilton acquaint my mother with my death, and say that my last thoughts, have been with her.' (This subject he had evidently kept back, as not trusting himself with the mention of it until the last) 'The Turks,' he added, 'will take my body: I know it: perhaps you

had better let them?—When I tell you that he lived only six hours after this conversation, you will easily conceive what an effort it must have been. The expression of his countenance when he noticed his intended journey, was an evident struggle between disappointed hopes, and manly resignation. Less of the weakness of human nature was perhaps never exhibited upon a death bed. Dr. Richardson, and Osman, who has for some time lived with him, were both present at this conversation. He ended by expressing a wish that I should retire, and shook my hand, at parting as taking a final leave. So unhappily it proved; he died at a quarter before twelve the same night, without a groan. The funeral, as he desired, was Mohammedan, conducted with all proper regard to the respectable rank which he had held in the eyes of the natives. Upon this point I had no difficulty in deciding, after his own expression on the subject." pp. lxxxvii—lxxxix.

This death-bed scene has been highly panegyricised. One of our contemporaries remarks, "His last moments were such as became a man and a Christian\*." We are not backward in estimating the amiable and disinterested qualities displayed in Burckhardt's last moments; but we should have thought it no derogation from his "manly" nature to have found the concerns of eternity pressing upon his mind. The deepest confessions of penitence, the humblest supplications for mercy; would not in our idea have been *unmanly* under such awful circumstances. How such a death can be called "Christian" is to us still more mysterious. So far from even a nominal acknowledgment of the Christian faith, the expiring traveller allows his body to be given over to his Mohammedan acquaintance, without so much as verbally disclaiming the Antichristian connexion. His whole conversation was secular, and he died, as far as we can discover, of no religion. We are not tearing open the recesses of domestic privacy, or wantonly exposing the

memory of those who have distinguished themselves by their talents and virtues; but when a death-bed of this kind becomes the theme of panegyric, we feel it our duty as Christians to endeavour to place the subject in a more correct light. We know nothing of what passed in the secret recesses of the heart between our lamented traveller and his Créator; nor is it ours to judge. But, as far as facts are publicly stated, we fear that such a death-bed is any thing rather than "Christian:" it recognizes no Christian doctrine, and even the amiable or disinterested features which it exhibits have no reference to the Gospel of the Son of God. We should not have made this statement, if it had not been in some measure forced upon us; for, feeling as we do our own weakness, it is more becoming, and we trust more congenial, to pray, "Let me die the death of the righteous, and let my last end be like his," than to criticize the language and actions of others, especially of those who from their infancy—and this may have been Burckhardt's case—have been unfavourably situated for the acquirement of religious truth.

*Sermons et Prières.* Par J. I. S. CELLERIER.  
*Discours familiers.* Par le même Auteur.

(Continued from p. 416.)

THE two succeeding volumes of M. Cellerier's Sermons were preached on ordinary occasions, and are chiefly devoted to practical subjects. The three first are on the reading of the Word of God: its advantages, the dispositions for profiting by it, and its necessity, are severally considered, from the words of the royal Psalmist, (Ps. i. 2.) In the first of these able and interesting discourses, M<sup>r</sup> Cellerier displays the advantages resulting from the reading of Scripture, as affording the richest instruction, and as calculat-

\* New Monthly Magazine, Feb. 1820, p. 190.

ed to strengthen the faith, to nourish the soul, and to support and console the believer, under the difficulties and trials of life. Under the first of these heads, M. Cellerier dwells on the grandeur of the facts recorded in the Bible, on the sublime simplicity of its style, and on the exquisite beauty of its narratives.

“ On sait que plusieurs hommes célèbres, fatigués de tous les autres livres, ne lisoient plus que celui-là sur la fin de leurs jours. Les incrédules les plus endurcis se sont vus forcés d'admirer le génie de ceux dont ils méconnoissoient l'inspiration. Le plus fanatique d'entr'eux plaçoit la Bible à côté d'Homère dans sa bibliothèque; et le chef de cette secte impie, cet homme qui, pour se dispenser de rendre hommage à l'Écriture, passa sa vie à la travestir, y trouvoit malgré lui des mots qui le faisoient pleurer d'admiration.

“ Je lis le Nouveau-Testament: un autre ordre de beautés se présente; j'éprouve des sensations nouvelles. C'est quelque chose de plus grand et de plus familier tout ensemble, qui ne ressemble à rien, dont rien ne m'avoit donné l'idée. Ce n'est plus l'homme qui, sur les ailes de l'inspiration s'élève jusqu'au ciéux; c'est la grandeur suprême qui daigne se rabaisser et descendre jusqu'à l'homme; c'est une simplicité majestueuse, une douceur mêlée d'onction et d'autorité, une sagesse sublime dans un langage populaire, toujours animé et propre à ceux qui en sont l'objet: c'est la Parole elle-même; oui, c'est la Parole faite chair.”

In adverting to his second point, M. Cellerier observes, that the sacred volume carries within itself the evidence of its Divine origin. Not to dwell on the imposing series of its revelations, of prophecies becoming more clearly developed as they approach their accomplishment, of its majestic and consoling doctrines, its spiritual and sublime morality, and of the ancient and actual phenomenon of the Jewish nation,

“ Je me borne,” continues M. Cellerier, “ à vous entretenir de cette impression naturelle que fait sur nous la simple lecture de la parole de Dieu, de

ces preuves de sentiment qui se présentent sans réflexion à l'ouverture du livre, et se trouvent partout. Quelquefois c'est le rapport de ce que nous lisons avec ce que nous découvrons en nous-mêmes, autour de nous. Comment n'être pas frappé de cette histoire de la chute de l'homme qui lui donne le secret de lui-même, le secret de sa grandeur et de sa bassesse!”—“ Comme il me dévoile ma nature et mon propre cœur! Quel rapport entre cette première scène du monde et ce qui se passe de nos jours.”—“ Quelquefois en lisant nos auteurs sacrés, ce qui me frappe, ce sont certains caractères remarquables que je ne trouve point et ne puis trouver dans les ouvrages de l'homme; cette harmonie, par exemple, dans leur doctrine, leur morale, leurs sentimens. Quoi! depuis la naissance du monde on n'a pas vu deux moralistes, deux philosophes d'accord entr'eux; que dis-je? un seul avec lui-même; et je vois des hommes nés à plusieurs siècles de distance, différens de caractère, de génie, d'éducation, tous animés du même esprit. Ah! c'est l'Esprit de Dieu que j'aperçois à travers celui de l'homme, comme la lumière du soleil, en passant au milieu de verres diversement colorés, brille toujours à nos yeux.”

M. Cellerier next notices the profound piety of the sacred writers, the reverence with which they pronounce the very name of the Almighty, and yet the holy freedom with which they converse with him, as a man with his friend; a familiarity which they could not have ventured to exercise, had they not been inspired with it by God himself. The following observation on the transcendent sublimity of the prophetic language\*, is original and striking.

“ C'est que le prophète inspiré voit toutes choses comme Dieu même. Pour lui le point de vue n'est pas sur la terre, mais dans le ciel. Il n'élève point ses regards pour considérer les plus grands objets, il les abaisse.”

We cannot follow the able and eloquent author of these discourses in his just and convincing observa-

\* See Isai. xl. 12—15.



tions on the fidelity, impartiality, and simplicity of the sacred historians, on the peculiarity and evident divinity of our Lord's precepts, and on the perfection of his example.

"Nourri," says M. Cellerier, in language very similar to that of Bishop Horsley upon the same subject, "Nourri de ces saintes lettres, étranger à toutes les autres, l'homme le plus simple, l'artisan, le cultivateur, devient un sage de la sphère la plus haute, supérieur aux philosophes les plus vantés. Dans toutes les circonstances, dans toutes les situations, il tire de ce trésor dont sa mémoire est enrichie, des maximes claires, infallibles, qui lui apprennent ce qu'il doit faire, ou ce qu'il doit penser. *Il est écrit ainsi dans l'Écriture, se répète-t-il à lui-même à l'exemple de son Sauveur, et il ne connoît jamais le doute; et il est armé contre tous les sophismes, contre toutes les attaques.*"—"Quelle différence entre ces divines leçons vivifiées par tant de motifs, d'espérances, de sentimens, et les écrits de ces docteurs d'une sagesse tout humaine! Ils ne présentent que vide, incertitude, incohérence, obscurité.—Ils ne peuvent donner ce qui leur manque, et mettre en nous ce qu'ils n'ont pas. Ils sont trop pauvres pour nous enrichir. Non, non; il n'y a que le Dieu dont notre âme est l'ouvrage qui puisse la retremper et lui rendre son ressort.... Il attache cette efficacité à sa parole: *elle est propre, cette divine parole, à instruire, à sanctifier, à rendre l'homme de Dieu accompli en toute bonne œuvre.*"

"C'est elle enfin, M. F., qui vous offrira les consolations, les plus puissantes et les plus vraies. La consolation est un des plus pressans besoins pour les enfans d'Adam, qui ne laissent guères éconler un jour sans faire entendre l'accent de l'inquiétude ou de la plainte. Mais où la chercheront-ils?—Est-ce dans les écrits des philosophes que vous espérez trouver un remède à vos peines? Lisez-les quand votre âme sera oppressée de tristesse, et dites-nous comment vous en aurez été soulagés! Ah! il faut aller au grand Médecin des âmes, à celui qui a dit: *Venez à moi, vous qui êtes travaillés et chargés, et vous trouverez le repos; il faut aller à ce Dieu qui parle dans l'Évangile.*"—"En effet,

M. F., et c'est ici un caractère merveilleux des livres sacrés que j'aurois pu compter parmi ceux qui fortifient notre foi, quelque soit la genre de vos peines, dans quelque circonstance que vous soyez placés, ouvrez-les, vous y trouverez le remède qui vous est propre: vous y trouverez quelque passage si convenable à votre situation, qu'il semble écrit tout exprès pour vous."

After enumerating several instances of the relief offered by the holy Scriptures under some of the most painful and prevalent afflictions of humanity, M. Cellerier adds, with equal truth and eloquence,

"Vous vous arrêtez involontairement: le livre se ferme: vos regards s'élèvent vers le ciel, comme pour y chercher celui dont vous entendez la voix."

In his second sermon upon this subject M. Cellerier considers the dispositions necessary to appreciate the truth and value, and to profit by the instructions, of the sacred volume. These he reduces to the three following:

"1. Droiture de l'esprit et du cœur. 2. Désir du salut. 3. Recours à Dieu."

Upon each of these important points we find a series of able and useful observations, from which we can make only a few brief extracts.

"La vérité ne brille point aux yeux intéressés à la méconnoître, et qui se ferment pour ne la voir pas. Une âme libre de passions peut seule la chercher et l'apercevoir dans nos saints livres.—En effet, Chrétiens, il est une étroite alliance entre la vérité et la vertu, entre le bien moral, et le beau de tout genre. L'intégrité du cœur, n'eût doutez pas, peut seule préserver celle du jugement. C'est ce que nous avons vu dans ces jours de désolation où le débordement de l'immoralité sembloit avoir éteint le flambeau du goût, et fait mourir le génie."

The remarks of M. Cellerier upon the necessity of uprightness of mind in the interpretation of Scripture, and on the various difficulties which occur in the Bible, are particularly excellent. The

following is the practical result of such a disposition as he recommends:—

“ Les livres saints m'ont tout dit, s'écrioit, du fond d'une âme pénétrée, un homme célèbre, converti de nos jours par cette lecture, ‘ les livres saints m'ont tout dit, parce que Dieu m'a fait la grâce de les ouvrir dans la bonne foi, et de les lire avec amour.’ ”

In pointing out certain rules for the profitable study of the word of God, particularly with respect to the importance of prayer for Divine illumination, M. Cellerier refers with great force and feeling to the false philosophy which has so much prevailed upon the continent, and urges upon his countrymen the necessity of recurring to the pure and elevated principles of the Gospel, and of accustoming the young to the devout perusal of the Bible.

“ Heureuses,” he exclaims, “ les familles où l'amour des vérités saintes se transmet de génération en génération, comme un héritage précieux; où l'on peut tenir aux enfans ce langage de Saint Paul: *Cette foi qui est en vous est celle de votre aïeule et de votre mère; je suis persuadé que vous ne l'abandonnerez point!* Heureuses les familles où l'on se plaît à lire la loi de Dieu; où chaque jour réunis en présence du Très-Haut qui bénit cette demeure sanctifiée par la piété, les pères et les enfans, les maîtres et les serviteurs se réunissent pour l'entendre! Heureuses les familles qui savent embellir les affections naturelles par le charme de la sympathie religieuse; qui savent ennoblir, sanctionner les relations terrestres et passagères de la vie par la religion de ce Jésus qui ouvre devant nous l'immortalité, et nous permet d'espérer des liaisons éternelles!”

The third discourse is occupied with *the duty* of reading the holy Scriptures, which M. Cellerier urges from the Divine commands, and from the example both of the Jews and of the primitive Christians. Speaking of the latter he observes:

“ Etudier la parole étoit la grande occupation de leur vie; ils sembloient

n'exister que pour mettre ses préceptes en action, pour montrer au monde les vertus qu' elle inspire, et verser leur sang pour elle. Dans l'église naissante elle étoit si généralement connue, si familière à tous ses membres, qu' on ne vit point chez eux d'instruction publique pour les catechumènes, parce qu'il n'en étoit pas besoin, parce que dans sa maison chaque père étoit un pasteur.”

After exposing the inconsistency of the Protestant who neglects the study of the Bible, M. Cellerier points out that of the unbeliever, which he contends is much greater.

“ Quoi! mon cher frère, c'est là ce que vous opposez à l'obligation de lire la parole! Eh! ce sont ces doutes mêmes qui rendent cette obligation plus sacrée. C'est précisément pour les dissiper, pour sortir d'incertitude sur un point si important, qu'il faudroit examiner nos saints livres avec plus de soin, d'humilité, de droiture.—Mais vous qui doutez—sur quel fondement? sur l'autorité d'un monde profane, de quelques sophistes menteurs, ou des passions ennemies de la loi; avez-vous jamais réfléchi au péril que vous courez? Vous doutez! mais vous admettez du moins que l'Evangile peut venir de Dieu; car où est l'incrédule assez déterminé pour ne pas cacher dans les replis de son âme la pensée de cette possibilité? Vous admettez que l'Ecriture vient peut-être de Dieu, et malgré ce terrible peut-être vous bravez ce Dieu dans sa justice et dans sa miséricorde! Vous courez l'épouvantable chance d'être jugé sur l'évangile sans l'avoir étudié.”

The advantages to be derived from the devout study of the word of God, the evils which follow from the neglect of it, and the happiness of him who, after the example of the royal Psalmist, “ meditates therein day and night,” are next admirably described. In reply to the objection which some urge, that they go to church to hear the word of God explained and enforced, M. Cellerier observes, that preaching itself is in a great measure useless without the private reading of Scripture; that for want of this the very language of the sacred writers is strange and unintelligible, and the allusions of

preachers to the sentiments and the examples of the Bible, which form the true riches of their discourses, are for the most part lost; and, after all,

“ Qu'est ce que nos discours toujours empreints des imperfections de celui qui les prononce, auprès de ces divines Écritures où l'on entend la voix même du Seigneur, où l'on puise à la source même des lumières et des consolations—auprès de cette loi claire, parfaite, et précise, que l'on peut consulter dans tous les momens, qui s'applique à toutes les circonstances et prononce sur tous les points avec une force victorieuse, une justice invariable, une inflexible équité.”

In finally noticing the objection that many *do not possess* the holy Scriptures, M. Cellerier takes occasion to introduce a most eloquent eulogy on the British and Foreign Bible Society, and to recommend to his countrymen the support of the Auxiliary Branch which had then been just established in Geneva. Though we have already dwelt so long upon these discourses on the Scriptures, we cannot help adding so distinguished a testimony as that of their author to the excellence of that great institution.

“ Durant ce même période où le prince du mal vomissoit tous ses poisons, déchainoit les vents, excitoit les tempêtes, le Divin Fondateur de notre religion semoit de sa bienfaisante main, les germes réparateurs qui devoient consoler la terre. Il se préparoit à répandre ses grâces avec plus d'abondance. Alors se formoit une société sainte, dans ces îles célèbres, distinguées par l'esprit public, et le respect des choses sacrées; où le zèle de la religion, et de l'humanité, produit tour-à-tour de belles institutions, et de lumineux écrits; dans ces îles, l'honneur de la réforme, d'où la délivrance du monde est sortie. Cette société philanthropique aussi bien que Chrétienne, ou plutôt philanthropique parce qu'elle est Chrétienne, cette Société recoit dans son sein, sans distinction de parti, de secte, de communion, tous ceux qui reconnoissent l'autorité de Jesus. Elle se consacre à propager ses divines Écritures, qui sont faites

pour réunir toutes les communions; et dissiper toutes les sectes en éclairant leurs erreurs. Son but est de répandre la connoissance de Dieu et de son Christ, d'en remplir la terre comme le fond de la mer est rempli par les eaux qui la couvrent.

“ Ce but à la fois si simple et si grand, est éminemment évangélique. C'est la voie que Dieu lui-même daigna choisir pour éclairer la terre. C'est la charité même dans toute la sublime acception de ce mot.

“ Jamais peut-être projet plus agréable au ciel ne fut formé: jamais aussi projet ne fut si visiblement béni par la Providence. On ne peut lire sans verser des larmes d'admiration et d'attendrissement, le récit de ses heureux, de ses immenses résultats.—Les peuples du Nord s'éveillent à ce beau spectacle; ils repondent avec chaleur à l'appel des généreux insulaires.

“ Oh! que la pensée de l'homme est sublime, et ses effets admirables lorsqu'elle est inspirée par la religion, et benie par le Très-Haut!

“ Privés par nos malheurs de toute communication avec les lieux où s'opéroient ces grandes choses, avec quelle joie nous avons vu tomber tout-à-coup le rideau qui nous les déroboit. La Suisse entière s'est émue. Elle compte déjà plusieurs sociétés de la Bible. Notre-Sion renaissante ne veut point demeurer en arrière, et se montrer inférieure à ces nouveaux confédérés. Une société semblable s'est formée aussi dans ses murs: par une heureuse rencontre elle s'est réunie pour la première fois le jour où nous avons célébré le premier anniversaire de notre restauration. Elle ne tardera pas sans doute à faire sentir à cette église son heureuse influence.

“ M. C. F., empressons-nous de la seconder, les uns en se joignant à elle, les autres en mettant à profit ses bienfaits.

“ Que tous ceux qui ont quelque aisance se montrent jaloux de participer à cette œuvre excellente *contre laquelle un Chrétien ne peut rien objecter.*”

The fourth sermon in this volume is a justification of the ways of God to man, founded upon the words of the prophet Ezekiel. (xviii. 29.) M. Cellerier endeavours to reconcile the apparent difficulties in the dispensations of Divine Providence by the four following considerations;—

“ 1. La Providence ne se presse point dans sa marche. L'homme est aussi impatient que présomptueux. 2. Elle se dirige d'après des vues générales. L'homme n'est frappé que des considérations particulières. 3. Elle agit quelquefois d'une manière invisible, intérieure. L'homme ne juge que sur ce qui est extérieur et visible. 4. Enfin, elle a surtout en vue les intérêts de l'éternité. L'homme n'envisage que ceux de la vie présente.”

We should, perhaps, be inclined to add to the preceding arrangement one other view, which seems to be particularly within the scope of the inspired writer. If man be disposed to complain of the proceedings of Divine Providence, whether with respect to nations or individuals, is not the ground of this objection to be traced to his own depravity? Is not sin, in every case, the cause of unhappiness? “Are not *my* ways equal, are not *your* ways unequal? saith the Lord.”

The development of the four principles laid down by M. Cellerier is, however, very able and interesting, and exhibits some striking proofs of the depth of his feelings, and the refinement and elevation of his views. The tone of filial confidence in God, and of profound submission to his wise and gracious providence, which pervades the discourse, is particularly edifying and delightful. At the risk of injuring their effect by insulated quotation, we subjoin the following short extracts.

“ Je vais énoncer une opinion qui peut sembler hasardée, mais que je crois profondément vraie; si l'on faisoit une juste estimation des jouissances de l'homme, il se trouveroit que les plus pures et les mieux senties, sont presque toujours attachées à quelque situation douloureuse et critique. N'en soyez pas surpris; c'est de l'âme qu'elles naissent, et la joie l'agite d'une façon superficielle, tandis que l'infortune, semblable à un feu pénétrant, lui fait exhiler ses parfums les plus exquis.”

“ Ah, M. F. ! si je pouvois dévoiler à vos regards l'âme du vrai Chrétien

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dans la souffrance, que la Providence vous paroît bien justifiée! Ici c'est un malade dont le corps est près de se dissoudre; il soutient dans une pénible agonie les derniers combats de la nature. Voilà ce qui frappe vos regards; mais ce que vous n'apercevez pas et que les anges contemplant, c'est l'onction de la grâce qui se repand dans son âme; c'est la piété dont les rayons éclairent l'obscurité de son lit de douleur; c'est la divine espérance qui lui montre la couronne, qui lui fait entendre le son des harpes célestes, qui murmure à son oreille ces paroles ravissantes de son Rédempteur: *Celui qui rachetiera je le ferai asseoir sur mon trône.*

“ En un mot, l'éternité, seule véritable existence de l'homme: l'affliction, moyen de bonheur pour l'éternité, voilà le système du Chrétien; voilà le secret de la conduite de Dieu que Jésus nous révèle. Si les promesses de la vie présente sont faites à la piété, il est aisé d'apercevoir qu'elles doivent s'entendre, ces promesses non d'une prospérité mondaine, mais des jouissances de l'âme, de cette paix du cœur que le fidelle peut goûter dans toutes les situations.”

The succeeding sermon, on the co-operation of all things for the welfare of those who love God, from Rom. viii. 28, may be considered as a sequel to the former, applying the general doctrine of Divine Providence to the particular consolation of the true Christian. M. Cellerier's interpretation of this noble passage of Scripture is just and beautiful. He considers the nature and extent of the promise, and the pledges which the true Christian possesses for its accomplishment. As to the good promised,

“ C'est d'abord la sanctification de son âme, le salut, le bonheur éternel. Ce bonheur, en effet, est le seul bien véritable, le seul réel aux yeux du Seigneur. Voilà, je le répète, voilà le seul prix qui soit digne de Dieu, digne de l'homme; le seul qui puisse répondre à la tendresse de notre Père céleste, et nous satisfaire pleinement.

“ Tel est donc le sens propre et absolu de mon texte. J'avouerai cependant que si la prospérité de la terre n'y est pas essentiellement comprise, elle ne m'en paroît pas non plus exclue formelle-

ment. Il y a, dans les paroles de l'Apôtre, quelque chose d'indéterminé; je dirai, presque d'illimité pour le sens, et en même temps de si tendre pour l'expression, qu'il est permis de penser que si les biens terrestres ne se trouvent pas en opposition avec des biens plus excellens, ils peuvent leur être ajoutés, suivant cette belle déclaration du Sauveur; *Matt. vi. 33.* Ainsi, toutes choses contribuent au salut du fidelle; voilà ce qui est absolument certain et ne souffre aucune exception. Quelquefois encore elles contribuent même à son avantage temporel; quand cela se peut sans péril pour son âme."

For the accomplishment of this comprehensive promise, we have the security resulting from the general tenor, and the express declarations, of the Gospel, the experience of the faithful servants of God, and the very nature of things. Among the scriptural examples adduced by M. Cellerier in illustration of his subject we were somewhat surprised to observe two drawn from the apocryphal writings. That of St. Paul is more just and appropriate.

"Lorsqu'il dit avec tant de force: *Nous savons que toutes choses*... ce n'est pas seulement sa conviction qu'il veut exprimer, c'est aussi l'expérience qu'il a faite lui-même sur ce point. Il est bien remarquable en effet, que celui des Apôtres qui a le plus souffert, soit précisément celui qui s'est le plus illustré par ses travaux et l'éclat de ses vertus, si du moins il est permis de faire quelque distinction entre de tels personnages."

The sixth sermon in this volume, entitled "Le Fidelle au milieu des Pécheurs," on *Phil. ii. 15.*, exhibits an admirable model for the conduct of Christians in the world, and affords a beautiful specimen of the sound and elevated principles, the refined and cultivated taste, the spirituality and pastoral anxiety, and tenderness of its pious author. We can only find room for a few passages, which mark his concern for the degeneracy of modern times, and his warm, yet well-tempered, zeal for Divine Truth.

"Combattez donc sans cesse, et sans vous lasser; à chaque exemple du vice opposez l'exemple de la vertu. Vous voyez des hommes, égarés par l'orgueil d'une raison presomptueuse, ne vouloir point d'autre guide, point d'autre appui; ou qui, se disant disciples du Christ, le renient en effet par une vaine confiance en eux-mêmes, en leur force, en leur propre justice. Montrez à côté d'eux un respect plus profond, une reconnaissance plus vive pour le Dieu de l'Evangile. Confessez hautement Jésus Christ devant les hommes, afin qu'il vous confesse devant son Père céleste. Confessez hautement que vous lui devez tout, que vous ne pouvez rien que par lui, par son sang, par ses mérites, par son Esprit qui vous régénère et vous fortifie."

"Pour porter la parole de vie, il n'est pas toujours besoin d'autorité, souvent il ne faut que du zèle; il ne faut qu'une âme franche et généreuse, qui ne craigne pas de montrer ce qu'elle éprouve; avec prudence, avec mesure, je l'avoue, mais pourtant avec courage, avec énergie."—  
"Car il est sans doute un art heureux de faire le bien. On peut desservir les intérêts sacrés de la foi, de la vertu, en les défendant avec un zèle amer. Il faut que, semblables à une douce Inmère, vos discours, vos avis, mêlés d'insinuation et de prudence, éclairent sans blesser, qu'ils touchent le cœur sans humilier l'amour-propre."

Two discourses follow on the subject of Self-denial, from the words of our Lord, *Matt. xvi. 24.*, in which M. Cellerier clearly proves how well he understands the genuine principles of the Gospel, and to what a high standard of practical religion he is anxious to invite his hearers.

"Renoncer à soi-même, c'est renoncer à tout ce qui s'oppose à Dieu dans notre âme, à tout ce qui lui résiste, à tout ce qui balance son empire, à tout ce que nous sommes en danger d'aimer autant ou plus que lui."

From this just definition of self-denial, M. Cellerier proceeds to argue against that pride of heart which resists the humiliating doctrines of the Gospel, against the love of the world, and the natural

unwillingness to endure afflictions. He confirms the necessity of this duty, by the general tenor of Scripture; by our condition as creatures, and by its importance as the foundation of all virtue.

"Amour prédominant, pour Dieu, soin constant de tout, rapporter à sa gloire, détachement des choses périssables, renoncement, combat, sacrifice, voilà tout l'Evangile. J'en appelle à tout homme de bonne foi; de quelque façon qu'on l'envisage, à quelque page qu'on l'ouvre, il est impossible d'y trouver autre chose."

The duty in question may, and generally does, appear painful and revolting; but M. Cellerier presents, in his second discourse upon this subject, an animated and attractive view of the happiness which results from its exercise.

"Le devoir du renoncement n'est pas seulement en l'harmonie avec l'âme de l'homme: il est de plus parfaitement convenable à sa situation sur la terre: il est pour lui la route la plus sûre du bonheur. Mais quoi! direz-vous ici renoncer à soi-même, porter sa croix; est-ce donc là le moyen d'être heureux? Oui, M. F., parceque c'est le moyen de goûter la paix et avec elle les plus pures jouissances."

M. Cellerier pursues and develops this sentiment, and points out the necessary and inseparable connexion between self-denial and the repose of the understanding in the revelation of Divine Truth, peace of conscience, and tranquillity of soul. He recurs, in this part of his subject, to what is evidently a favourite topic of his Christian philosophy, that our happiest emotions generally originate in something painful\*, and are almost invariably connected with some sacrifice. We must not enlarge upon this interesting point, but must content ourselves with referring our readers to the beautiful discussion and elucidation of it in

\* Our philosophical friends will probably remember a dissertation upon a similar point, though on very inferior principles, in the Edinburgh Review a few years since.

this discourse. We add, however, one short extract.

"Etonnante religion! Elle dit: *Heureux ceux qui pleurent*, et c'est par les afflictions en effet qu'elle nous conduit au bonheur! C'est par l'humiliation qu'elle mène à la gloire! C'est en nous faisant accepter le joug qu'elle nous affranchit! C'est en nous commandant de nous oublier qu'elle sert nos plus vrais intérêts! C'est par les privations qu'elle nous procure les plus délicieuses jouissances, et jamais nous ne vivons mieux pour nous-mêmes que quand elle nous fait vivre pour Dieu!"

"Cessons donc, Chrétiens, ah! cessons de redouter ce haut degré de vertu, auquel Jésus veut nous conduire. Ne nous effrayons plus des sacrifices et du dévouement qu'il exige. C'est dans ces sacrifices mêmes et ce dévouement que nous trouverons la paix et la joie. Ces épines qui nous blessent, ces ennemis qui nous attaquent, ces pièges qui nous embarrassent sont à l'entrée de la carrière: encore quelques pas et nous les verrons disparaître, et nous éprouverons qu'on n'est heureux ici bas qu'en se donnant à Dieu sans partage."

The two sermons on Self-denial are followed by two masterly and interesting discourses on the kindred grace of Patience, from the emphatic exhortation of St. James, (i. 4.) The nature and advantage of Christian patience form the subject of the first,—the means of acquiring it that of the second.

"S'il est une vertu nécessaire à l'homme," observes M. Cellerier, "une vertu parfaitement en harmonie avec sa situation ici-bas, c'est sans doute la patience. Entouré de mystères, de difficultés de tout genre; tourmenté par ses desirs; pressé d'inquiétudes; assujéti aux besoins, aux travaux; associé à des êtres imparfaits dont il doit souffrir les défauts, les manquemens, les injustices; trouvant dans son propre cœur des contrariétés, des résistances, il a besoin de patience pour attendre, pour souffrir; pour réussir: il en a besoin pour supporter les obscurités qui l'environnent, pour supporter les autres, pour se supporter lui-même.

"Ce que nous appelons patience n'est d'ordinaire qu'une impatience contenue en certaines limites. Elevons-

nous plus haut : considérons la patience Chrétienne en elle-même. Considérons la sous ses véritables traits ; essayons d'en retracer le noble et touchant caractère. Elle est supérieure à la patience humaine sous trois rapports principaux, par son étendue, par sa constance ou sa durée, enfin par sa pureté.

M. Cellerier expands each of these ideas, and points out under each head the superiority of Christian patience. He afterwards exhibits the advantages of this elevated virtue. It is the only kind of patience which is acceptable in the sight of God, which he will vouchsafe to recompense ; it alone produces a lively impression upon the minds of others ; it is alone profitable to its possessor, and it exalts us to the highest degree in the scale of being which we can here attain.

Elle comprend, en effet, les plus belles et les plus difficiles vertus, foi vive et ferme qui fixe ses regards sur les biens éternels, entier détachement du monde, résignation parfaite ; on soumet sa volonté à la volonté du Très-Haut ; on ne veut que ce qu'il ordonne ; on accepte, on aime tout ce qui vient de lui. Oui, c'est alors que le disciple de Jésus est assuré de lui-même et de sa fidélité. Quand la Providence répand sur lui ses faveurs temporelles, il ignore jusqu'à quel point il tient à ces biens terrestres qu'il ne veut aimer qu'autant que son Dieu le lui permet. Mais lorsqu'en étant privé il demeure tranquille et soumis, alors il est certain qu'il aime Dieu de préférence à tout. Alors, je le répète, il montre que la volonté de Dieu est sa propre volonté.— Ah ! M. F., quelle grandeur ! Qu'il est beau de voir l'homme si foible, si sensible, l'homme avide de jouissances, et qui répugne tant à la douleur, l'homme par sa nature en proie à la crainte, agité par l'inquiétude, secoué par l'adversité comme la feuille qui sert aux vents de jouet, comme le roseau que courbe et brise la tempête ; qu'il est beau de le voir supporter ces douleurs, ces inquiétudes, cette adversité, avec une constance, une soumission inaltérable, avec un calme sincère et soutenu ! N'est ce pas alors qu'on sent en lui quelque chose de plus grand que de monde et tout ce qu'il peut être ? N'est-

ce pas alors qu'il paroît couronné d'honneur et formé pour l'immortalité !

In proceeding to the means of obtaining that perfect patience which the Gospel requires and describes, M. Cellerier confines himself to the four following : the doctrine of a Divine Providence, the example of the Saviour, the certainty of a future recompense, and the promise of Divine assistance. We could willingly gratify our readers with a specimen of the admirable manner in which M. Cellerier develops these points ; but, we can only present them with a few of his concluding reflections.

« Que l'évangile est admirable, M. F., sous quelque rapport qu'on l'envisage ! Qu'il est admirable en particulier dans le point de vue sous lequel je vous l'ai fait considérer ! Qu'il est admirable dans les soutiens qu'il présente aux affligés ! Pour cela seul il mériteroit ce beau nom d'évangile, c'est-à-dire, bonne nouvelle ; oui, bonne nouvelle, pour les pauvres humains ! C'est le remède universel de toutes les douleurs ; et ce n'est pas un remède foible et sans efficace ; un vain palliatif qui n'agit pas également sur tous les hommes ; c'est un remède énergique, puissant, qui déploie sa vertu chez tous ceux qui veulent réellement l'éprouver ; à moins que la mauvaise disposition du corps, l'ébranlement des nerfs ne jette l'âme dans une mélancolie qui, pour un temps, semble la rendre inaccessible même aux douces consolations de la piété. Mais chez les vrats enfans de Dieu, ces ténèbres ne seront que passagères : tôt ou tard une lumière céleste en dissipera la noirceur, et le Dieu qu'ils invoquent avec résignation se fera de nouveau sentir à leur âme. Ainsi ce Jésus descendu sur la terre pour sauver la postérité d'Adam d'une éternelle infortune, a voulu émonner aussi les épines et surmonter les peines de la vie présente. Il a brisé l'aiguillon du chagrin, non moins que celui de la mort. Ses vrais disciples sont plus que vainqueurs dans la souffrance. Ils sentent dans tout ce qui leur est personnel, ils sentent la vérité de cette parole si étrange à la chair : *Regardez comme un sujet de joie les afflictions qui vous arrivent.* Je ne vois plus qu'un malheur ; non je ne vois

plus qu'un seul malheur réel, un seul malheur qu'on doive craindre, c'est de n'être pas Chrétien, de ne pas l'être sincèrement, profondément, de ne l'être que de cette façon trompeuse et superficielle qui laisse le cœur engagé dans toutes ses foiblesses, et sans défense contre l'affliction."

Though we cannot but believe that the analysis which we have given of M. Cellerier's discourses will prove acceptable to most of our readers, we must restrict our notice of the remainder of the present volume to the two concluding sermons on the *conjugal union*; in the first of which their excellent author considers the influence of that gracious and important institution upon the happiness of mankind, and in the second the means of rendering it truly a blessing. His treatment of this interesting subject is that of a man of the finest and most tender affections, as well as of the purest Christian principles. He describes the conjugal union as the most intimate, the most perfect, and the most durable of all associations. In touching upon the last of these points, M. Cellerier checks himself with the feeling of one who had deeply experienced the truth of his own representation.

"Qu'ai-je dit? M. C. F., oublie-je qu'il n'est rien de durable ici-bas? oublie-je que la mort peut les séparer? Et alors, Oh! alors, plus cette union fut intime, plus elle fut parfaite; plus elle sembloit devoir être durable, et plus l'âme du malheureux qui seroit abandonnée sur la terre, est déchirée, bouleversée. . . Je l'avoue, Chrétiens, nulle séparation n'est comparable à celle-là. Ne croyez-pas, pourtant, qu'il s'afflige comme ceux qui sont sans espérance. Ne croyez pas qu'il ne, lui reste rien: il lui reste le souvenir et l'espérance. Non, il n'est point seul comme ceux qui n'ont rien aimé. *Son trésor est dans le ciel*; c'est là que se portent ses yeux et son cœur. Si le fruit du bonheur dont il a joni fut la reconnaissance et la piété; si l'aide qu'il avoit reçue du Seigneur perfectionna sa foi, ses vertus, la fit avancer dans ces voies de la sanctification, où le Chrétien est appelé; il ne se livrera point au

désespoir; il ne murmura point dans l'épreuve; il ne se montrera point ingrat et rebelle, pour avoir été trop favorisé. Je dis plus; la piété calmera ses agitations, et versera du baume sur la plaie sanglante de son cœur; l'espérance religieuse charmera ses douleurs. L'âme de sa compagne s'est envolée la première, il est vrai, mais elle l'attend; il la retrouvera dans ce ciel, séjour de tous les sentimens heureux, et où les affections les plus chères ne tiendront pourtant que la seconde place; où l'amour de Dieu absorbera tout; où nous ne nous aimerons plus parfaitement que pour nous aimer en lui."

At the close of this sermon, M. Cellerier considers the question as to the general expedience, combats several objections against it, points out the only legitimate grounds of celibacy, and condemns with just and dignified severity, the sinful and dishonourable connexions which are every where too frequently substituted for the sacred institution of marriage.

Referring to his text (Gen. ii. 18), M. Cellerier thus opens his second discourse upon this subject:—

"Pourquoi faut-il, M. F., que l'expérience ne paroisse pas toujours d'accord avec cette déclaration de nos saints livres? Dieu s'est-il trompé? Non, sans doute, c'est à l'homme qu'il faut s'en prendre. En s'éloignant du Seigneur, en perdant l'esprit de la piété, en quittant les voies tracées par la religion, il perd le bonheur qui lui étoit destiné. Il peut le retrouver en revenant dans ces voies fortunées. Voilà ce que nous nous proposons de vous rendre sensibles aujourd'hui; vous indiquer ce qu'il faut faire pour éprouver la vérité de cette parole: *Il n'est pas bon que l'homme soit seul*, c'est l'importante leçon qu'il nous reste à vous donner. Puisse-t-elle n'être pas sans fruit pour la douceur et le repos de votre vie."

"Or, je dis, je répète que pour goûter dans le mariage toute la félicité que le Créateur y place, il faut entrer dans ses vues, suivre le plan de sa Providence. Je dis que toutes les dispositions nécessaires peuvent se rattacher à une disposition première et fondamentale, L'ESPRIT RELIGIEUX. L'esprit religieux! qui nous fait envisager sous son vrai jour, et le bu de cette union, et



les conditions qui en font la douceur, et les obligations qu'elle impose. L'esprit religieux: qui nous inspire, 1. la prudence dans le choix; 2. la fidélité à remplir les devoirs mutuels. C'est à ces deux égards que nous allons vous montrer son influence."

The sound judgment and elevated piety with which M. Cellerier discusses these two important points, would justify us in extracting largely from this sermon; but the extent to which we have already indulged our inclination in this respect forbids us from adding more than the following short passages.

"L'union conjugale est l'union de deux êtres immortels qui doivent marcher ensemble dans les sentiers étroits et solitaires de la vertu, de la foi, qui donneront le jour à des enfans cohéritiers du ciel, et sont chargés de la belle et difficile tâche de les garantir des écueils, de les armer contre les perils, de former leur âme pour Dieu et pour l'éternité."

"Quelle est grâve cette union! Qu'elle est importante et solennelle, envisagée sous un tel jour! Que son influence a d'étendue! Ce n'est pas seulement votre honneur, votre fortune, le repos de votre vie; c'est l'âme de vos enfans; c'est leur salut et le vôtre qui s'y trouvent intéressés."

"L'amour de Dieu fait le lien qui les unit, la sympathie qui les entraîne l'un vers l'autre. Quelle douceur ils goûtent dans les entretiens religieux, dans la pensée de cette Providence qui les forma l'un pour l'autre, qui les unit, qui veille sur leur sort, de ce Sauveur

dont la grace se fait sentir à leur âme; dont le sacrifice généreux couvre les fautes qui leur échappent, de ce ciel qui les attend; de cette société bienheureuse toujours occupée à bénir le Très-Haut, dont ils feront un jour partie! Ah! ne s'y croient-ils pas déjà transportés lorsqu'ils invoquent le Seigneur ensemble; lorsque leur maison devient un sanctuaire, et qu'unissant leurs voix aux voix innocentes de leurs enfans, ils chantent de concert les louanges de l'Éternel?"

This is a beautiful picture, which though too seldom realized, as its author laments to acknowledge, the principles of Christianity have a direct tendency to produce. How deplorably the departure from them has been followed by public and private unhappiness both at home and abroad, we need scarcely remind our readers. We rejoice that in Geneva, where during the prevalence of French revolutionary principles, marriage was considered only as a civil contract, so pure and exalted a standard of sentiment as that exhibited by M. Cellerier in these discourses has been raised. May it universally prevail, and thus build the fabric of social and domestic happiness on the solid basis of Christian piety and virtue!

We defer the examination of M. Cellerier's two remaining volumes to our next Number.

(To be continued.)

## LITERARY AND PHILOSOPHICAL INTELLIGENCE,

Éc. Éc.

### GREAT BRITAIN.

PRÉPARING for publication:—Travels in Europe during the Pontificate of Leo X. by C. Mills;—The Outlaw of Taurus, by the Author of the Widow of Nain;—Historic Notices of Fotheringay, by the Rev. H. Bonney;—A Second Volume of "Scripture Testimonies to the Messiah," by Dr. J. P. Smith.

In the press:—Memoirs of the Life and Writings of Dr. Owen, by the Rev. W. Orme;—The Mountainous Country East of Rome, by Mrs. Graham;—

Translation of Dr Spiker's Travels in England;—Sermons by the Rev. W. Snowden;—An Arabic Vocabulary, by J. Noble.

From a series of magnetical experiments in the Royal Military Academy at Woolwich, it appears to be ascertained, that in every ball or mass of iron, if a plane be conceived to pass from north to south inclining, in these latitudes, at an angle of 19½° (or the complement of the dip), and a compass be

pointed any where in this plane, it will not be affected by the iron, but point due north and south the same as, if, no iron were in its vicinity. This plane, it is further supposed, will change its position with the dip, or latitude, so as to become parallel to the horizon at the pole, and perpendicular to it at the equator; and Captain Bartholomew is charged to determine this point, as far as it can be done, in the parts which he is about to visit, while Lieut. Parry is making corresponding observations in Baffin's Bay. It appears also, that the magnetic quality of iron resides wholly in the surface, so that a thin iron shell will act as powerfully on the needle as a solid ball of the same diameter; and by a judicious application and combination of these two facts, an easy method has been projected of counteracting the local attraction of vessels on the needle.

Mr. A. Carmichael has published a theory of dreaming, in which he maintains, that there are no less than seven different states of sleeping and waking.

1. When the entire brain and nervous system are buried in sleep; then there is a total exemption from dreaming.
2. When some of the mental organs are awake, and all the senses are asleep; then dreams occur, and seem to be realities.
3. When the above condition exists, and the nerves of voluntary motion are also in a state of wakefulness; then may occur the rare phenomenon of somnambulism.
4. When one of the senses is awake, with some of the mental organs; then we may be conscious, during our dream, of its illusory nature.
5. When some of the mental organs are asleep, and two or more senses awake; then we can attend to external impressions, and notice the gradual departure of our slumbers.
6. When we are totally awake, and in full possession of all our faculties and powers.
7. When under these circumstances we are so occupied with mental operations as not to attend to the impressions of external objects; and then our reverie deludes us like a dream.

*Scotland.*—The Society for the Education of the Poor in the Highlands of Scotland, held its half-yearly meeting on the 27th of April. It appears from the Report of the Committee, that the total number of schools already set up by the Society is twenty-two. Thirteen of these were granted in October last, and before the 1st of December twelve of

them were in operation. Nine others were granted in the months of February and March; of these one only is as yet opened, in the parish of Gairloch; the others were appointed to commence in May. Very satisfactory reports have been received from the school of Glenfeshie, in Badenoch; from the parish of Kilmorack, in the synod of Ross; from the Streets of Ardclach; Moy and Calder parishes; and from Kyleakin, in Skye. New Schools are appointed for Gairloch; Applecross; Diurivish and Bracadale, in Skye; and Barvis, in the island of Lewis.

The Caledonian Canal is hastening towards its completion. The depth is to be 20 feet; width at the bottom 50, and at the surface of the line of water, 110. The dams or sluices are from 162 to 172 feet in length, and from 33 to 40 in width. Frigates of 22 guns will be able to navigate it; and it will furnish shipping with the means of avoiding a tedious and dangerous navigation round the northern and western coasts of Scotland.

*France.*—From a work lately published by the Academy of Sciences in Paris, it appears, that Paris contains 714,000 inhabitants, of which 25,000 are not domiciled. The consumption of bread annually is 113,880,000 killogrammes; of oxen, 70,000; of heifers, 9000; of calves, 78,000; of sheep, 34,000; of swine, 72,000; of eggs, 74,000,000; of pigeons, 900,000; of fowls, 1,200,000; of wine, 870,000 hectolitres.

A work has been published at Paris, entitled "Memoirs, Historical and Geographical, relative to Armenia," accompanied with the Armenian text of the history of the Orpelian Princes, written about the end of the 13th century. Among other researches, the work maintains that China, properly so called, was well known to the ancients; and that the country and government were distinct from those of India. It appears that there is no Armenian work which can be traced higher than the fifth century of the Christian æra. The Armenians have printing offices in several cities of Asia, and some in Europe; there is one at Madras, but their chief establishment of this kind is at Edchmiazin, where the head of their church resides.

*Russia.*—The University of Moscow is rebuilt on a better plan, and in a style of greater magnificence than before the conflagration. The Emperor,

besides his other honnties, has consigned the sum of 400,000 roubles for the erection of an hospital close to the University, for the purposes of a medical school, in which their are at present, at his charge, 200 students, besides those intended for the Academy of Chirurgery. The new cabinet of natural history is also progressively augmenting.

A society for the amelioration of prisons has been established at St. Petersburg, of which the Prince Gallitzin is president.

*China*.—An official gazette is published in China, which is considered as the organ of government in every matter connected with the religion, laws, manners, and customs of the country. No article appears in it which has not first been submitted to the inspection of the Emperor, and having received his approbation, not a syllable can be added to it. A deviation from this rule would incur a severe punishment. In 1818,

an officer in a court of justice, who was also employed in the post-office, suffered death, for having published some false intelligence, through the medium of this gazette. The reason assigned by the judges, in passing sentence, was, that the party culpable had been wanting in respect to his imperial majesty. The gazette of China comprehends documents relative to all the public affairs of that vast empire; also extracts from all the memoirs and petitions which have been presented to the sovereign, with his answers, orders, and favours granted to the mandarins and to the people. It appears every day, making a pamphlet of 60 or 70 pages.

The Emperor of China has received an "Ode to the Supreme Being," written in Russian by Gabriel Romanowitch, a Russian poet, which he has caused to be translated into both languages (the Chinese and the Tartar), to be written on a piece of rich silk, and suspended in the interior of his palace.

## LIST OF NEW PUBLICATIONS.

### THEOLOGY.

Sermons, Illustrative and Practical; by the Rev. W. Gilpin, M. A. 12s. bds.

Objections\* of Scoffers and Infidels plainly answered; in two Sermons; by the Rev. R. Warner. 8vo. 2s. sewed.

Vindiciæ Geologicæ; or, the Connection of Geology with Religion explained; by the Rev. W. Buckland. 4to. 4s. sewed.

Village Sermons; by a Country Clergyman. 12mo. 2s. 6d.

A second volume of Sermons, preached in the Parish Church of High Wycombe; by the Rev. C. Bradley. 10s. 6d. boards.

Supplement to an Historical and Critical Inquiry into the Interpretation of the Hebrew Scriptures, with Remarks on Mr. Bellamy's New Translation; by the Rev. J. W. Whitaker, M. A.

The Nature and Obligations of Personal and Family Religion; by Dan. Dewar, LL.D. 12mo. 3s. 6d. bds.

Sermons, comprising various Matters of Doctrine and Practice; by the Rev. D. W. Garrow, D.D. 8vo. 10s. 6d. bds.

The School Visitor's Assistant, in a Collection of Prayers; by Harriet Corp. 1s.

A Key to the Chronology of the Hindus; in a series of letters; to prove that the protracted numbers of all Oriental Nations, when reduced, agree with the dates given in the Hebrew Bible. 2 vols. 8vo. 19s.

The Scripture Doctrine of the Trinity stated and defended, and the Athanasian

Creed vindicated; by the Rev. T. H. Horne. 5s.

A Catechism of the Evidences of Christianity; by Richard Yates, D.D. and F.S.A. fine edition, 2s.; common, 1s.

Horæ Homileticæ, containing more than 1200 Discourses upon the whole Scriptures; by the Rev. Charles Simeon, 11 vols. 8vo. 10s. 6d. each, in bds.

A Discourse, preached at the Abbey, Bath, May 10, 1820; by E. W. Grinfield, 1s. 6d.

Reasons for continuing the Education of the Poor at the present Crisis; by the Rev. W. Otter, 4to. 2s.

The Works of the Rev. Thomas Zouch, with a Memoir of his Life; by Francis Wraugham, 2 vols. 8vo. 11. 4s. bds.

Tributes to Truth; by N. Lyttleton. vol. I. part I. 4to. 7s.

An Abbreviated Synopsis of the Four Gospels; wherein all the Passages are collated; and every Event or Saying, recorded by any one or more of the Evangelists, is briefly noted.

No. I. of the Village Instructor, to be continued Monthly.

An Inquiry into the Duty of Christians with respect to War; by John Shepperd, 8vo. 6s. bds.

### MISCELLANEOUS.

A Geographical, Statistical, and Historical Description of Hindostan and the adjacent Country; by Walter Hamilton, Esq. with maps. 2 vols. 4to. 4l. 14s. 6d.

Poems descriptive of Rural Life and Scenery; by John Clare. 5s. 6d. bds.

Italy and its Inhabitants in the Year 1816 and 1817; by James A. Galiffe, 2 vols. 8vo.

Journal of a Tour in Greece, Egypt, the Holy Land, &c.; by William Turner. 3 vols. 8vo. 3l. 3s.

Sketches, Descriptive of Italy, in 1817 and 1818; with Travels in France and Switzerland. 4 vols. 8vo. 1l. 12s.

Travels in various Countries of the East; being a Continuation of Memoirs relating to European and Asiatic Turkey, &c.; by Robert Walpole, M.A. 4to. 3l. 3s.

Journal of a Tour in the Levant; by Wm. Turner, 3 vols. 8vo. 3l. 3s.

A Narrative of a Journey into Persia and Residence at Teheran; from the Franch of M. Tancoigne. 12s. bds.

A Voyage to Africa; with some Account of the Manners and Customs of the Dahomian People; by John M'Leod, M. D. 5s. 6d.

Views of the Remains of Antient Buildings in Rome and its Vicinity, with plates. 7l. 7s.

Memoirs of Granville Sharp; by Prince Hoare. 2l. 12s. 6d.

Lectures on Painting, delivered at the Royal Academy; by H. Fuseli. 4to. 1l. 16s. bds.

Lacon; or Many Things in Few Words; by the Rev. C. C. Colton. 8vo. 7s. bds.

Private Correspondence of David Hume, the Historian, with several distinguished Persons, 4to. 1l. 11s. 6d.

The Improvement of English Roads urged, during the existing Dearth of Employment for the Poor. 8vo. 2s.

Sacred Leisure; Poems on Religious Subjects; by the Rev. F. Hodgson, A.M. foolscap 8vo. 6s. bds.

The Speech of the Right Hon. the Earl of Liverpool, on the Means of extending and securing the Foreign Trade of the Country; with an Appendix, containing the official Accounts referred to in the Speech. 2s.

Chronological Tables of Universal History, brought down to the End of the Reign of George III.; by Major James Bell. royal folio. 1l. 10s. half bound.

Dialogues, intended to assist in forming the Morals and Taste; by the Rev. J. Bowden. 12mo. 5s. bds.

## RELIGIOUS INTELLIGENCE.

### BRITISH AND FOREIGN BIBLE SOCIETY.

From an account of the number of Bibles and Testaments issued by this institution, and others connected with it, made up to June 24, 1820, we collect the following items.

Total issued in Great Britain . 2,389,291

Purchased and issued for the Society on the Continent of Europe . . . . . 468,000

Total issued on account of the Society . . . . . 2,857,291

Printed by Societies in connection with the British and Foreign Bible Society 1,135,620

In addition to the above, the Society has granted about 80,000*l.* for distributing by societies and confidential agents, in various parts of the Continent, Bibles and Testaments in the French, German, Swedish, and Danish languages, the number of which cannot be ascertained exactly, but may be fairly estimated at upwards of 200,000 Bibles and Testaments.

The Society has voted the sum of 6000*l.* to be placed at the disposal of the Bishop of Calcutta, to be applied at his discretion in the mission college now

erecting by him, in furtherance of translations of the Scriptures into the native languages of India.

We proceed to transcribe a few passages from some of the recent Monthly Extracts of the Society.

#### DOMESTIC.

*Bath Auxiliary Bible Society.*—"A person called upon to subscribe for a Bible, when first asked, told the lady he did not want a Bible, or wish for one; for if he had one, he should never read it. Upon being asked, what place of worship he attended, he replied, he never went to any—that it was *ten* years since he had been in a church! He confessed that he spent the greater part of the Sunday in bed, or in a public-house. Before the lady left him, she got him to say that she might call again if she would, but that he felt no wish or care for subscribing for a Bible. The next week, however, when the lady called, he had sixpence ready for her, which, he said, having thought more of the subject, he had saved from *beer*. He continued regularly to pay sixpence per week, and soon appeared very anxious to have his Bible; but said he would not go to church, till he found

his mind that way inclined, for he should be a hypocrite if he did. Soon after he obtained his Bible he went to church, and was much delighted with the service. He now goes regularly to church, never enters a public-house, and pays a free subscription.

"An aged woman, with tears in her eyes, ran after us in the street, and requested, as a favour, to be allowed to subscribe, stating that her father, above ninety years of age, was at the point of death, and she had no Bible to read to him. Upon visiting them, the Collector says, I found he could not survive long; and, considering that no time was to be lost, I told her that I would give her a Bible. Upon which, bursting into tears, she said, 'Then let me give a penny for some other poor person; I'll try to save it every week.' Since that time, this poor woman has regularly paid a penny every week."

"One poor man expressed his wish to subscribe, individually, for his three children as well as himself; remarking, that he would rather leave them the blessed Gospel for a legacy than any worldly goods."

*Jersey Female Auxiliary Bible Society.*—

"One of the objects which appeared to your Committee of the greatest importance, was the little schools spread throughout the island, where the children of the poor are sent to be kept out of harm's way, and to receive the first rudiments of learning, which are often the only instruction they ever receive. The parents, being poor, are satisfied to give their children the cheapest spelling or story books they can get, or any thing in print, good or bad, for the sole purpose of teaching them to read; by which means, children frequently imbibe erroneous doctrines, and the worst of principles. Your Committee therefore have voted, as soon as their funds would admit of it, a New Testament to every poor School in the island, with permission to Sunday Schools, and other schools, which were able, to purchase them at reduced prices. The last measure of your Committee has been to offer (by means of a circular letter to the owners of trading vessels) one Bible and one Testament to every merchant vessel going abroad, for the use of such of the crew as may be without the word of God."

*Bristol Auxiliary Bible Society.*—"An active and benevolent individual, a member of the Redcliff-District Association, has, within the last nine months, sup-

plied the seamen, by his own personal exertions, with 1000 Bibles, and 120 Testaments, and has received from them about 200 l."

*Edinburgh Bible Society.*—"There has been remitted, in six donations, the sum of 1900l. sterling, during the past year; which is 550 l. more than the year preceding. This sum, when added to the contributions of former years, makes a total of 12,600 l. voted in money; and if the value that has been remitted for copies of the Scriptures, at the cost prices of the parent society, is included, the sum will be 15,640 l. 6s. 11d. sterling. Among all the methods which have been adopted for recruiting your funds, auxiliary societies or associations have uniformly held the first place."

*Leeds Auxiliary Bible Society.*—"Since the formation of your Society 18,461 Bibles and Testaments have been issued.—It is with much pleasure your Committee report, that, in compliance with a resolution of your last Anniversary Meeting, a Ladies' Bible Association has been formed in the town of Leeds, consisting of ninety-one ladies; who, on a soil that was deemed perfectly barren, when cultivated by gentlemen, have, in the course of eleven months reaped a rich harvest, to the amount of 474 l. 7s. 8d.; of which sum they have paid to the funds of your Society, 260 l. 16s. They have had the satisfaction of distributing 731 Bibles and Testaments; and of having procured 1291 subscribers for Bibles, for their own use, and 362 free contributors to the general funds."

"Two collectors report having called upon a poor woman, who said she hoped to be able to obtain five Bibles, as it would be her greatest pleasure to present each of her children with one, when she lay on her death-bed; that being the richest treasure she could possibly give them. This woman, about two years ago, could not read, but had a great desire to be able to read the Bible, and by great diligence has accomplished her wish."

*Liverpool Ladies' Branch Society.*—"In the first nine months of the Society's existence, before the establishment of the associations, 206 Bibles and Testaments had been distributed; in the last twelve months your Committee have given out to the different associations at cost prices, 3,390 Bibles, and 1,944 Testaments; together 5,334. Of this number, 3,272 have already been put into the hands of subscribers. In every

instance they have been received with expressions of satisfaction, and often of lively gratitude. Such as have received them at the half price, with an engagement to pay the whole, have completed the stipulated sum with strict fidelity. Often, upon a first visit to an abode of penury and wretchedness, has a collector been reminded, that it was more becoming in her to give than to receive, and that to raise a penny per week for any other article than food or raiment was wholly impossible; but when she has once succeeded in convincing such that she has sought only their welfare, and has kindly directed them how to provide, by a prudent disposal of their income, for their own comfort and that of their families, not only has the weekly penny been easily spared for a Bible, but, in many instances, the collector has afterwards been requested to receive even a shilling a-week in the summer, as a provision for the temporal wants which might be felt in the winter: thus the poor have been essentially served, by being taught to serve themselves."

*Ladies' Branch of the Plymouth Auxiliary Society.*—"It has been stated by your Committee, that nearly 1700 copies of the Scriptures have been distributed by the Society. In addition to this, 185 individuals have been supplied with Testaments from the Loan Stocks of the Associations—a plan devised by Mr. Dudley, with a design of obviating the disadvantages, which experience has fully proved were too likely to attend gratuitous distribution. By means of these Loan Stocks, furnished chiefly by small subscriptions from the members of the Committees, every individual, however poor, may be immediately put in possession of the Scriptures, in a manner the best calculated to insure their perusal and preservation. Your Committee cannot here refrain from expressing their unqualified approbation of this part of the system, which has proved a source of joy and consolation to many of the sick poor in particular; or from stating, that in no instance has a single copy been lost which has been issued from this source."

FOREIGN.

*Paris Bible Society.*—"The department de la Somme alone counts about six thousand individuals in a state of great religious privation; but it is there in particular, among these reformed

Christians, so long forgotten, that the faith of their fathers has been preserved in all its purity. For want of the sacred books, of which violence had deprived these obscure families, and from replacing which either fear or poverty had prevented them, oral traditions had transmitted from generation to generation the most interesting narratives, the most important lessons, and the holiest precepts of the Bible. Passing from the memories of the fathers to the children, the most fervent prayers, and hymns the most proper to nourish faith and hope, have never ceased to resound in their cottages, and the paternal benediction has stood in place of that of the minister of the Lord. When at length the written word of God returned to the bosom of these insulated families, what thanksgivings have been offered up for this unexpected blessing of Providence!"

From Mr. Charles Enslin, Secretary to the Wirttemberg Bible Society, dated Stuttgart, March 8, 1820.

"When his Majesty visited, a few weeks ago, the School of Industry, he entered into conversation, on the subject of the Bible Society with Mr. Ioter, one of its Directors. This active friend of ours gratefully acknowledged the accommodation his Majesty had graciously afforded to the institution by having favoured it with part of a building for the establishment of a printing-office; and took the liberty to add, that the institution would derive an additional advantage from being allowed the free use of the remainder of the house.

"The King replied—Let the Society make an immediate application to my ministers; and, if any difficulty should arise, they may directly apply to myself, and I will take the necessary measures for the accomplishment of their wish. At parting, the King added, If the Society should have any other request to make, let them freely apply to me. Two days after this interview, the King sent a donation of five hundred florins (about fifty pounds). You will, no doubt, join us in giving thanks to our God, for having thus favourably inclined the heart of our King towards our institution.—The number of Bible Associations is still on the increase. One of our parish clergy lately preached several sermons to his congregation, on the subject of the Bible Society, and called upon his parishioners to come

forward with their weekly, monthly, or quarterly contributions. His parish consists of about nine hundred inhabitants, most of whom are very poor, and yet with their halfpennies and pence they soon collected seventy-six florins (about seven or eight pounds).—An unknown benefactor lately transmitted us the sum of one hundred and fifty florins (about fifteen pounds).—Next week, our third edition of three thousand Bibles will be completed.”

*Russian Bible Society.*—Dr. Pinkerton writes from Odessa, last December:—

“Having been long absent from Russia, and received but little information, especially during the last ten months, respecting the real progress of the Russian Bible Society, I was not a little astonished and encouraged the other day, on receiving a small pamphlet, on the success of the Bible cause in Russia, during the year 1818, which the Petersburg Committee has lately published. What glorious results of six years’ labour are the following: 173 Bible Societies in the Russian empire: 371,600 copies of the holy Scriptures, printed and printing in twenty-five languages and dialects; of which copies, 120,105 are already in circulation! The receipts of the Society have been 1,361,490 rubles and two kopecks; and their expenditure, 1,244,362 rubles and 29 kopecks.”

Dr. Pinkerton adds, on his return to Petersburg:—“On the 31st ult. the Prince Gallitzin sent for me, and told me, that his imperial majesty had ordered him to say to me, that he had perused the whole series of my letters from Greece and Turkey—that they had afforded him much pleasure—that he rejoiced at what I had been enabled to do for the promotion of the object of the Bible Society in those parts; and that whatever was in his power to do, in order to carry forward what had been so auspiciously begun, he would most willingly grant. My object in mentioning these particulars is to encourage your Committee, and the numerous friends of the Bible Society in Britain, not to be weary in well doing; for in due time we shall reap, if we faint not.”

From King Henry, of Hayti, to Lord Teignmouth.—

“It will, I am persuaded, give you the highest satisfaction to learn, that our schools continue to go on exceedingly well, and that our young Haytians make much progress. The holy Scrip-

tures are now in the hands of all the scholars of our national as well as our private schools. Six more schools, according to the British system, are going to be established in the interior, by monitors who have been deemed capable of undertaking the management of them.”

*Malta Bible Society.*—The following intelligence from Mr. Jowett is peculiarly interesting and important. He writes—

“By circulating copies of the Report of the Malta Bible Society, I endeavoured to prepare the way for a subscription at Cairo. Many of the Europeans resident in that city are favourably disposed to the Bible Society; but I was requested by Mr. Salt, in consideration of the state of commerce at that moment, to delay pressing the subject, and he charges himself to bring forward the business at a more suitable time.

“In the mean while, I have received as a beginning towards this object the sum of five hundred piastres, of which one hundred was a donation from a Prussian nobleman, resident with us at Cairo, and one hundred from the gentleman with whom I was travelling to Jerusalem; the remaining three hundred were contributions of some months’ standing, and were passed to me through the hands of a person from whom we are led to expect further assistance of a truly valuable nature.”

“From the Coptic patriarch I procured a copy of the four Gospels, written in Coptic and Arabic, in parallel columns. He informed me likewise, that at Boosh they have a preparatory school, where about twenty youths are trained for the Church: afterwards they are removed to the monastery of Mar Antonius, in the mountains, about three days’ journey eastward of the Nile. Here, in number about fifty, they prepare themselves for the higher stations in their church; from this place the Patriarch himself, the Coptic Bishops in Egypt, and the present Abuna of Abyssinia, proceed.

“It is very well known, that while in these preparatory studies of various churches in the East, great attention is paid to the recitation of prayers and liturgical offices, and to the performance of extremely rigid mortifications; yet in the lapse of ages the original word of God has fallen into comparative neglect, and does not receive that diligent, well-grounded, and persevering study

which it so pre-eminently claims. The holy Scriptures, in an entire form, are to be found in but few places; while that priest would be thought unpardonably remiss, who should not be furnished with the book of his church prayers. May the six Arabic Bibles which I assigned to the patriarch to be forwarded to Booshi, and twelve for Mar Antonius, find diligent and humble readers, and excite a greater thirst for the pure word of God—a thirst which the Bible Society will labour to satisfy!"

"A few remarks of a general nature will close this brief report:—

"Egypt, as having fallen under my more immediate observations, claims the first place.

"Here we behold, though in circumstances of great depression and ignorance, one body of professing Christians more numerous than the rest, occupying a line of country not less than 500 miles in length, and extending their influence southward, beyond the deserts of Nubia and Sennâ, into a considerable part of Abyssinia.

"Identified by name with Egypt, and possessing much influence from their habits of business and from their knowledge of the language long since imposed upon them by their conquerors, the Copts may certainly be considered as the dominant Christian church of these parts. There are, however, many Greeks whose patriarch resides at Cairo; the influence of this church is acknowledged also in a part of Abyssinia: otherwise they have no churches south of Cairo, but consider their jurisdiction to reach to Alexandria, Rosetta, Damietta, Suez, Candia, Tunis, and Tripoli, in the west; at all which places they have convents, though at the one last mentioned they have not for many years had a priest. The Latins have likewise at least eight convents, four of which are considerably to the south of Cairo. The Armenians have a bishop at Cairo, and individuals of that nation are settled far to the south in all the principal towus of Egypt, as bankers to the government.

"Leaving out of our present consideration the ruling power of the Turks, and the immensely extended population of the Arabs, the number of whom is variously estimated from two and a half to four millions, it is not possible to behold without a living interest these several churches of Christians. What their respective rites and tenets may be, it falls not within the province of a

Bible Society to inquire. It is enough for us that all agree in a reverence for the holy Scriptures, as the source of truth. Our earnest hope is, therefore, that by furnishing them with copies of that book, we shall be found the friends of all; the best friends, inasmuch as from ignorance of this holy volume, as one of the fathers well observes, has sprung much of the evils of heresy and schism. Bearing the olive-branch of peace, we trust in due season to behold the ark of the church of Christ at rest from these troubled waters.

"Among the Copts (of whom, as being the most numerous, I saw the most, though I visited all) I found no difficulty in distributing the Arabic Bibles, but, on the contrary, the greatest willingness to receive them.

"In endeavouring to explain to the patriarchs, the bishops, the lay-head of their nation, and to others, the plans and operations of Bible Societies, I met with such difficulties as might be expected from a people extremely destitute of general European knowledge, and utterly ignorant of the nature of voluntary association for benevolent objects. Familiarized to fear, they shrink from ostensible services, which might carry them out of the beaten track of a religion barely tolerated. Among the Jews I had little opportunity of making inquiry, from the confinement necessarily attendant on the appearance of the plague, both at Alexandria and Cairo. South of Cairo, there are none in Egypt. In Gondar, the capital of Abyssinia, there are about a thousand, who were described to me by Mr. Pearce as keeping much to themselves, and as being very tenacious of their religious books.

"If any motive drawn from the circumstances of a people can impel the friends of the Bible Society to make a great sacrifice, the situation of Abyssinia may most peculiarly claim the tribute of funds, of learning, and of labour. How deeply Christianity must once have been seated in the hearts of the people of that country, appears from a great variety of proofs; but now, nominally a Christian empire, it is distracted by the feuds of various chieftains who aspire to supreme power, without even a hopeful prospect of peace being settled by the successful superiority of one. Thus situated, composed of various Christian, Mahometan, and Heathen tribes, all independent, fierce, and warlike, and exposed to in-



cursions from similar tribes on every side, Abyssinia may fear for her existence as a Christian nation. That Christianity would not soon disappear from the country, may be inferred from the great attachment of the people to their religion, an attachment which has been tried by numerous opposing circumstances for many centuries. But how much longer Christianity might exist without a general knowledge of the Scriptures would be a bitter experiment to make—an experiment happily not suited to the benevolent genius of this age.

“And if, from this brief view of Egypt and Abyssinia, we turn our eyes to that vast continent in which these countries lie, with what feelings shall we rise from such contemplation! We are apt to survey with some pleasure the little good which we have been enabled to do; we are, thank God, encouraged to proceed by every opening prospect of hopeful fields of labour; but to us in Malta, if we but open and enlarge our hearts, here, full before our view lies Africa, left to these latter ages of the world as a standing monument to remind the benevolent of something which they have not done; the learned, of something they have not discovered; left, perhaps, to humble and shame us, but certainly not to discourage or dismay.

“Every one may in some degree infer the state of Africa partly from general moral principles, and partly from a knowledge acquired by means of a most demoralizing traffic. From these too slender premises, many are led to consider, as difficulties nearly insuperable, the hostile superstitions, the barbarous inhuman customs and savage horrors, which reign there to an almost unlimited extent, while at the same time, lost in inquiry concerning the best practical measures, the mind turns alternately from one project to another, and travels through all the plans that can be devised, of research, of civilization, of education; till weary, spiritless, and desponding, it is ready to shrink from attempting any.

“By encouraging the translations of portions of the Scriptures, into the spoken dialects of Africa the Bible Society may, consistently with its simple principle, render most essential aid to the melioration of that continent.”

*Amboyna Bible Society.*—“When I lately arrived at a large Negary (village), the name of which is Lileboi, north-west from Amboyna, upwards of 800 persons,

in order to convince me of the reality of their faith in the only true and living God, brought all their idols before me, and acknowledged their foolishness. I advised them to pack them all up in a large box, (into which they formerly used to be put for their night's rest), and to place a heavy load of stones upon them, and to drown them in the depth of the sea, in my presence. They all agreed to follow my advice: a boat was made ready for the purpose; and with a great shout they were carried out of the Negary, and launched into the bosom of the deep. After this business was over, we sang the first four verses of the cxxxvi. Psalm.—This is the fruit of the Gospel of Christ.”

#### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

It has long appeared a desirable object with many benevolent persons to promote useful parochial libraries, which seem more than ever called for since the general extension of education, and the wide diffusion of immoral, antichristian, and seditious publications. The associates of Dr. Bray have done as much as their funds would allow, for more than a century, towards promoting this object; but their efforts have been necessarily inadequate to the necessities of the case. We are glad, therefore, to find that the Society for promoting Christian Knowledge has resolved to encourage the general formation of parochial libraries, the books of which are to be lent out for the benefit of the inhabitants. The books furnished by the Society are to be limited to such as are on their list. Any minister of a parish, being a member of the Society, may obtain books and tracts, for this purpose, at the reduced prices, on application to the Board, or to any of the Diocesan or District Committees: and in cases where a parish may stand in need of such a library, but may not be able to pay for it even at the reduced prices, aid will be granted by the Board, on application from the Incumbent, through the Bishop, the Archdeacon, or the District Committee. These libraries are to be placed under the sole direction of the parochial minister, subject to regulations to be established by the Board.

An edition of the Bible and of the Book of Common Prayer, in the Irish Language and in its appropriate type, has been undertaken by the Society.

The issue of books and tracts, is

counteraction of infidel publications, has very greatly increased, especially in the manufacturing districts; and the Board are preparing to furnish further assistance as it may be wanted.

#### LONDON SOCIETY FOR THE CONVERSION OF THE JEWS.

In presenting their last annual Report, the Committee state the addition of *eight* Auxiliary Associations; namely at Lancaster, Liverpool, Exeter, Plymouth, Plymouth Dock, Helston, Penzance, and Penryn.

An Auxiliary Society was also established some time since in Brussels, by some of the British residents in that city, whose attention had been drawn to the object by Mr. Way's visit a few months before. The immediate object of the Society is to "ascertain the state of the Jews in the Netherlands, their numbers, sentiments, morals, and religious habits." They request to be furnished with some Hebrew Testaments and religious tracts, for distribution among the Jews. An Association has also been formed in the town of Frankfort on the Maine, under the direction of a zealous friend to the object—Mr. Senator Von Meyer.

Preliminary measures have been adopted at Amsterdam for the establishment of a Society in aid of this cause, which must be considered as peculiarly important, when it is remembered that more than 28,000 Jews are found amongst the inhabitants of that city. The result of the experiment so liberally undertaken by the Rev. Mr. Simeon, with respect to the English Episcopal Chapel in Amsterdam, having been successful, the Society have entered into an arrangement with the congregation, by which they are to defray the expenses of the chapel, while the Minister, as a Missionary to the Jews in that city, is to be supported from the funds of the Society. The Reverend A. S. Thelwall, of Trinity College, Cambridge, was appointed to the station. The Committee have resolved to send Mr. E. H. Simon, a Jewish convert, who has for some time past been pursuing his studies at Edinburgh, under the joint patronage of the London Society and the Rotterdam Missionary Society, to assist Mr. Thelwall, for which he is qualified by his knowledge of the Dutch language, and of the peculiar sentiments and habits of his brethren.

The Auxiliary Society of Boston, in America, has continued its contributions

to the Society's funds, and renewed the expressions of its zeal.

The permanent income of the Society exceeds that of last year by the sum of 1500*l.*, the receipts being 11,201*l.* Several legacies have been bequeathed for its benefit. The demands on the institution have, however, greatly increased, and are likely to continue doing so.

There were in the Society's schools forty boys, and forty-one girls. Six boys and seven girls had been admitted since the former anniversary: seven boys had been apprenticed, one girl had gone to service, one has been withdrawn by her parents; and one is removed, as the Committee have great reason to hope, by her heavenly Father, beyond the need of earthly instruction, to his own immediate presence in heaven.—The building designed for the boys' school, near the chapel, Bethnal Green, was completed the year before, and has, since that time, been occupied. That for the girls was in a state of great forwardness.—The Committee have discontinued the printing-office, but have entered into an arrangement with the printer to take apprentices from the boys' school, and to employ the Jews hitherto employed in it. *Two* editions, of 2,000 copies each, of the Hebrew Testament, have been struck off from the stereotype plates; another edition, of the same number of copies, is in progress. *Two* thousand copies of the Epistle to the Hebrews have been printed in the form of a separate publication; and 70,000 copies on cards, in Hebrew and German Hebrew, of three addresses to the Men of Israel, taken respectively from the second, third, and thirteenth chapters of the Acts of the Apostles. Many thousand tracts in Hebrew, German Hebrew, German, and English, have been printed: of which those in the Hebrew, and German Hebrew were stereotyped. An edition of the New Testament in German Hebrew is completed, and will be immediately put in circulation, and arrangements have been made for proceeding as soon as the type is at liberty, to an edition of the Old Testament in the same character.

A translation of the New Testament into the dialect of the Polish Jews, has long been meditated by the Committee; and the Rev. Mr. Solomon will be employed in carrying it on. He has already nearly completed the Gospel of St. Matthew. The Committee have availed themselves of the most favour-

able opportunities for putting these different publications into extensive circulation, through the medium of judicious friends and correspondents abroad.

The number of the copies of the New Testament thus sent into various parts of the globe has been about 5000; of the Hebrew Prophets above 2000; and of tracts and other smaller publications a much larger proportion.

The Committee have continued to receive encouraging testimonies to the seasonableness and utility of their labours.

Professor Van Ess thus writes: "Be pleased to express to the respectable Society for promoting Christianity amongst the Jews, my heartfelt gratitude for the hundred copies of the Hebrew Testament, which I lately received from the British and Foreign Bible Society. These Testaments are *eagerly read* by those Jews who understand Hebrew, and many of them are in the habit of attending my sermons. Whenever the New Testament in Hebrew German characters shall appear, I wish to receive a considerable number of copies, for they will be still more eagerly read than the former, and will operate more effectually upon the Jews at large. Be kind enough to send me the continuation of the Reports of your Society. How gloriously does all unite together in this remarkable day towards the appearance and the kingdom of our Lord, when there will be one fold and one Shepherd!"

With regard to the readiness of the Polish Jews to receive Christian instruction, satisfactory evidence was adduced in the last Report, from the correspondence of Mr. Way, Dr. Pinkerton, and Mr. Solomon. Their testimony has since been corroborated by that of Mr. Moritz, a converted Jew, who has for some time past been employed by the Emperor of Russia to travel through his dominions for the purpose of circulating Hebrew New Testaments and tracts amongst the Jewish people. The Jews frequently came to him in a body, or solicited his attendance at their synagogues and places of learned resort, inviting discussion on the principal questions at issue between Christians and themselves. "Great numbers," says Mr. Moritz, "came to my lodging, and this gave me an opportunity to sow the seed of truth, as also to distribute some Testaments and Tracts; many of their Rabbins visited me."—"One morning, several learned Jews came to me, who

asked me many serious questions about the truth of Christianity. They made no objection to my remarks, desiring me to give them a few New Testaments and some tracts; which they would diligently peruse, to see if these things be so." This occurred at Sklov, where there are nearly 10,000 Jews, and which is regarded by them as their Jerusalem in their captivity.

At Minsk, where there are at least 12,000 Jews, Mr. Moritz was visited by nearly all the Jewish school-masters, and by several thousands of Jews. At their request, he preached to about 400 of them, among whom were the elders of the synagogue. "I was much pleased," Mr. Moritz adds, "with the serious attention they paid to the word, and the perfect silence they observed during my speech, which lasted nearly two hours. Many came afterwards to me, to converse with me on what they had heard."

In the town of Nieswitch; where about 3,000 Jews live, they flocked in crowds to my lodging, when I distributed a good number of tracts, and a few New Testaments among them. With some of them I had very serious conversation, and have the best hope, that three young men who have three evenings together visited me, have been pierced to the heart. They promised to pray to God for light and direction, and if they could feel convinced, they would profess the truth. An old Rabbini came twenty-eight versts, on purpose, as he said, to have some conversation with me, and staid three hours with me; and, at parting, he requested me to give him a New Testament and some tracts, which I gladly did; after which he took an affectionate farewell of me. In Grodno live about 12,000 Jews, of whom great numbers came to my lodging; and besides them, I was also visited by Jews from nearly thirty different towns in Poland, who all wished to have books: my thirty Testaments and six hundred tracts were gone in a few days. These Jews in the provinces promised not only to read the books themselves, but to circulate the reading of them as far as possible."

At Wilna, which contains 45,000 Jews, Mr. Moritz adds: "Many respectable and clever young Jews confessed to me in this town, that I was in the right in many points; and therefore they shall consider what I have said more earnestly, and begin to search the Scripture more closely; and if they can become convinced of the truth, as I have

stated it to them, they will not hesitate to embrace it. Many young men came and stated to me that they are convinced, from the reading of the New Testament, that Christ is the true Messiah, and that they are inclined to embrace Christianity." Other incidents illustrative of the growing attention of the Jews to Christianity, might be adduced from Mr. Moritz's journal; and to his testimony respecting the Polish Jews, may be added that of Mr. Elsner, Secretary of the Prussian Bible Society at Berlin, concerning those of some other countries.

Having detailed their own views of the inducements to exertion afforded by the present state of the Jews in various places, the Committee state, that similar views are beginning to actuate other Christian communities. The Edinburgh Society for promoting Christianity among the Jews has lately published an Address to the Public, in which it announces, "That it is about to establish a Mission on the continent of Europe, and has already engaged two young men, well recommended for piety, who are to go forth among the Jews."

Mrs. Hannah Adams, corresponding Secretary to the Boston Society, informs the Committee, "That the American Board of Commissioners for Foreign Missions have lately ordained Messrs. Parsons and Fisk, young men of piety and talents, in order to send them to preach the Gospel to the Jews in Palestine."

We shall only add, what we have often repeated, that we earnestly pray for the blessing of God on the efforts of this institution.

#### CONSISTORIAL COURT AT CALCUTTA.

This court was announced by public advertisement, dated Sept. 8, 1819, under the title of "The Consistory Court within and for the Archdeaconry of Calcutta, in the Diocese of Calcutta." The Bishop's address, on opening the court, contains so much information on a subject not very generally understood, that we shall extract the principal passages.

"It may be expected," said his lordship, "that something should be said as to the nature and extent of its jurisdiction, and in reference to the objects to which its attention will be especially directed: and it is the more important that the court should declare itself generally on these points, as they can hardly be presumed, in the circum-

stances of this country, to be well understood.

"Much controversy has arisen since the days of the Reformation, as to the origin and limits of ecclesiastical jurisdiction: and even before that period, as is evident from various passages of our national history, the question was sometimes brought into discussion, in consequence of the inordinate claims of the Romish pontiffs. With any thing which occurred previously to the legal establishment of the Protestant Church of England we are not now concerned. Its bishops hold their jurisdiction upon principles recognised by a Protestant legislature, and upon no other. The office of the consecration of bishops has been confirmed, with the Book of Common Prayer, in four several Acts of Parliament; and in that formulary, every bishop is required to promise, that by the help of God, he will maintain and set forward, as much as shall lie in him, quietness, love, and peace, among all men; and such as be unquiet, disobedient, and criminal, within his diocese, he will correct and punish, according to such authority as he hath by God's word, and as to him shall be committed by the ordinance of the realm." This language strongly marks the moderation and the abhorrence of extremes, which characterize our national church. It claims not with the Romanists a divine right for all the authority with which its governors are invested; nor does it admit with those abettors of Independency, that spiritual authority, as exercised in our church, has no sanction whatever from the word of God. We do, however, acknowledge, and it is our duty to maintain, that the king is on earth the supreme head of the church; nor has spiritual authority, considered in itself, any efficacy in the restraint of disorder, except where it is acknowledged to bind the conscience: it has nothing external and coercive; it has no temporal and legal effect: it cannot proceed in form of law, but with the consent and sanction of the sovereign; and in this sense ecclesiastical courts are the king's courts, though not of the number of those which are so denominated.

"It is under this authority, and by an ordinance of the realm, that the court which has been now established, assembles to exercise jurisdiction, and claims obedience to its decrees. It is bound to administer the ecclesiastical law of the

realm of England as applicable to these objects, whether that law be found in the ecclesiastical customs and immemorial usages, which have been denominated the common law of the church; in the canons, which are ecclesiastical enactments, made obligatory by royal authority; or in the statute-book, in which much is contained, having a direct reference to causes which are of such a character as fully to come before this court.

“It will now be proper to state, of what nature these causes will principally be. From a great part of the business incident to the consistory courts in England, this court is altogether relieved by the extensive jurisdiction granted by his Majesty’s charter of justice to the supreme court of judicature at Calcutta. The causes here proceeded in will be causes of correction: and the most important of these, it is apprehended, will relate to the clergy. In this view of the subject, it is exceedingly to be desired, that the jurisdiction of the court may seldom be called into actual exercise: it were too much, indeed, to expect that its interference should never be requisite in this department of its functions; but to further an object, of which the accomplishment is so earnestly to be wished, it may be useful to point out some of those more prominent and probable occasions, on which the court may be required to interpose its authority.”

His lordship first mentions negligence in registering baptisms. “But independently,” he adds, “of this negligence, there has been in some instances a misconception of what is requisite to give to the register the validity of an original document; I mean, the actual signature of the clergyman by whom the ministration was performed. It seems to have been supposed, that a memorandum might be copied into the station-register by some other than the officiating minister, and signed by the transcriber. The canon and the statute are both, express upon this head. The half-yearly returns must also be punctually made to the registrar for the purpose of being recorded in the registry of the arch-deaconry, and transmitted through the government to England.”

“Another point on which it may be proper to remark, is the obligation which binds every clergyman not merely to use the liturgy of the church, but to use it entirely. As he is forbidden to

make substitutions, or to add to it, so he is liable to censure if he presume to omit any portion of what the rubrics have directed to be used. It seems not always to be considered, that the rubrics have the validity of an Act of Parliament, having been repeatedly so recognized; and even if it were otherwise, it would be difficult to understand how any clergyman could fulfil his solemn declarations made before the ordinary, and repeated in the presence of his flock, that he ‘will conform to the Liturgy of the Church of England, as it is now by law established,’ if he omit any portion of it when the same sanction has been given to the whole.

“The court will not occupy further time by adverting at length to other matters of this nature, which may hereafter require its interposition; such an irregularity in the dress of the clergy, or absence from their stations without permission; to say nothing of complaints, which ought never to be contemplated, of a conduct which may subject any individual to general reproach. But one point merits the attention of the laity, as being highly important to the discipline of the church, and apparently but little considered; I mean, the manner in which this court can take cognizance of any disorder or neglect of duty. It appears to be supposed, that the best mode of obtaining remedy for such complaints, is to give them a wide circulation in the way of rumour, or even to state them publicly in some of the journals; and not much better is the supposition, especially in a diocese of such vast extent, that the ecclesiastical authorities are bound to know of every irregularity, which may perhaps be abundantly notorious to the persons residing where it prevails. The consequence will be an imputation of negligence in the exercise of the authority by which all such grounds of complaint should be removed; and yet such imputation would in all cases be unreasonable, but more especially in a diocese where the actual inspection of the state of things is, for the present at least, impracticable, and never can be very frequent. The laity, however, it should be understood, have their parts to perform in the restraint of irregularities, by bringing them to the notice of the ecclesiastical authority in the proper course.

“In England there are three ways in which the consistory courts are authorized to proceed: either by inquisition,

as when there is a public and prevailing rumour of some disorder, or persons worthy of credit bring it to the knowledge of the bishop or archdeacon, who then proceeds of his mere office; secondly, by accusation, as when a complainant comes forward, not as a witness, but as a promouvant or prosecutor; and, thirdly, by denunciation or presentment; which last mode, however, is not applicable to this diocese, where churchwardens are unknown to the law. Still it should seem, that nothing is easier, even in this diocese, than to obviate any abuse or neglect, by either of the former methods, provided only there be a desire in the laity to see the evil removed; and this, though not specifically the duty of any, where there are not persons sworn to make presentment of all defaults, vices, and irregularities, committed within a parish, and known by them to be presentable by the eccle-

siastical laws of the realm, does yet become indirectly incumbent upon persons especially in station and authority, who have the glory of God and the well being of Christian society at heart. And yet, even in such instances, admonition; it is hoped, where the case admits it, will be found effectual, and will spare this court the pain of a formal and public censure. The court, however, will not entertain or encourage complaints which are evidently frivolous, or which, at most, demand the application only of private and paternal counsel.

“Commencing, then, under such auspices, and actuated by these views, this court presumes to implore on its endeavours the blessing of Almighty God, and trusts, that as its proceedings are directed solely to his honour and the good of his church, it will be found in due time to have been eminently subsidiary to true religion and virtue.”

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## VIEW OF PUBLIC AFFAIRS.

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### SPAIN.

THE Cortes have met, and were opened by the King in person, who has solemnly ratified his acceptance of the new Constitution, and enters with apparent zeal into its spirit. The speech of the President was long, and somewhat tumid: it detailed the history of the changes which have taken place, and eulogized the King for his acquiescence in the new system. His Majesty's reply is in equally flattering terms.—The proceedings of this assembly will probably afford us, in the course of the session, much information as to the actual condition and policy of Spain.—Great reserve was maintained on both sides with respect to the ultra-marine provinces.

### NAPLES.

A Revolution, the particulars of which are not yet fully known, has taken place in Naples; wholly, as in Spain, by means of the army. The rising was sudden, and apparently unexpected; it came upon the government like a clap of thunder. The leaders in this Revolution are said to consist almost entirely of the adherents of the late King, Murat. A deputation from the Insurgents informed the King, that they wished to obtain a free constitution, similar to that of Spain;

this the King promised, and eight days were allowed for arranging its details—a short time for so delicate a work—but we presume that some one of the agitators has a ready-made constitution to offer to the acceptance of the nation. We have stated this Revolution to have been the sole work of the soldiery; and so universally prevalent appears to have been the spirit of disaffection among them, that the government found that they durst not rely even on the troops who remained on duty at Naples, and who, it was evident, only waited a fair opportunity, if led out against them, of joining their comrades. No acts of tumult or disorder appear to have occurred, and there was reason to expect that the Revolution would be accomplished without blood, provided Austria did not interfere. We sincerely hope that this will not be the case; for although we view, with the utmost distrust and alarm, the interference in any shape of the soldiery in affairs of state, and regard any successful attempt on their part to controul their government, as most mischievous in its principle, and most pernicious in its example—yet who would wish to see the despotism of Ferdinand of Spain, or of Ferdinand of Naples, re-established, or the means of misgovernment, and of vengeance

too, placed in the hands of men so imbecile,—and who, we may assume, would be merciless in proportion to their imbecility. Fear is the most cruel of all passions. Let us hope also that these extraordinary and unlooked for changes may be designed by Providence eventually to deliver those countries from the influence of superstition as well as of tyranny, and to introduce among them a purer faith.

#### TURKEY.

The enterprising Pacha of Albania is stated to have formally thrown off his allegiance to the Porte, and to be preparing for his defence against the troops of his master. That such was his ultimate intention, has long since been conjectured: and should he succeed in repelling the attack which is about to be made upon him, he is likely, from his talents and enterprising character, by no means to limit himself to defensive measures, but to aim at extending his dominion over the neighbouring countries. He has long been employed in introducing European discipline among his troops, and has exerted himself both to obtain and diffuse information; for which purpose he has invited foreigners to his capital, and has dispatched agents to several courts and universities of Europe to acquire whatever might appear worthy of being known with a view to his projects. With all his talents, however, we fear that he is a sanguinary tyrant, whose object is the gratification of his own personal ambition, and not the happiness of his subjects, whom he values only as they can be made instrumental to his own aggrandizement. In the pursuit of this object, he appears hitherto to have been restrained by no considerations of humanity or justice.

#### DOMESTIC.

In our last Number we detailed the principal circumstances connected with the return of the QUEEN to England: we shall now proceed to relate the occurrences which have since taken place.

On the 4th of July, the committee of the house of lords appointed to examine into the documents laid before parliament relative to her Majesty's conduct while abroad, presented their report, in which they state, that "They find that these documents contain allegations supported by the concurring testimony

of a great number of persons in various situations of life, and residing in different parts of Europe, which deeply affect the honour of the Queen, charging her Majesty with an adulterous connexion with a foreigner, originally in her service in a menial capacity; and attributing to her Majesty a continued series of conduct highly unbecoming her Majesty's rank and station, and of the most licentious character." "These charges," the committee add, "appear to be calculated so deeply to affect not only the honour of the Queen, but also the dignity of the crown, and the moral feeling and honour of the country, that, in their opinion, it is indispensable that they should become the subject of a solemn inquiry, which it appears to the committee may be best effected in the course of a legislative proceeding, the necessity of which they cannot but most deeply deplore." In framing this very strong and decided report, the most perfect unanimity prevailed in the committee.

In compliance with the suggestion of the report, a bill was the next day brought into the house of lords; the preamble of which was, in substance, that her Majesty, then Princess of Wales, being at Milan in 1814, "engaged in her service a foreigner of low station, named Bergami, who had before served in a similar capacity;" that "a most unbecoming and disgusting intimacy" commenced between her Royal Highness and this person; that she "not only promoted him to a high station in her household, and in confidential situations about her person, but obtained for him orders of knighthood and titles of honour, and conferred upon him a pretended order of knighthood, which her Royal Highness took upon herself to institute without lawful authority;" and that "further unmindful of her exalted rank and station, and of her duty to his majesty, and wholly regardless of her own honour and character, her Royal Highness conducted herself towards the said Bergami, and in other respects, both in public and private, in the various places and countries which her Royal Highness visited, with indecent and offensive familiarity and freedom, and carried on a licentious, disgraceful, and adulterous intercourse with the said Bergami, which continued for a long period of time, during her Royal Highness's residence abroad." The bill proceeds to enact, that, in

consequence of such "scandalous, disgraceful, and vicious conduct," by which her Majesty has "violated her duty to his Majesty, and rendered herself unworthy of the exalted rank and station of Queen Consort of this realm," she be deprived of her title of Queen, with all the rights annexed to it, and that her marriage be dissolved and annulled. The bill was read a first time, and the second reading is proposed for the 17th of August, when the witnesses will be solemnly examined, and time be afforded for the defence. The House of Commons has in consequence discharged the order for considering the documents laid before it. Copies of the bill were furnished to the King, the Queen, and their respective law-officers.

The whole of these proceedings have given rise to warm debates in every stage. The appointment of a secret committee, in the first place, was contended against as an *ex parte* and inquisitorial proceeding, and as at variance with the general system of our criminal jurisprudence. It was further argued, that if ministers believed the charges which they alleged, it was their duty to have brought the subject forward in the first instance, on their own responsibility; and that all their attempts to compromise the matter were highly criminal. It was also maintained, that at all events the proceeding ought to have been by impeachment, and not by a bill of pains and penalties, which partook of the injustice of an *ex post facto* law.—To all this it was replied, that ministers, decisive as they conceived the evidence to be against the Queen, did not think it expedient to endanger the peace and contaminate the morals of the country, by the public investigation of such a subject, as long as the possibility of a private compromise appeared within their reach; that no benefit could have resulted from their making the circumstances public, which might not have been secured by a private arrangement; that not only had parliament sanctioned such a procedure by its own votes, but there was not a single well-disposed person in the kingdom, even of those who were fully persuaded of her Majesty's guilt, who did not feel the utmost solicitude for a private compromise; that the grave and unprecedented nature of the case would have rendered it rash indeed for any set of ministers to have plunged the

nation into an investigation of it without the sanction of a parliamentary committee, which committee would occupy the place of arbiters between the parties, and be, as it were, in the place of a grand jury; that there were no precedents to sanction the adoption of such a measure as the present, without previous parliamentary inquiry; and that with regard to the objection of proceeding by bill rather than by impeachment, it had no force, as the latter course could not, under the circumstances of the case, be adopted, however clear the Queen's guilt might be; as, to constitute it a crime according to the law, the partner in her misconduct must be a subject of Great Britain; and as for referring the matter to the ecclesiastical courts, it was admitted on all hands that it could not be done. Besides, the whole affair lay rather between the Queen and the public, than between the royal parties themselves.

We confess we think these arguments satisfactory, under all the perplexing circumstances of this unhappy case; and we are so much in favour of a private compromise, that we should even now, after all that has passed, prefer it, on every ground of public interest, to the approaching parliamentary investigation; and nothing would rejoice us more than to hear that the Queen had been induced to spare herself and the nation the pain, as well as the mischief, of such an exposure.—We are not now assuming either the guilt or the innocence of the Queen. It is our duty, and that of the public in general, to suspend all judgment upon this point till the evidence shall be produced upon which the preamble of the bill is founded. Till that time we feel it incumbent upon us to refrain from expressing the opinions which we have been led to form upon the subject. The same reserve we would earnestly recommend to our readers.—We are sorry to have seen in some of the public prints, (especially the provincial ones) some remarks relative to her Majesty, which are exceedingly unbecoming and reprehensible. These, however, may be considered as infinitely outweighed by public statements of a contrary description; and by corporate addresses presented to her Majesty, which not only assume her complete innocence, but vilify, in the strongest terms, her alleged calumniators. The replies of the Queen on some of these occasions



have been far from being so measured as a regard to the delicacy of her own situation, and to the public peace, seemed to require. The populace, in addition to hard words, have proceeded so far as to maltreat, and even violently to assault, a number of persons on their landing at Dover, who were intended to give evidence on the pending charges, but whom it became necessary, with a view to their personal safety, to send back to the continent until they should be wanted. This is clearly not the way to secure the ends of justice, or to produce a favourable impression of the cause which it is meant to serve. Nor would we confine this remark to the savage outrages committed at Dover: we think it equally applicable to the framers of such addresses as those to which we have alluded, and which tend so greatly to inflame the public mind. We would remind them, that without assuming that the Queen is guilty, they can have no ground on which to assert, in the unequivocal terms they generally employ, her innocence. The *prima facie* bearings of the case supply at least such pregnant ground of suspicion, especially since the presentation of the strong and unequivocal report of the lords' committee, that we might expect in her Majesty's warmest friends, if not an absolute reserve in expressing their opinions, at least such a moderation of language and conduct as the actual state of the case seems to require.

The circumstance, however, which we view with the deepest regret on this unhappy occasion, is the inundation of prints and writings of the most libellous and seditious tendency with which the country has been overspread. In every street of the metropolis, and on every wall to which the bill-sticker is permitted to have access, the eye is met by placards of the most inflammatory description; and the ingenuity of the artist is taxed to produce devices calculated to degrade the king, and to render his government odious. Some of our principal journals pursue a similar course, and seem disposed to employ every safe art of insinuation, misstatement, exaggeration, and falsehood, which the genius of evil can suggest, to pander to the worst passions of the multitude, and to poison the very springs of allegiance. Our Sunday newspapers, nineteen in number, join in this conspiracy; and being framed expressly

for the meridian of St. Giles's and Tottenham-fields, with a still more daring defiance both of law and decency. Some of them point more directly to the soldiery, and leave no means untried to poison their minds, both by exhibiting strong pictures of their own alleged debased and degrading servitude, and by dwelling on the facilities which they possess of achieving their own deliverance, and that of their country. And what is there to counteract all this accumulation of mischief; to shield the constitution from the combined effect of all the enginery of sedition which is continually playing on its walls, or undermining its foundations in the very hearts of the people? As for the law, it seems to sleep.—The press does nothing, and perhaps can do little, if any thing, to arrest the evil. Among the millions of placards and halfpenny sheets which the last six weeks have called into existence; among the three or four hundred thousand Sunday newspapers which, during that time have passed into circulation; we have not found a single solitary paragraph which pleads the cause of order, or which endeavours to undeceive the minds of the uninformed, respecting the facts and reasonings of the partisans of Radicalism.—The pulpit, we fear, is almost equally inefficient as the press—but we stop. This last is a large subject, and we fear to do it injustice by enlarging at present on this passing allusion to it. But we must enter upon it in no long time. It is vital to the peace and safety of the country, and to the very existence of its best and most cherished institutions. We will close therefore with a single question, which we wish our readers to lay to heart, and which we would wish especially to impress on every member of the legislature and of the government, whose eye may pass over these lines—What rational hope can be indulged of long maintaining our internal tranquillity, under such circumstances as have been adverted to, if we shall continue to satisfy ourselves with a policy of mere shifts and expedients, and shrink from looking fairly at the whole of our domestic situation, not merely as it regards the economical circumstances of the labouring classes, and the interests of manufactures and commerce, but as it involves the higher considerations of the intellectual, moral, and spiritual condition of our whole population?

We are glad to state, that the coronation, which was to have taken place on the 1st of August, has been wisely postponed.

The public business in the House of Commons, though greatly impeded by the discussions relative to the Queen, has by no means been unimportant: but we have only time and space at present to allude to one subject; we mean, Mr. Brougham's most important bill for general education. The main provisions of this bill appear to us wise, moderate, and conciliatory; and such as, if passed into a law, with the slight modifications which may be deemed necessary, must be of the most essential benefit to the country. As the consideration of the bill is deferred to next session, for the purpose of affording time for mature deliberation, we shall only slightly notice at present the outline of the proposed plan. Mr. Brougham, in bringing forward his motion, expressed his warmest thanks to the clergy, without whose aid (which had been most cheerfully and cordially given) the friends of the measure would have been unable to proceed with effect in their necessary preliminary inquiries. Many of them, he stated, with scanty benefices and narrow incomes, had instituted schools at their own expense, and all had shewn so much zeal to promote the general object as would have justified the appointment (even had it not been expedient on other and still stronger grounds) of the parochial resident clergy, as the superintendants of the parochial schools which it was the intention of his bill to institute. Mr. Brougham stated the number of children instructed in England, exclusive of those at endowed schools, at 490,000, or about one-twentieth part of the population. If 154,000 were added for the endowed schools, and 11,000 for those instructed by other means, the whole would be 655,000 children, or about one-fourteenth or fifteenth part of the population. Deducting 53,000 for children placed at dame's-schools, the average of children having the means of education would be one in sixteen. But to form a correct estimate of the numbers to be educated, the children between seven and thirteen years of age must be taken at one tenth of the population. Previous to the year 1803, only 456,000 were placed in the way of education; that is, only the twenty-first part of the population. On the whole, Mr. Brougham considered this

as one of the worst educated nations in Europe prior to that period. In Scotland he found, in twelve counties, the proportion to be one to nine; in Wales, one to twenty; before 1803, it was one to twenty-six. In France, till lately, the average was only one-thirty-fifth of the population; but if education proceeded in that country as it had done of late, there would soon be not one uneducated person in it. In Switzerland, the proportion was one to ten; so that in that country, there is not one person in sixty who cannot read and write. In England, taking the endowed and unendowed schools as before, and adding 50,000 for children belonging to persons who have the means of paying, and 100,000 placed at Sunday-schools, the total would be about 700,000 children, leaving about two millions of the population unprovided for. Middlesex, Mr. Brougham stated, was three times worse off than any other county in England, and more deficient than *any part* of the Christian world, the average being only as one to forty-six.

Mr. Brougham's bill proposes, that the incumbent, or resident clergyman, or two justices, or five householders, or the grand jury, may complain at the quarter-sessions, of the want of education in a parish. The complaint being substantiated, a school is to be built, the public purse defraying the cost of building; and the local rates the master's salary. The candidate for this office is to be a churchman (Mr. Brougham, we are glad to say, subsequently dispensed with the obligation to receive the sacrament as a test), who is to be recommended by a clergyman and three householders, and to be between the ages of twenty-four and forty. The householders are to elect, but the clergyman is to have the power of rejection. Mr. Brougham, after considering the subject maturely, had thought it right to give this power to the clergy, and to identify the whole system with the Established Church. The master's salary is to be small, not generally exceeding 20*l.* or 30*l.*; but from two-pence to four-pence a week are to be contributed by each scholar. The Scriptures are to be taught, and no other religious book, or book not religious, without the consent of the clergyman, except the church catechism, to which half a day in the week is to be appropriated, the children of Dissenters attending, or not, as their parents shall think proper.

## ECCLESIASTICAL PREFERMENTS.

Two of our venerable prelates, the Bishops of Winchester and Bristol, have expired within the last few weeks. The former is succeeded in his diocese by the Bishop of Lincoln, and the latter by the Rev. John Kaye, D. D. Master of Christ College, Cambridge, and Regius Professor of Divinity in that University.

The Rev. Richard Mant, D. D. (Domestic Chaplain to the Abp. of Canterbury,) to the Bishoprick of Killaloe.

Rev. R. Hodgson, D. D. (late Dean of Chester), to the Deanery of Carlisle.

Rev. P. Vaughan, D. D. to the Deanery of Chester.

Rev. John Harwood, A. M. Shêrbourne St. John V. Wilts.

Hon. and Rev. Wm. Eden, son of Lord Henly, Beakesbourn V. and Harbledown R. Kent.

Rev. W. Colby, Clippesby R. Norfolk.

Rev. Samuel D'Oyley Peshall, Morton Bagot R. Warwickshire.

Rev. D. Williams, A. M. Bleadon R. Somerset.

Rev. John Hodgkin, Northmolton V. Devonshire.

Rev. K. Peck, Ightfield R. Shropshire.

Rev. Charles Crane, D. D. of Pad-dington, Perpetual Curacy, Middlesex.

Rev. W. S. Rufford, M. A. of Christ Church, Oxford, Binton R. Warwicksh.

Rev. W. Forge, M. A. King's Stanley R. Gloucestershire.

Rev. W. Veruon, B. A. Hanbury R. Worcestershire.

Rev. F. Wrangham, M. A. F. R. S. Thorpbasset R. near Malton, Yorkshire.

Rev. Frederick Charles Spencer, M. A. Wheatfield R. Oxon.

Rev. Thomas Pearce, to the Perpetual Cure of Tywardreath, Cornwall.

Rev. F. Wm. Bayley (of St. John's V. Margate), to be Chaplain of the House of Commons.

Rev. E. Lye, A. B. Raunds V. Northamp.

Rev. Francis Bickley Astley, M. A. Bishopstrow R. Wilts.

Rev. H. Pottinger, Compton V. Berks.

Rev. E. Law, nephew to the Lord Bishop of Chester, to be Chaplain to the British Factory at St. Petersburg.

Rev. C. J. Blomfield, St. Botolph R. Bishopsgate, vice Dr. Mant, promoted to the Bishoprick of Killaloe.

Rev. E. Northey, Great Ilsley, Berks.

Rev. Thomas Gardner, A. M. Willen V. Berks.

Rev. Wm. Verelst, Grayingham V. in Lincolnshire.

Rev. A. W. Roberts, M. A. Burghsted Parva R. near Biffericay, Essex.

Rev. John Briggs, M. A. St. Peter's V. St. Alban's.

Rev. Richard Baker, son of Sir Robert Baker, Chief Magistrate of Bowstreet, Chaplain to the British Residents at Hamburg.

Rev. W. Harrison (Vicar of Farc-ham), Prebend in Winchester Cathedral, vice Rev. F. Iremonger.

Rev. J. Hooper, Stowell R. Somersetsh.

Rev. R. Marks, Great Missenden V. Bucks.

Rev. C. F. Bampfylde, LL. B. (Rector of Hemington and Hardington) Dunkerton R. near Bath.

Rev. T. O. Bartlett (Rector of Swan-gate) Sutton Montagu R. Somerset.

Rev. T. F. Green, Gravely with Chisfield R. Herts.

Rev. W. Killest, Kenninghall V. Norf.

Rev. Dr. Gabell (Head Master of Winchester College) Binfield R. Berks.

Rev. Dr. Moysey (Rector of Walcot) Archdeacon of Bath.

Rev. Mr. Baker, Minister of Christ Church, Bath.

Rev. R. H. Froude, M. A. (Rector of Dattington, Devon), Archdc. of Totnes.

Rev. Hugh Williams, M. A. (Scholar of Jesus College, Oxford), Rhoisilly R. Glamorgaushire.

## ANSWERS TO CORRESPONDENTS.

A. ; BENEVOLES; and X. Y. ; are under consideration.

A Layman's papers are left at the Publisher's, as requested.

F. H. did not mention whether the Letter which he sent us for insertion was an unpublished one.

We are sorry to have "tantalized" J. S. with our extracts from Cellerier's Sermons "in an unknown tongue;" but perhaps he will be satisfied with the following reasons for not translating those extracts. In the first place, we concluded, that a large portion of our readers were acquainted with French, and that those who were not could readily find a friend at hand who would supply their deficiency. It is not, we believe, the usual practice of Literary Journals to translate French extracts. We also thought that an occasional admixture of this kind furnishes an agreeable variety to the general reader. We were further of opinion, that for young persons especially, it is desirable occasionally to present passages of a salutary and religious tendency, in a language which they are but too much accustomed to see employed as a vehicle for very different sentiments. To all which we should add, that the style and manner of French sermons is so different from English ones, that it is hardly fair to an author to convey his ideas in a mere translation. We will, however, take care in future to trespass as little as possible on the patience of those who are placed in the predicament of our correspondent.

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No. 224.]

AUGUST, 1820.

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RELIGIOUS COMMUNICATIONS.

*To the Editor of the Christian Observer.*

AMONG the duties incumbent upon the Christian minister, there is no one more important than that of exhibiting the mediatorial office of the Divine Author of our religion plainly and explicitly to his congregation. To do this, is to preach Christ; for it is then shewn, that His infinite merits and propitiatory sacrifice are the sole causes of our acceptance with God, of our deliverance from the power and condemnation of sin, and of the gift of the Holy Spirit, which enables us to call God our Father, and gradually conforms us to the image of his Son. Those bright ornaments of our church, who, to the humble and teachable spirit so necessary for the right understanding of divine truth, added a deep and critical knowledge of the holy Scriptures, were ever foremost to proclaim Christ as "the end of the law for righteousness to all them that believe;" and men of piety in all ages, however abundantly they may have laboured in the vineyard of their Divine Lord, have with self-renouncing zeal laid their works and holiness at the foot of their Saviour's Cross, and acknowledged that their only hope of salvation was through his meritorious sacrifice. So strongly do the Scriptures testify of Jesus, that even heresiarchs, whose doctrines, if received; would sap the foundations of the Christian's hope, generally promulgate their unscriptural theories under the sanction of his name.

It is one of the happiest features  
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of the age and country in which we live, that the Gospel, as delivered by our Saviour, is widely promulgated. But while I would devoutly thank God for the religious knowledge which it pleases him to diffuse over our country, I would venture to point out what I cannot but consider as important defects in the preaching of many, who, I feel confident, are desirous to exhibit Christ as the Way, the Truth, and the Life. It is necessary for the investigation of this subject, to touch upon the errors even of well-meaning persons, as the reader will the more readily perceive what it is to preach Christ, if we first consider what it is *not*. I am far from denying that a religious instructor, though falling into some of the errors which I am about to enumerate, may yet in the main build upon the right foundation; but in proportion as his discourses fail of being scriptural, he fails of preaching Christ, who is essentially *truth*.

In the first place, it is not uncommon to hear ministers earnestly recommend the Saviour to their congregations, and speak in the strongest language of his excellencies, and yet exhibit great deficiency in endeavouring to impress the minds of their people with that sense of their own individual sin and helplessness, which alone can make a Redeemer valuable, and without duty insisting upon repentance and a renovation of heart and conduct, as the only scriptural evidence of their acceptance in Christ. Nay, are there not some preachers, and writers too, who seem almost to reject repentance, convictions of sin, and

other indispensable evidences given us in the Bible, of a soul raised from the death of sin to the life of righteousness, as mere preliminaries to the introduction of the believer within the pale of the true church? It is true that such persons indignantly disclaim the Antinomian inference which it is difficult not to draw from their vague statements, and protest (and I am willing to believe with a really honest abhorrence) against all idea of turning the grace of our Lord Jesus Christ into licentiousness: but what does it signify, either to the world or the church, how exemplary their own personal conduct may be, if their sermons and writings tend neither to the edification of the enlightened Christian, nor to the reformation of the thoughtless sinner? Men may explain and recriminate, but it still remains very certain, that if the clergy of any denomination wish to benefit either the believing or the unbelieving part of their congregations, they must point out to the one the sanctifying influence which sound doctrine has upon the heart and conduct, and contrast to the other the barrenness of his unbelief with the fruitfulness of practical faith.

Some teachers, again, do not seem to be aware of the danger of trusting too much to impressions upon the mind, and speak of feelings and experiences in a way which might lead their hearers to lay an unscriptural stress upon them, and thus perhaps subject themselves to fatal delusions. We must not indeed draw the line too strictly on these subjects, for "there are diversities of operations, but the same Spirit," and the Almighty alone knows how it may please Him to carry on his sacred work of renewing the human mind. But all will acknowledge, that the fervour of the novice is but too often like a rippling stream, which betrays its shallowness by its noise; while the sober piety of the advanced Christian,

like a mighty river, indicates its depth by its composure, and its strength by its even flow.

It again too frequently happens, that though sermons may contain much valuable matter and many useful observations, they are not explanatory of their text; and that therefore, however excellent may be their component parts, yet, taken as a whole, they are but vague and wandering compositions, and have more the appearance of collections of remarks, than of regular discourses upon a given subject. Surely the necessity of expounding the Scriptures, and of comparing spiritual things with spiritual, in order rightly to understand a particular truth, is strongly inculcated in the Bible both by precept and example.

But there is yet an error more fatal than any which I have enumerated, because, from our natural blindness with regard to spiritual things, we are less likely to see its dangerous tendency than that of such mistakes as more immediately offend our taste and judgment. The error to which I allude is that of delivering discourses from the pulpit which are simply *moral*. Doubtless many excellent precepts are conveyed in such sermons; but as they do not point out the inability of man to help himself, on account of the sinfulness and corruption of his nature, the very purity of their principles only tends to generate Pelagian self-sufficiency; and though the duties they recommend may be scriptural, the motives enjoined for their performance are not such, but would lead ignorant or self-righteous persons to suppose that the preacher looked upon a good life, not as the evidence of faith, but as an equivalent for the purchase of heaven.

In order to preach scripturally, all these errors must be avoided, for the word of God admits neither of addition, alteration, nor curtailment. It is on this account that the faithful minister of the Gospel takes care to give every precept

and doctrine its due weight; and without making one too prominent, or keeping another in the shade, he endeavours to deliver religious truth to his auditors in the same proportion in which it is given in the Bible. His great object is "rightly to divide the word of truth;" and therefore, when he speaks to his congregation of the Saviour as the only refuge for sinners, he shews them also, that, as their iniquities have separated between them and God, they must lay aside those retarding weights, or they can never run the race set before them in the Gospel. He endeavours, with affectionate earnestness, to convince them that, till changed by the grace of God, they are all under the guilty dominion of sin, the deadly venom of which has polluted every feeling, and deteriorated every faculty of their souls; and then, as Moses lifted up the serpent in the wilderness, he exhibits the Saviour to the awakened consciences of his hearers, as an object which, if beheld with faith, is the sovereign cure for all moral evil. He exhorts them to beseech that Saviour to send his Holy Spirit to enlighten and sanctify their minds; and, not forgetting that he is a Comforter as well as an Instructor, he bids them look in the path of duty and obedience for that peace of mind which passeth all understanding. Careful to guard against the inroads of Antinomian fanaticism, he shews, from Scripture, that wherever the Spirit of God descends, gentleness, goodness, and every Christian grace, are the necessary consequences of His visitations; and that the grace of God is not confined to feelings and experiences, but diffuses itself in universal obedience to his Divine law, teaching men to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in the world.

In conclusion, it may be necessary, in order to avoid misconstruction, to warn my readers against

forming harsh judgments of preachers, and to give my grateful testimony in favour of the pulpit and press of the present day, considered as vehicles of religious instruction. Nothing is more common in our time than to make a man an offender for a word; and persons criticise a sermon who would perhaps not venture to criticise any thing else, though divinity may be the subject with which they are most unacquainted. The clergy are peculiarly liable to be condemned before the tribunal of ignorance; and judgments the most absurd and contradictory are frequently passed upon sermons, merely from misapprehending the meaning through incapacity, or, perhaps, confounding personal defects with the matter of the discourse. But many, it is to be feared, intend to apologise for their own irreligion when they decry their teachers, and are more quick-sighted in discovering instances of clerical error to extenuate their own vice, than in drawing to light that unobtrusive piety which silently reproveth them. Perhaps there never was a country more favoured than our own, in point of religious instruction. Besides multitudes of faithful, though perhaps not always highly endowed, writers and ministers, we have those who, though eminent for their literary attainments, are not ashamed to derive their divinity simply and unostentatiously from the Bible, and to devote all their mental powers to the glory of God and the good of their fellow-creatures. May their number greatly increase; and may they be enabled to stand unmoved, conscious, whatever may be the varying opinions of their fellow-mortals, of the approbation of Him "who seeth not as man seeth," and who "rewardeth every man according to his works!"

AMICUS.

*To the Editor of the Christian Observer.*  
I SHOULD be much obliged to any of your correspondents, who would

suggest, through your publication, any thing which might tend to elucidate the difficult passage contained in the 15th, 16th, and 17th verses of the ninth chapter to the Hebrews. These verses present to the critical student a very serious difficulty; the whole of which, as your readers are doubtless for the most part aware, turns on this point, whether the word *διαθήκη* is here used in a different signification from that in which it had been employed in the preceding part of the Epistle, or whether it retains the same sense throughout. I do not make this application to save myself the trouble of inquiry, but because the inquiries I have been able to make leave me still in a state of doubt and uncertainty. A statement of the various translations which have been proposed, and of the arguments for or against each (if not too long or too uninteresting for insertion) may stir up some of your correspondents, either to suggest new arguments, or at least to intimate which among the following they deem most cogent and satisfactory.

The passage in question is this; *Καὶ διὰ τὸτο διαθήκης καινῆς μεσιτῆς ἐς ἴν, ὅπως θανάτω γενομένω, εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας. Ὅτι γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τῷ διαθεμένῳ. Διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μὴ ποιεῖ ἰσχυεῖ ὅτε ζῆ ὁ διαθεμένος\*.*

The translators of our Authorized Version (following, I believe, the example of all preceding commentators and translators), represent the Apostle as having adopted a new line of argument, founded on a totally different sense of the word *διαθήκη*. This term primarily signifies *dispensation, arrangement, ordinance, appointment, disposi-*

\* The reading which gives an interrogative sense to the last clause does not claim particular attention, because it does not in any degree affect the general meaning of the passage.

*tion, institution.* In the classical writers, it is frequently used to express a *last will or testament*; and occasionally, though not often, to denote any *agreement, compact, or covenant*. In the Septuagint, and in the quotation from the Old Testament made in the New, *διαθήκη* represents the Hebrew בְּרִית; a word derived either from בָּרַךְ or בָּרַר to *purify*; or, more probably, from בָּרַךְ to *divide or separate*: and, whichever may be thought its true etymology, bearing an immediate reference to *animals divided, or offered up in sacrifice*, in ratification of *covenants*. Hence בְּרִית is commonly constructed with the verb כָּרַךְ (*he hath cut, divided*) and almost uniformly bears the sense of *covenant*. Hence, also, the verb כָּרַךְ is frequently employed without the substantive, to denote the act of *covenanting or promising*; as in 1 Sam. xx. 16.

These things premised, we shall be prepared to comprehend the force of the arguments both for and against the translation of these verses, which renders *διαθήκη a testament*, and ὁ διαθεμένος *a testator*.

First. The arguments in behalf of that translation are chiefly these:

1. The uniform opinion of commentators, I believe, from the earliest down to the middle of the 17th century.

2. The purely classical use of *διαθήκη* and *διαθεμένος* in the senses here affixed to them.

3. The apparently simple and obvious sense which it elicits from the 16th and 17th verses; which is such that, to our ears at least, the original not only seems to authorize that sense, but to be incapable of admitting any other.

4. The affinity between the significations, *covenant* and *testament*, which, it is pleaded, are not so much *different senses* as *collateral species* comprehended under the primary meaning, *disposition or appointment*.

5. Unless בְּרִית signify *a testa-*

*mentary disposition of property*, as well as a *covenant*, the Hebrew language is destitute of a word by which that notion can be expressed.

6. A *free promise*, to which ברית is often confessedly applied, has in itself more of a *testamentary* than of a *covenant* nature. And though the dispensation of the Gospel has, in reference to Jesus Christ, the nature of a *covenant*, yet it is in regard to us a free gift—a gratuity resulting from the uninfluenced good pleasure of the Donor.

7. This sense of διαθηκη is best adapted to, and is in a manner pointed out, by the term κληρονομια in the 15th verse.

8. The intervention of death in confirmation of a free grant, may be deemed sufficient to authorize the denomination of a *testament*; the death, in the new dispensation, being that of the Testator, a character which our blessed Lord may be considered to bear; the death of the testator, under the Mosaic system, being typically adumbrated in the sacrifices, as was best suited to a typical dispensation.

Dr. Owen, who adduces several of these arguments, adds, "The arguing of the Apostle from this word is not only just and reasonable, but without it we could never have rightly understood the typical representation that was made of the death, blood, and sacrifice of Christ."

Secondly. The objections, however, to this translation are not without weight.

1. In whatever sense, it may be answered, we may from analogy fancy that ברית may be used, the fact is, that it is not any where in the Old Testament employed in the meaning of *testament*. Moreover, the obvious allusion, evident both in its etymology, and in its usual connexion with ברית, shews it to be inapplicable to a *testamentary donation*.

2. St. Paul quotes, in connexion with these verses, a passage from

the Old Testament, in which the argument turns on the word διαθηκη, in the original ברית a *covenant*. Perhaps this may be thought to be almost a *petitio principii*.

3. The Sinaitic dispensation possesses none of the characteristics of a *testament*. The death of its appointed sacrifices is described as either expiatory (or rather representatives of the true Expiation), or confirmatory between two contracting parties. But sacrifices were never offered in confirmation of testaments.

4. The expression *mediator of a testament*, does not seem to convey a definite notion. It would be most applicable to an *executor*; but this sense is unsuited to the subject.—To this it might perhaps be answered, that it concisely denotes *the mediator of such a covenant* as also partakes of the nature of a *testament*; as *the blood of God*, signifies the blood of Him who is *God* as well as *man*.

5. The sprinkling of the blood of a deceased testator, (which is implied in the common translation, see ver. 19, 20), is not consistent with any known ceremonies or established forms of transferring property by will. The expression, *the blood of a testament*, is also difficult to be explained.

6. A similar difficulty attends on the language of the 15th verse; *the transgressions of a testament*.

7. In the whole of the 7th, 8th, and 10th chapters, the word διαθηκη is acknowledged to signify *covenant*. And the transition from one sense to another, in the same course of argument, without any notification of it, is scarcely to be expected in such a writer as St. Paul. Moreover, in every other part of the New Testament in which the word occurs, it either is translated, or might with acknowledged propriety be translated, *covenant*.

8. The promises of the new dispensation are usually represented as emanating from God the Father. It would therefore be natural to



view *him* as testator. Either therefore God the Father died, to suppose which would be blasphemous; or Christ died as the substitute and representative of the Father. But He was *our* representative, *our* substitute, *our* surety on the accursed tree. He hung on the cross, not as Lord and Dispenser of all things, but as a debtor, laden with our sins. He became heir of all things, as well as head over his church, and communicator of every good gift, not by the death of another, but by his own death and resurrection.

9. To these considerations it may be added, that the history of the Old Testament affords no intimation of a testamentary disposition of property. Some have even doubted whether such a practice were known among the ancient Jews. It is possible, that whatever they did not give by their personal act, was apportioned, after their death, among the surviving relatives, by some fixed regulations. If so, it would not be natural for St. Paul to appeal to the testamentary forms of proceeding, in an epistle to his countrymen.

Such are the chief arguments of those who maintain that *διαθήκη* should be uniformly translated *covenant*.

But the impugnors of a received translation are bound to adduce a new one: and herein the difficulty lies. In the 15th verse indeed, the substitution of *covenant* for *testament* must be universally acknowledged to yield a more obvious and satisfactory sense. The difficulty, then, is confined to the two latter verses: and the following are the attempts which have been made to give them a consistent translation. It must be premised, that every new translation appears to a disadvantage in proportion as it varies from that to which we have been accustomed.

i. *Codurcus*\* renders the pas-

\* *Codurcus* was a resident in the South of France, probably in the province of Languedoc; and wrote, I be-

sage thus, "*Nam tibi fœdus, mortem sequi necesse est federati, i. e. illius propter quem sancitur. Fœdus enim mortem subeuntibus firmatur. Quandoquidem nequaquam viget donec vivit fœderatus; i. e. ille pro quo disponitur.*" Which he explains to this effect. St. Paul does not lay down a general statement concerning *all* covenants; nor indeed does he at all refer to *human* covenants, but to those only of which the parties are God and man. Now, in consequence of the transgression of the original covenant of works, all subsequent compacts are made with men as having incurred the penalty of death; which, as shewn in the subsequent verses (18—22) was represented by the shedding of blood under the old dispensation. But had this death been actually inflicted, their admission into any covenant would have become impossible. Therefore, man must die by his representative or surety. This he did *typically*, as when Adam, Noah, Abraham, the Israelites, &c. were instructed to offer sacrifice: and *really*, when the Mediator of the covenant yielded himself the true and effectual sacrifice for the sins of the world.

ii. *Whitby's* translation is, "*For where there is a covenant (βαθή γερμενός) made by the death, or ratified by the blood, of him that makes it (ver. 15), there of necessity must intervene the death of him that makes the covenant or promise: For a covenant of this nature is only in th<sup>e</sup> death of them who make it, (as other covenants were ratified by the death of the sacrifice, about the middle of the 17th century. He was once a Protestant, but had reverted to Popery. He wrote a treatise on this passage, which is preserved in the Critici Sacri; nor can I discover any trace of the above mode of interpretation before his time. His work was opposed by Guisard, a Protestant of Languedoc, who styles himself "Verbi Dei Minister apud Vicenar<sup>es</sup> Provincie Cebennatis et Gallogaballitanæ."*

fices used at the making of them), and is of no force while the maker of the covenant lives."

iii. *Pierce*\*. "For in every such covenant which God makes with sinful men, there must also of necessity be the death of the pacifier. For the covenant is made on the condition of death, and is confirmed thereby: because the pacifier has no power at all while he liveth."

iv. *Doddridge and Wakefield*. "For where a covenant is, answerable to that which typified this of which I now speak, it necessarily imports the death of that by which the covenant is confirmed. For a covenant is confirmed over the dead; so that it does not avail while he by whom it is confirmed liveth."

v. *Macknight*, lastly, affords the following translation: "For where there is a covenant, there is a necessity that the death of the appointed sacrifice be brought in: for a covenant is firm over dead sacrifices, seeing it never hath force while the appointed sacrifice liveth." Mr. Scott appears much disposed to acquiesce in this translation. Dr. Adam Clarke, also, recommends it as in his judgment the most accurate.

On these translations it may be observed,

1. That it might be supposed to be a presumptive evidence against them that they are novel, and that scarcely two of the advocates of the same principle agree in the same interpretation; especially in regard to the participle *διαθεμενος*.

2. None of them, except the last, admit the propositions of the two verses to be absolutely universal, but limited to a certain class of covenants. The limitation, however, of the 1st, 3d, and 4th translations—namely, to covenants which God

makes with fallen man—is, I think, admissible. *Whitby* probably means the same, but by his mode of expressing it he makes it no more than an identical proposition:—"Where a covenant is made by the death of the covenanter, there the death of the covenanter must intervene."

3. The participle *διαθεμενος* is in the middle voice, and belongs to a verb which has a distinct active and passive voice. Consequently, unless I am very greatly mistaken, it cannot possibly bear a passive signification. This objection, is, I conceive, decisively fatal to the 1st and 4th translations; namely, those of *Codurgus* and *Macknight*. *Codurgus*, indeed, does not appear fully to understand his own system. His translation of *διαθεμενος* as above given, is passive: but in the very clause in which he claims the right of translating it passively, he attributes to it a new sense; namely, *is quicum fœdus initur*; i. e. the confederate, the correlative contracting party; and it is to this view of it that his argument in defence of his version applies. In this view, however, nothing occurs in the text to shew on which of the contracting parties the necessity of death lies.

5. The word *ὁ διαθεμενος* may justly be rendered a covenanter, promiser, appointer, or disposer, as *Whitby* represents: so in Acts iii. 25, *διαθηκης ης διεθετο*; Luke xii. 29, *καθως διεθετο μοι βασιλειαν*. But the proposition is not true if taken absolutely; and with his limitations is, as already observed, merely identical. It may also bear the sense of *pacifier*, as *Pierce* suggests; which he confirms by adducing from *Appian* the expression *διαθεμενος της ενοχλησιας*, *pacifying his troublesome (creditors)*. Yet the sentence seems to require that *διαθηκη* and *διαθεμενος* should be more strictly correlates. As to *Doddridge's* translation, I greatly doubt whether the word will admit of being translated a *confirmer*

\* *Pierce* was a Presbyterian minister, who died in 1730. He published a comment on St. Paul's Epistles. He is sometimes mistaken for Bishop *Pearce*, who wrote, not long after him, on the Gospels and Acts.

of a covenant. Moreover, if the inspired author lays down a general rule concerning *that which* confirms the covenant, we should scarcely expect, in the course of the same illustration, the specification of person which is implied in the use of the masculine gender in the subsequent verse: *he who* confirms.

6. Macknight's translation presents a similar difficulty in the change of gender. In the 16th verse, indeed, he supplies *θυμα* or *ζων*; in the 17th he supplies *ταυρος*, *μοσχος* or *τραγος*, from ver. 13 or 19. This is hardly satisfactory. But it is scarcely worth noticing, as the *third* objection wholly overthrows his translation.

7. Little depends on the translations of *επι νεκροις*. It can hardly signify, with *Whitby*, in the death of them that make the covenant. It may signify, as *Pierce* translates, *on the condition of death*; though the supposed use of the concrete *επι νεκροις* for the abstract *επι θανάτω* is not free from difficulty: It may appear supported by the use of *εκ νεκρων*, (speaking of resurrection); but in this case the expression is correct without a figure. He who rises from the state of death, rises from among the dead.

8. *Lastly*. In reference to the version of *Pierce*, it does not materially affect either the construction or the sense whether *διαθήκη*, or *ὁ διαθεμενος*, be taken as the subject to the verb *ισχυει*.

It is hardly worth while to record the observation of *Michaelis* on the subject. With his usual irreverence he cuts the Gordian knot. He attributes to the Epistle a Hebrew origin; and pretends to point out the errors of the translator. "I cannot," he says, "suppose St. Paul would any where have recourse to the arts of sophistry, (by arguing from one signification of a word to another). I would transfer the charge, therefore, to a translator, who, perhaps,

made a mistake in these two verses: and I think it not improbable that the original conveyed a different sense; namely, that the death and blood of offered animals were requisite for the formal confirmation of a covenant."

On the whole, I am left in a state of fluctuation. If the feeling be allowable, I should rejoice to be convinced of error in my estimate of the grammatical objections to the sense proposed by Macknight; which in itself appears most natural and consistent. At present, however, I can only suppose that the Apostle adopted a train of reasoning easily intelligible to the Jews, from their previous familiarity with the topics alluded to, into which, from the change of circumstances, and the want of the same associations and habits of thinking, we are less capable of entering. One benefit I find to accrue from such difficulties: they afford a striking lesson of humility. Pride will rather arraign the word of God than confess its powers overcome. It is an effort of self-abasement, after much study and toil, to acquiesce in the acknowledgment, I cannot understand it.

I am your constant reader,

N. L.

*To the Editor of the Christian Observer.*

I SEND you the following remarks, hastily drawn up by the late lamented Henry Martyn, in answer to the objection that future rewards and punishments are not revealed in the Old Testament. They were written at the request of a benevolent lady, the wife of an officer of rank in India, who, having been challenged by a gentleman to answer the objection just specified, applied to her friend Mr. Martyn, who was stationed on the spot, for further information on the subject.

E. W.

1. What if no revelation of a future state had been made to the

Israelites? Can any one say *how much* God is obliged to reveal, or what ought to be the sanctions of his laws? It is enough for us that he promises and threatens in general terms. He might, if he had chosen, have required obedience without making any promises at all; much less those of a blissful immortality.

2. But the Hebrew sacred Scriptures are *full of declarations* that there *is* a reward to the righteous and punishment to the wicked—and there is manifestly no fulfilment of these declarations upon *earth*: therefore there must be a fulfilment of them in a *future world*. Hence the *tendency* of the Hebrew Scriptures is, to lead our thoughts to another world.

3. A very early event in the history of men would suggest these reflections to them—namely, the death of Abel, who was approved by God, and presently murdered, while the murderer survived and built a city.

4. “*In the day thou eatest thereof thou shalt surely die.*” Now, if there be no future state, the serpent has been and will be completely triumphant—for by his wiles our first parents died, and so do all men. How then should the primeval promise be fulfilled, that One descended from the woman *should bruise the serpent’s head*? If it be replied, that the serpent might be bruised without any benefit to us, why was the promise *given* to our first parents, or left upon record for us?

Again, death is the punishment of *sin*; but we read of many who were *restored* to the favour of God. But if there be no future state, punishment is executed upon them to its utmost extent: how then can they be said to be restored to the favour of God?

5. The translation of Enoch.—Why was Enoch taken without dying to dwell with God, if it was not intended that others of his species should exist in another

world? Enoch was by no means the most eminent servant of God.

6. The frequent appearance of angels to good men.—Every such visit would remind them of another world. But to be reminded of a world where *some* of God’s creatures enjoy his presence, but into which *they* were never to enter, would be an occasion of extreme pain to those good men who loved God and his service: and would God needlessly put his servants to pain?

7. Gen. xvii. 9.—The patriarchs spoke of themselves as being strangers and pilgrims—that is, that they were not in their native land, but were travelling. Now, as the Apostle argues in the Epistle to the Hebrews, if they had meant the earthly land from which they had come, they had full opportunity to return thither, which they never seemed to think of doing. Evidently, therefore, the country they sought was a heavenly one.

8. Exod. “*I am the God of Abraham and the God of Isaac and the God of Jacob.*”—This means more than being their Creator and Preserver, for this he is to all mankind. In Scripture, that God is our God, and that we are his people, are correlative propositions. To be *his people*, is to be governed, protected, provided for, and loved by him: therefore, to be our God, is to be our Governor, Protector, Supplier, and Friend. But God cannot be the Governor, Protector, &c. of dead people, that is, of non-entities: therefore Abraham, Isaac, and Jacob are all living, though they had died.

9. The translation of Elijah.—See 5.

10. 1 Kings xvii. 22. “*And the soul of the child came into him again, and he revived.*”—From this they might learn, that the soul can and does exist in a state separate from the body. So 2 Kings xiii. 21.

11. “*I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and*

though, after my skin, worms destroy this body, yet in my flesh shall I see God.”

12. Psalm xvi. 10. “Thou wilt not leave my soul in hell (in the grave)...thou wilt shew me the path of life: in thy presence is fulness of joy, and at thy right hand are pleasures for evermore.”

Psalm xvii. 14. “From men of the world, who have their portion in *this life*...as for me, I shall be satisfied when I awake with thy likeness.”

Psalm xxxiii. 4. “Though I walk *through* the valley of the shadow of death, I will fear no evil, for thou art with me.”

Psalm xlix. 14. “Like sheep they are laid in the grave, death shall feed on them, and the upright shall have dominion over them in the morning.”

Psalm lxxi. 20. “Thou shalt quicken me again, and shalt bring me up again from the depths of the earth.”

Psalm xc. 3. “Thou turnest man to destruction, and sayest, Return, ye children of men.”

13. Prov. xiv. 32. “The wicked is driven away in his wickedness, but the righteous hath hope in his death.”

Eccles. iii. 21. “Who knoweth the spirit of man, that goeth upward, and the spirit of the beast, that goeth downward to the earth?”

Eccles. xi. 9. “Rejoice, O young man, in thy youth, and walk in the ways of thine heart and in the sight of thine eyes; but know thou, that for all these things God will bring thee unto judgment.”

Eccles. xii. 7. “Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.”

14. Isaiah xxv. 8. “He will swallow up death in victory.”

Isaiah xxvi. 19. “Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.”

15. Daniel xii. 2. “And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt.”

16. Hosea xiii. 14. “I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction.”

FAMILY SERMONS.—No. CXL.

Ezek. xxxiii. 11.—*As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?*

1. IN this passage of Scripture, *the character of God is exhibited in a most amiable and attractive light.* The persons whom he here addresses, are the wicked; those who have wilfully rebelled against him; who have set at nought his authority, and contemned the warnings and admonitions of his word. When we consider the number and the variety of our provocations against God, we may well stand astonished at the condescension and grace which are manifested in such declarations as these. Nor are these indications of mercy and kindness towards rebellious man of rare occurrence in the word of God: they are to be met with in almost every page. “Look unto me, and be saved, all ye ends of the earth.” “Who is a God like unto thee, that pardoneth iniquity? He retaineth not his anger for ever, because he delighteth in mercy.” “God is love.” “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” “Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.” And these declarations of

God's word, which might be multiplied almost without end, are confirmed by the dispensations of his providence, which shew him bringing good out of evil, and in the midst of wrath remembering mercy. We find him, for example, at the very moment when the transgression of our first parents had forfeited his favour, even while passing on them the sentence of condemnation, opening to them a door of hope, and assuring them that the Seed of the woman should one day bruise the serpent's head. Witness also the effect of Abraham's intercession for the polluted city, whose cry had gone up to heaven. But why dwell on these less pregnant proofs of the love and kindness of God towards guilty men? Contemplate his dear Son quitting the bosom of his Father, taking upon him our nature, submitting to pain and poverty and reproach, and all the miseries incident to humanity, and at length dying an ignominious and excruciating death, that he might redeem us from everlasting destruction, and, renewing us in the Divine image, raise us to happiness and heaven. Can we call to mind this Saviour, the Help of the helpless, the Hope of the despairing, the Salvation of the lost, and not be convinced of the overflowing grace and condescension which mark the Divine character?

If this part of God's character were fully known and appreciated, he could not be slighted as he is. If, instead of regarding him as a hard taskmaster, or as the enemy of our happiness, we were habituated thus to view him as the God of grace and mercy, and our minds were fully imbued with a conviction of his loving-kindness, we could not fail to be attracted towards him: our hearts would be deeply impressed with a sense of the baseness and ingratitude of sin; we should feel the pangs of remorse, and the yearnings of affection; with the prodigal, we should be dis-

posed to seek our Father's face and our Father's forgiveness; and, with the penitent publican, to cry out, God be merciful to me a sinner.

2. But the text not only exhibits this endearing view of the character of God, but it *points out also the fearful consequence of sin—death*; not merely the ordinary death to which all men are subject, but death spiritual and eternal. This death is the wages of sin, the infliction of God's righteous displeasure. It is called the second death, and involves in it everlasting banishment from the presence of God—an everlasting exclusion from heaven—an everlasting extinction of peace and hope—an everlasting abode in those regions of misery and despair, where the worm dieth not, and the fire is not quenched. In the various displays presented to us in Scripture, of God's mercy, no intimation is given us that the impenitent sinner shall escape his vengeance: even in our text, full as it is of mercy and encouragement, there is not one word which can be wrested to countenance such an idea: and yet it is the unfounded presumption of escape, in which men indulge, that leads them to go on in sin, until ruin at length overwhelms them. They assume it for granted that wrath cannot overtake them, but that, in some way or other, they shall experience the Divine clemency. The doubt suggested by the tempter, finds entrance into their minds, as it did into that of Eve. With venturous hand they pluck the forbidden fruit, and perhaps only discover their folly when it is too late to repair it. Such is the delusion which Satan has practised upon man from the creation of the world to the present day, and, till the grace of God renews the heart, with the same success now as at the first. We are still too often led to question the universality of the command, "Yea, hath God said ye shall not eat of every tree of the garden;" and are still tempted to doubt the

certainty of the punishment threatened to disobedience: "Ye shall not surely die." We are not made wiser by the universal experience of six thousand years that are past; and even after our own experience has taught us the danger of such suggestions, we are again and again deceived and deluded by the same specious artifice. But whence this false hope? Our text indeed assures us, that God has no pleasure in the death of the wicked; but it adds, an earnest exhortation, that he should turn from his evil way and live: "Turn ye, turn ye from your evil ways; for why will ye die?" O may this affecting expostulation, these remonstrances of grace and mercy, arm us against the ruinous delusion which I have been pointing out; for in the accents of love and compassion they entreat us to turn from sin which must otherwise inevitably issue in our destruction.

3. But the text, besides exhibiting to us an endearing view of the character of God, and pointing out eternal death as the sure consequence of unrepented sin, *opens to us the way of life.*—Life is here inseparably connected with repentance; with turning from our wickedness unto God. Let us consider for a moment the various forms of wickedness which are continually meeting the pure and holy eyes of God, and provoking his just indignation. In some persons, sin appears in the outward conduct. They practise iniquity without shame or remorse. They shrink not from the most unholy practices—nay, they glory in them. Their very conversation is characterised by impurity and profaneness, and is an outrage on common decorum. In others, however, sin assumes a less obtrusive form: it dwells more in the secret recesses of the heart; but it betrays itself even to the eyes of fellow-mortals in the selfishness of the conduct, in a devotion of the thoughts to the world and its objects, in a manifest alienation of the heart from God

and his service, and in an indisposition to attend to the things which belong to our everlasting peace. But whether the sins which beset us, be sins of the heart or of the life, our danger is equally certain, if we turn not from them. It is not only notorious sinners, the harlots and the publicans, whom our text addresses, but those also who, like the young man in the Gospel, maintain the decencies of outward conduct, while their hearts are selfish, engrossed with the world, and alienated from God. To these last, as well as to the former, is the admonition addressed, "Turn ye, turn ye from your evil ways; for why will ye die?"—Perhaps we are externally decorous in our conduct, perhaps we make even a creditable profession of religion; and we may therefore be apt to conclude that we are not proceeding in any evil way, and to assume that all is well with us. But surely it does not follow from our maintaining a fair appearance before men, from our even expressing ourselves in the language of godliness, and having succeeded in obtaining a reputation for piety, that we have really turned from the ways of wickedness. Saul of Tarsus was zealous in what he deemed the service of God: he was strict in the performance of all external duties; touching the righteousness of the ceremonial law, he was blameless: he stood high among the professors of godliness: he was no neglecter of prayer or public worship, but on the contrary, was strict, even to excess, in attention to every religious observance; and yet all this time he was in the gall of bitterness and in the bond of iniquity; he was alienated from God by wicked works; and had not God interposed by a miracle of mercy to turn him from his evil ways, he would have perished in unbelief and hardness of heart. Let his once awful, but afterwards eminent, example, lead us to search and examine ourselves, whether we

be indeed in the faith, whether our hearts are right with God, whether we have really turned from every evil way unto him; for otherwise we are still reprobates, outcasts from the favour of God and the hope of heaven.

But I have remarked, that the text so links life with turning from wickedness, that they cannot be disjoined. God hath indeed united them indissolubly together; but man is continually striving to dis sever them. We ardently desire happiness, but then we are desirous of enjoying it in the ways of our own devising. We are desirous of enjoying the pleasures of sin, without forfeiting our hope of future blessedness. But the thing is impossible. God's immutable decree stands opposed to such an unholy alliance. The ways of sin lead, by an unavoidable necessity, to everlasting death, to the blackness of darkness for ever.

The text connects the exercise of the Divine mercy with our turning from sin to God. If he had been set before us only as the holy and just Judge, who will by no means clear the guilty, and who will render to the wicked wrath, tribulation, and anguish, what encouragement should we have had to turn to him? Turning to him, in this view of his character, would only bring us into a situation more fully to anticipate the coming vengeance, and to fill us with all the horrors of despair. But to be called to turn to him as a God of mercy and grace, furnishes such ground of hope and encouragement as serves to allay our fears, and to quicken us in his service; as serves to fill our souls with peace, and love, and heavenly consolation. Oh! were it not for the Saviour whom God hath given us—for Him who is the way, the truth, and the life; the prevailing Advocate at the right hand of God, where he ever liveth to intercede for us—were it not for Him, in whose blood a fountain hath been opened for sin and

uncleanness—and for the gracious assurances\* given us in Scripture through him; how could we turn to God with any hope of viewing his reconciled countenance, or of being restored to his favour? It is through Christ, then, that we must turn to God, for there is no other name given under heaven by which we can be saved.

Here, then, life and death are set before us. On the one hand, death; implying, in this world the darkness and alienation of the heart from God, a course of wilful rebellion against him, and the absence of peace and hope; and in the world to come, eternal banishment from his presence, and eternal misery in hell. On the other hand, life; including in it a mind enlightened with a knowledge of His will, gratitude for His mercies, love to His name, delight in the ways of holy obedience, a hope that will not disappoint us, a peace which passeth understanding; and hereafter, the eternal enjoyment of the Divine presence and glory, happiness large as our largest wishes, and endless as our immortal souls. Who would not desire to partake of such blessings? Can we hesitate in our choice? Can we go still farther, and, as too many do, deliberately choose death, and reject the gracious offer of life with all its unspeakable benefits? If we have never maturely considered the momentous question before, let us consider it now. Hear God himself condescending to expostulate with us: "As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live: turn ye, turn ye, from your evil way; for why will ye die?" He here addresses every soul of man. O let his voice enter into our ears; let it reach our hearts. We shall otherwise have hereafter to lament the folly and insatiation of our conduct, when there will be no eye to pity, no hand to rescue us; when even God, the God of mercy and



grace, shall forget to be gracious; when even the Saviour, who shed his blood to redeem us, and who is now stretching forth the arms of love and compassion to invite and welcome us, shall consign us to irreversible destruction; and when, under his righteous sentence, we shall take up our abode with devils and condemned spirits in the blackness of darkness for ever. Let us then be wise to know the day of our visitation, and to flee from the coming wrath while the opportunity is still afforded us of turning from sin to God. To-day, while it is called to-day, let us listen to his gracious invitation, and flee for refuge to the hope set before us in the Gospel. Let us come pleading the atoning sacrifice and prevailing intercession of his dear Son; casting ourselves on his mercy; looking to Him alone for pardon, sanctification, and eternal life; devoting ourselves wholly to his service; and resolving, in the strength of his grace, that we will follow him fully, counting all things else but as loss if we can win him, and partake of his salvation. Then shall it be well with us for time and eternity. God will rejoice over us to do us good. He himself will be our everlasting light, and our God our glory. Amen.

To the Editor of the Christian Observer.

PROPHECY being presented to our contemplation in the holy Scriptures, we may conclude, that, however difficult its investigation, it was not intended to be overlooked by the Christian student. It consists of emblematical representations of future events, more or less clearly adumbrated; each separate allegory being generally composed of figures drawn from external objects, not arbitrarily selected, but admirably adapted to express what is intended, with that degree of light which affords only the great outline of objects, until we approach the period of the events

predicted. A higher species of figures is furnished by the typical institutions, persons, and things of the former dispensation; the types and ordinances of which, and the New Testament prophecies, reciprocally illustrate each other.

In the present times, we enjoy peculiar advantages for the study of prophecy; not only because the successive events of many centuries have thrown much light on various difficult points, but also because the writings of pious individuals have been found to contain, as I conceive, descriptions of some of the principal events even of the last thirty years, with almost historical accuracy. Their predictions may therefore be assumed as affording a key to other parts of the Apocalypse\*.

On the other hand, we labour under some peculiar disadvantages. Ignorance and prejudice still continue, as much as ever, to obstruct the human understanding; and the astonishing events which of late years have so rapidly succeeded to each other, appear, in some measure, to have disturbed that calm, deliberate attitude, in which the page of prophecy ought to be contemplated.

While various events, affecting the kingdom of Christ and the kingdoms of the world, which have taken place, or are at the present

\* The following authors have spoken with different degrees of clearness of events which have since taken place. A small pamphlet, containing extracts from their writings, was published in 1809.

Archbishop Brown, anno 1551	
Mr. John Knox.....	1572
Mr. Joseph Mede.....	1632
Dr. John Owen.....	1649
Mr. Christopher Love....	1651
Archbishop Usher.....	1655
Mr. James Durham.....	1653
Dr. Thomas Goodwin....	1659
Dr. H. More.....	1663
Mr. Peter Jurieu.....	1680
Mr. Robert Fleming....	1701

I refrain from mentioning those who have flourished nearer our own times.

moment accomplishing, appear written as with a sun-beam in the page of revelation, it must not be forgotten that considerable obscurity still hangs over many important passages; some of which, relating to times long past, seem to shew that modern Christians, like the first disciples of our Lord, are slow of heart to understand the Scriptures. Of this we are certain, that arbitrary interpretations of particular symbols, are to be rejected; and that every jot which "the Spirit of wisdom and revelation" has dictated, will be found important. Great care must therefore be taken, in filling up the particular parts of the large and more obvious outlines of prophecy, lest we substitute our own fancies or prejudices in the place of its true signification. Nor is it less necessary to keep in mind, that the Apocalypse is not to be treated as a puzzle, which must be repeatedly put together and taken to pieces, until, by frequent trials, the several parts are made apparently to correspond. Of this course we have already seen too many instances; every change in the political horizon giving rise to new conjectures, in which the love of the marvellous is strikingly predominant; and these again, in their turn, rapidly abandoned for others, as ill founded, perhaps, but not less confidently announced. On the contrary, we must remember that the Apocalypse consists of a number of emblematical and allegorical representations; though the meaning of many parts of it was doubtless intended to be ascertainable by the Christian who should bestow on them a patient investigation. Instead of attempting to grasp the whole of that vast and wonderful revelation, would it not be wiser to confess our ignorance of those parts which we cannot satisfactorily explain, and to direct our efforts to the attainment of a better knowledge of them, on principles drawn from the sacred text? It is certainly a study in which

every talent and attainment may be advantageously employed.

In concluding these general remarks, it will not be deemed improper to remind the reader, of the declaration in the prophecy of Daniel: "None of the wicked shall understand, but the wise shall understand." It surely concerns the professor of Christianity, to be well assured on which side he stands in that mighty contest between light and darkness which has ever subsisted in the moral world. And it is his duty to "be of an understanding heart," and to observe "the work and the operation of God's hand." And as the best antidote to prejudice, and the imposing impressions of passing events, let him be careful to make progress in the practical study of the holy Scriptures, and the knowledge of God as there displayed. It is the Christian alone who can estimate the spiritual objects of revelation, and with composure contemplate the portentous nature of the objects which *futurity* presents.

E.

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*To the Editor of the Christian Observer.*

IN every society, whether civil or religious, there should be certain essential and positive principles, to which it may be necessary frequently to recur; because, such is the fluctuating state of human affairs, that there never was any institution, however wise or good, but in the lapse of time became subject to abuses. If we take a retrospective view of religion, in every age of the world, we shall find, that, amongst all sects and denominations, there have been certain periods of improvement or degeneracy. But as the degeneracy is usually gradual, it is often imperceptible till it has become widely spread and deeply confirmed. It has been justly said, that an extraordinary revival of religion is *res unius atatis*; it rarely

continues longer than a single generation. The Jewish people served Jehovah during the days of Joshua and the elders who immediately succeeded him; but the next race degenerated, and fell into the idolatrous customs of the neighbouring nations: and though there were occasional reformati- ons, in consequence of their afflictions and chastisements, yet they were generally of short continuance. In later times, the sect of the Pharisees arose, who separated themselves from the general practice and national worship, which had degenerated into mere formality and outward show: but in process of time, these, like others, lost the spirit of their institution, and swerved from their first principles; and at the time when our Lord appeared upon earth, possessed nothing but a form of godliness without the power. A similar remark applies to various denominations of Christians, in the several ages of the New Testament dispensation. But let us turn particularly to our own times, and to that branch of the church of Christ which is established in this country. I fear, that we are nearly in the same mixed state as the seven churches of Asia were in the days of St. John; and if, upon calm and dispassionate observation, some cause, or causes, seem to be operating, or likely to operate, for the worse, it becomes a duty to point them out, in order to prevent or check their growth.

It often happens with collective bodies, as with individuals, that they look at the faults or defects of others, but neglect to investigate and correct their own. The increase of numbers, and outward prosperity, serve to keep degeneracy and inconsistency in countenance; and as the profession of religion becomes more general, it is apt to be more superficial: the spirit of the world, and worldly maxims, insinuate themselves into the church; their contagion is

gradually and imperceptibly diffused, until at length the whole body, perhaps becomes contaminated, and hastens to decay. It is true, that in the most degenerate times, and the darkest ages, there were individuals who preserved their integrity and walked circumspectly before God: but they were thinly scattered, and were little known, because they aimed not to be noticed by men, but studied chiefly to be renewed in the spirit of their mind, to lead a devout and humble life, and to be qualified to mingle with holy spirits in a better world. There were a few names even in *Sardis*, which had not defiled their garments: and, in the days of *Elijah*, there were seven thousand in the land of Israel who had not bowed the knee to the image of *Baal*. The aggregate of such persons, in every age, constitutes what may be properly termed the Catholic church. Whatever degeneracy may have happened among particular churches or denominations, in any period of the world, still such a universal church has always existed, and will remain, till the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

We may suppose, that, in every age, some individuals, perceiving the deluge of vice and profaneness which flowed around them, and wishing to escape from its dire effects, would form a plan, from the purest motives, to separate themselves from the multitude. But in time, as new members were added, regulations unknown to the first projectors would be adopted. As inducements to enter the society increased, many of the new members would perhaps assume an external appearance of austerity, whilst the evil propensities of their nature remained unchanged;—a circumstance which has but too often excited great scandal against pure and undefiled Christianity. Let all parties take warning from this

unhappy fact. Let them not be self-sufficient, or imagine, that because they possess certain advantages, or supposed advantages, in the doctrines or administration of their peculiar persuasion, they are therefore secure. Some of the poisonous infection may have already been imbibed; and though not easily perceived, be diffusing itself through the most vital parts of the whole body. It is needful, therefore, at all times, to examine minutely into circumstances of this kind, and to endeavour to apply some immediate antidote, lest the poison should spread further. This, however, is not to be effected by any species of persecution; but, let each party begin the scrutiny with itself, and each individual with his own heart. To preserve discipline, every society of Christians must have established rules for the exclusion of improper members from its communion; and if an individual who is guilty of evil practices be retained or screened by the general body, his fault becomes attached to all, and all are accountable for it. I would endeavour to impress this truth on all ranks of my countrymen and fellow-Christians. To the venerable Ministers of the church in particular, I would say, "Cry aloud, and spare not: Be instant, in season and out of season: Stand as vigilant watchmen on the walls of the city, and alarm your fellow-citizens whenever an enemy, under whatever appearance, is approaching towards the gates: Exhort them to gird on their spiritual armour, that they may be able to withstand in an evil day." Let each member of the laity also, endeavour to promote a particular reformation, in order to a general one. Let each inquire what it was that, caused God, by the prophet, to ask, "*Shall not my soul be avenged on such a nation as this?*" Let our statesmen, in particular, remember, that it is *righteousness that exalteth a nation.* And whilst

thousands are nobly stepping forward for the laudable purpose of diffusing the Scriptures throughout the world, let each be entreated to study their contents, and endeavour to reduce their holy precepts to practice; for it is not the mere hearer or reader of the word of God, but the doer of it, that shall be justified in his deed.

T.

*To the Editor of the Christian Observer.*

THE following extract from the last will of Henry the Seventh, dated March 31st, 1509—that is, about three weeks before his death—furnishes so curious and characteristic a specimen of the divinity of those times, that the insertion of it in your pages may be acceptable to many of your readers. It contains a singular mixture of truth and error; of pious and superstitious sentiment. The former part is particularly orthodox and pleasing, and recognises several of the chief doctrines of the Gospel. Sin, original and actual, is acknowledged; human merit is disclaimed as the price of salvation, which is attributed solely to "the infinite mercy and grace" of God, and the "merits of the blessed passion" of Jesus Christ. But the latter part forms a singular contrast to the former. It is Popery tacked on to Christianity; the inventions of man to the revelation of God; the follies of the Missal to the imperishable truths of the Bible. The passage is as follows. The reader will readily perceive my reasons for marking some parts in Italics.

"We say at this time, as we have been accustomed, these words: 'Domine Jesu Christe, qui me ex nihilo creasti, fecisti, redemisti, et *predestinasti ad hoc quod sum*, tu scio quid me facere vis; fac de me secundum voluntatem tuam cum misericordia.' Therefore do of me thy will, with grace, pity, and mercy, most hum-

bly and entirely I beseech thee; and thus unto thee I bequeath, and into thy most merciful hands my soul I commit. And *howbeit I am a sinful creature, in sin conceived, in sin have lived, knowing perfectly that of my merits I cannot attain to the life everlasting, but only by the merits of thy blessed passion, and of thy infinite mercy and grace;* nevertheless, my most merciful Redeemer, Maker, and Saviour, I trust that by the special grace and mercy of thy most blessed mother, ever Virgin, our Lady Saint Mary, in whom *after thee* in this mortal life hath ever been my most singular trust and confidence, to whom in all my necessities I have made my continual refuge, and by whom I have hitherto in all my adversities ever had my special comfort and relief, will now, in my most extreme need, of her infinite pity take my soul into her hands, and it present unto her most dear Son; whereof, sweetest Lady of mercy, very Mother and Virgin, Well of pity, and surest Refuge of all needful, most humbly, most entirely, and most heartily, I beseech thee. And for my comfort in this behalf, *I trust also to the singular mediation and prayers of all the holy company of heaven;* that is to say, angels, archangels, patriarchs, prophets, apostles, evangelists, martyrs, confessors, and virgins; and especially to mine accustomed avowes I call and cry, St. Michael, St. John Baptist, St. John Evangelist, St. George, St. Anthony, St. Edward, St. Vincent, St. Anne, St. Mary Magdalen, and St. Barbara; humbly beseeching, not only at the hour of death so to aid, succour, and defend me, that the ancient and ghostly enemy nor none other evil or damnable spirit have no power to invade me, nor with his terribleness to annoy me; but also with their holy prayers and intercessions to be intercessors and mediators unto our Maker and Redeemer, for the remission of my sins and salvation of my soul."

This testament further directs his body to be buried in "the monastery of Westminster," both because he had there been crowned and anointed, and because it was the common place of sepulture of the kings of this realm. The tomb was to be made with niches containing the statues of his guardian saints; and lest, after all these precautions, his soul should not rest in peace, he requested that ten thousand masses should be said for his repose; fifteen hundred in honour of the Trinity; two thousand five hundred in honour of the five wounds of Christ; the same number for the five joys of our Lady; four hundred and fifty to the nine orders of angels; one hundred and fifty to the honour of the patriarchs; six hundred to the twelve apostles; and two thousand three hundred to the honour of all the Saints; *the whole to be performed within one month after his decease!*

Such were some of the superstitions of our forefathers, and such are still the mummeries of Roman Catholic countries! What reason then have we to bless God, who has taught us the way of salvation, and access to the Throne of Mercy, through the *only* Mediator between God and man; and who has mercifully delivered us from a load of vain and useless ceremonies, which neither we nor our fathers could bear! Oh that our faith were always as lively as our creed is orthodox; and that, in renouncing the superstitious parts of the religion of our forefathers, we could more completely obtain the victory over those passions and vanities, that unbelief and impenitence, that love of the world and deadness to religion, which may luxuriate as much in a protestant, as a popish bosom, and are common to all persons of all parties who are not transformed in the spirit of their minds, and increasing in the knowledge of our Lord and Saviour Jesus Christ, and a truly evangelical obedience to his commands!

To the Editor of the *Christian Observer*.

THERE are some expressions in our Liturgy which have been a great stumbling-block in the way of many conscientious men; none of which, however, I think are incapable of defence. It is not my intention, in these observations, to go over the ground which has been so ably pre-occupied: such of your readers as may wish to see a reply to some of the most common objections advanced against our admirable forms of prayer, may consult, among other publications, Mr. Simeon's "Sermons on the Liturgy," and a paper by the same author in vol. xi. p. 700, of your Magazine. What I wish more particularly to refer to at present, is an objection which has been often brought against the prayer for the Parliament, in which we style the king "most religious and gracious." Now, it is said, that, however well the term "*most religious*" may apply to such a king as Hezekiah or Josiah, yet to many others it would be wholly inappropriate. I conceive this objection to be entirely groundless; for the epithet is evidently attached *not* to the *person* of the king, but to his *office*, as *head of the church* within his dominions. The expression is analogous to that which we use in addressing a bishop, "Right Reverend Father in God," which is clearly adopted out of regard to his *official* character, whatever might be his private life, or sentiments; though, of course, it is

presumed that both are consistent with his exalted station in the church of Christ. Taken in this sense, the epithet "*most religious*" is not more objectionable than that of "*gracious*," which we might possibly have to use to a sovereign whose personal demeanour was of a very different kind. Objectors feel less scrupulous about the latter, only because it is a more usual mode of addressing Royalty than the former.

I think we may be satisfied with this explanation of the phrase, from the consideration that the composers of our Liturgy were men too honest to flatter, and of too much penetration not to perceive that the epithet given to one king must be of so general a kind as to apply to all his successors, as long as they supported, according to their coronation oath, the civil and ecclesiastical constitution of the realm. I would not, however, be understood to express an unqualified approval of the epithet in question; though my objection is not so much to the expression itself, as to the construction which is often put upon it, and the objections in consequence raised against it by those who do not enter into the distinction which has been pointed out, and who therefore construe into mere personal compliment or adulation what was intended to apply to the reigning monarch in his official character as temporal head of the church, which he is pledged by oath to cherish and defend.

AGNOSTOS.

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## MISCELLANEOUS.

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To the Editor of the *Christian Observer*.

PERMIT me to make a few explanatory remarks upon a subject which has been more than once introduced into your pages—I mean church and fire briefs; the system of which I have often heard alter-

nately condemned and commended; the one party asserting that they are managed in the most economical, the other in the most extravagant and *corrupt* manner. Neither statement, I apprehend, is correct. The simple fact appears to be, that the management is sufficiently fair

and honourable, but that some parts of the system itself are ill contrived for the purposes for which they are intended. On a church brief, the total charges for paper, printing, stamping, canvas, postage, and other expenses, with the fees, amount, as stated in your January Number (p. 59), to 84*l*. This sounds at first as a large sum; but when divided among more than ten thousand parishes, is only about *two-pence* for each parish; nearly half of which is for allowed indispensable expenses: the other penny, with a trifling fraction, goes in fees and dues. I could wish that this last part of the charges were wholly abolished, as charity ought not to be subjected to official fees, or financial deductions; but, after all, the name is far more formidable than the reality; as the deduction of one penny on a parish collection of only five shillings, would be but a *sixtieth* part, and on a larger collection would be scarcely worth naming, except as it interferes with the charitable nature of the system, and tends to render it unpopular.

But by far the largest expense is the undertakers' fee of four-pence for each brief returned, which amounts, on ten thousand parishes, to about 166*l*.; but, could any person be expected to contract to convey a copy of the brief to every parish, however remote, in the kingdom; to get the whole back; to receive the sums collected; and to manage the voluminous affairs of the system, at a less charge? I cannot think the contractors, Messrs. Stevenson and Salt, overpaid for their trouble.

The defect of the whole appears to lie here; that collecting very small sums in such a numerous variety of distant places, is a bad financial measure. A shilling or two for each parish, which, upon an average, is as much as is usually expected to be raised, will scarcely pay for the trouble and expense attending the process. It must, in

fact, necessarily be an unproductive system. In my own parish, I am sure my congregation would at any time be willing to give double the sum usually collected, to save themselves the trouble of hearing the briefs read. I myself would do the same out of my own purse, in lieu of reading them, signing them, &c., and, above all, disturbing the order of public worship with their intrusion. My churchwardens would do the same, to be exempted from their share of the duty, particularly accounting for them at the Visitations. The collections, taken on the average, produce nothing adequate to the mass of labour which is employed upon them. I question whether your southern readers would thank me for promising half-a-crown to any one of them who would come or send to my Cumberland vicarage to receive it, or would undertake the trouble and expense of conveyance; yet the system of briefs, view it as we will, necessarily comes to something like this.

Would I, then, wish to see it abolished? Before I answer this question, I would venture to suggest a two-fold method, in which its improvidence may be somewhat counteracted. The first is, by abolishing the fees, and allowing the briefs and collections to be conveyed by the post free of expense. This seems necessary, in order to silence objections, and to render the system more popular; and, in fact, it is somewhat inconsistent, to be voting a parliamentary donation for building churches, and yet allowing public fees upon charitable collections for that purpose. This relief, however, would be but trifling; only a few pence to each parish. And even then, the *real* amount of expense would not be *much* diminished, only it would be shifted from the parties immediately concerned, to the nation at large; for free postage always operates more or less as an indirect tax. Still *something* would probably be gained, as the post-

office establishment is so well contrived, and so extensively ramified, that it could deliver the briefs with far less trouble, and consequently more cheaply, than private contractors. Something might also be saved by shortening the form of briefs, and condensing them into a few lines of letter-press. But, still, these deductions are, but trifling. The only real way of making briefs efficient, is to contribute liberally to them. The expenses which have been mentioned are *fixed*, and bear hard on a small collection; but would vanish into a trifling deduction on a larger. Two successive briefs are often obliged to be issued for one case, which doubles the expenses.

However, I must venture to think the whole system contrary to the clearest principles of political economy: an objection, nevertheless, which I would willingly wave, if briefs could be proved to be of any service in stimulating to Christian charity, or uniting the members of the church more closely together. This, however, I do not think to be the case. Generally speaking, the clergyman, the churchwarden, and the parish, are all inimical to the system, and averse to contribute. This aversion arises from a current idea that the system of briefs is fraught with speculation; an idea, I trust, quite erroneous. If a tradesman had to collect a thousand half-crowns, in as many remote parishes, he could not reasonably accuse his traveller of dishonesty, because the net produce, after defraying all incidental charges, was very trifling. The case is very different with the small collections of the charitable societies, because the labour of collecting is voluntary and gratuitous, and the benevolent agents feel amply paid for their trouble if God is pleased to bless their exertions with success. But we cannot expect this in a large national plan. It is quite romantic to assert, as is sometimes done, that briefs might be

managed by unpaid agency. But if agents are to be paid, their remuneration must be deducted from the amount of the collections, be they great or small; the good ones making up for the bad.

Upon the whole, then, it appears desirable that a better system should be adopted; and no system can be better than that the public purse should be charged with the expense of assisting indigent parishes in erecting and repairing their churches, upon the excellent principles recognised and acted upon in the disposition of the late parliamentary grants, and by the Society for building and enlarging Churches. This relief should be proportioned to the wants of the parish, and its willingness to exert its own efforts to supply them. With regard to fire briefs, they might be abolished altogether, without injury to any party. Insurance-offices have superseded the necessity for them; unless, indeed, it be meant to give encouragement to improvidence, and to induce the covetous to spare themselves the fees of insurance, under the hope of making up their loss, should any occur, by a national collection. In cases of great distress, Christian charity will operate without the ceremony of a brief; which, after all, seldom produces any considerable relief to the sufferer, being *necessarily* frittered away by unavoidable deductions.

I will only remark, in conclusion, that I have taken the charges as estimated in your number for January, and which vary only in a few particulars from Dr. Burn's statement, the total being nearly the same. But it is currently alleged, that there are other, and often serious, deductions, before the residue arrives at its final destination. I have no reason to think there are any other charges than those already enumerated; and yet, when I compare some of the cases which have been published with the above estimate, I



cannot tell how to make them agree. Perhaps some of your readers could furnish me with a solution of this difficulty. I am inclined to think there is some misapprehension in the case.

INVESTIGATOR.

*To the Editor of the Christian Observer.*

A CORRESPONDENT in your Number for April 1819 (p. 231) requested the attention of your readers to an advertisement for a Public Ball in aid of the funds of a Charitable School. I thought at the time that the instance was solitary; but from the following passage from a recent Manchester paper, I am led to apprehend it may be more common than I was aware of; and I am therefore induced to notice it in your pages, hoping that nothing more is wanting, on the part of the individuals who have promoted such a plan of recruiting the funds of charity, than a little sober reflection of their own, or Christian advice from their friends, to induce them to perceive its manifest impropriety.

“*Cheetham-Hill:—The Ball.*—On Wednesday se’nnight the appointed ball, in aid of the depressed fund for promoting the useful objects of *St. Mark’s Sunday and Day Schools*, was held at the Griffin Inn, and attended by no less than two hundred and eighty persons. This extensive party combined the rank and fashion of that genteel neighbourhood; of several adjacent towns; and of Manchester and Salford. The stewards for managing this benevolent and pleasurable fête were the Rev. —, and —, —, —, Esquires. The supper, the wines, the dessert, were to be gratuities; and the families of the vicinity supplied all these in the most abundant quantities, in order that the profits arising from the sale of tickets might be as much as possible untouched, and applied chiefly to the education of the rising genera-

tion. Success crowned the scheme beyond anticipation; and whilst an evening was spent which yields to none of its kind for continued pleasure and complete enjoyment, the sum of one hundred guineas has been obtained for that most gratifying purpose, and in liquidation of a debt contracted in building the school. The whole of the extensive inn was called into request. Six rooms were occupied for dancing, cards, promenading, refreshments, and supper. The company were most politely received by the committee and by the stewards. *Many clergymen and military officers attended*; and the ladies were dressed in the most brilliant style. The thronging groupes formed a splendid assemblage of fashion and of beauty; and the arrangements were worthy of the company.”

Next follows a long description of the decorations, the viands, and the dances; the whole concluding as follows:

“Dancing was again commenced, and continued with unabating energy, till the morning dawn broke in upon the enjoyment. The company not till then retired, in every way recompensed for their attendance, and pronouncing the evening to have been one of the most agreeable and satisfactory they ever enjoyed; mirth and good-humour having reigned in unalloyed dominion throughout the whole of it.”

Permit, me, sir, to ask the *Reverend* stewards of this entertainment, whether, after this, they could consistently inculcate upon their congregations the duty of not loving the world, nor the things of the world? Permit me also to ask the benevolent visitors of these schools (of which I should state that I know nothing but from the above account), how they would explain to one of their little pupils the exact distinction between what are, and what are *not*, “the pomps and vanities of this wicked world;” so that, in being taught in the instructions of school what he

ought to renounce; he might not inadvertently fancy that such scenes as the foregoing come under the prohibition?

If it be said, in vindication, that the education of the infant poor is a praiseworthy object; and that the company at this ball were engaged in an act of charity; I will only remark, in reply, to the first part of the argument, that the excellence of the end cannot sanctify the means; and, with regard to the second, that true charity implies self-denial, which does not seem to have entered into the scheme in question. If *charity*, and not *pleasure*, had been the primary object, the money thrown away in the splendid and costly arrangements of this fête would have swelled the hundred guineas collected to a much larger sum. But the whole thing is preposterous. What would the friends or the enemies of the Bible Society say to a splendid ball for the benefit of its funds? yet I can see no reason why such a measure would not be quite as warrantable in the case of a Bible Society, as of "St. Mark's Sunday and Day Schools." The general education of the poor is considered by many persons as a doubtful experiment; it will certainly be a worse than doubtful one if the blessing of God do not rest upon it; and how can we expect God's blessing upon such means for promoting the object as are at best vain and worldly, if not positively criminal?

LATIMER.

*To the Editor of the Christian Observer.*

THE benevolent ex-bishop of Blois, whose zealous exertions in so many other departments of philanthropy are well known, has recently printed a tract (I am not aware whether it is published) proposing a plan for instructing attendants on the sick in the discharge of their arduous but often ill-performed duties. Among the evils, he remarks,

which afflict humanity, there is one which, though not a malady itself, aggravates every malady, and often renders it mortal—the want of due care, or an indiscreet mode of management. The powers of medicine without good nursing, are proverbially of little avail; and the Abbé justly adds, that "even affection and kindness, indispensable as they are, are insufficient without that skill and sagacity which are derived from the habit of attending the couches of affliction."

M. Grégoire proceeds to depict, in distressing colours, the case of widowed and bereaved persons, "célibataires," strangers, and travellers, who, though possessed of fortune, often find that money cannot purchase the attentions which they require. The description which he gives of hired nurses is sufficiently appalling, and I should hope greatly exaggerated—at least if I may judge from our own country, where perhaps we manage these affairs better than in France; though I suppose no one will deny that amongst us also there is ample room for improvement in this useful class of society, to whom we must, most of us; at one time or other, be indebted. In the article of "ivrognerie," which the Abbé joins with "malpropreté, rapacité, and inhumanité," I fear we are even worse off than our Galliean neighbours; though, among the modern and better instructed race of nurses, the evil is greatly diminishing. Our hospitals have done much for rearing well-informed attendants on the sick; and thus, as in many other instances, the charity of the rich has, by the providence of God, been turned to their own advantage. I am not, however, aware, that a school for nurses forms a regular part of hospital discipline, though it appears well worthy of doing so, and would be an incalculable benefit to the community. I would propose, that in every infirmary, any respectable female, who

wishes to learn "the art" of nursing, should be apprenticed, if I may so express it, for a certain term—say six or twelve months—and receive a course of theoretical and practical instructions in her intended profession; and, if found competent, should be entitled to a certificate of her ability and moral deportment.

The last-mentioned qualification carries me back to the benevolent Abbé, who justly remarks on this subject: "I am sure to displease certain persons; but I am confident I speak the truth, when I assert *that morality can have no fixed basis but in religion.* Beyond this line we discover nothing but the fluctuating interests of the passions. If blindness or despair lead certain persons so far astray as to desire annihilation, or to see nothing but annihilation beyond the grave, the greater part of mankind nevertheless consider it an indubitable fact that this world is but the entrance to eternity, and that the present life is but a novitiate for one which shall endure without limitation. His future existence is therefore the chief object to a sick man; and when he has attended to the affairs of his soul, the calmness of his mind is a great assistance in seconding the efficacy of medicine." "Who, in such a case," continues the Abbé, "but would desire to have around him persons imbued with the same principles?"

M. Gregoire pays a just tribute of applause to several orders or institutions in his own church, for their exemplary attention to the office of visiting and attending the sick. In our own church, and among the various sects in this country, a benefit of the same kind, at least as to visiting, is effected by means of numerous charitable institutions, and particularly the Strangers' Friend Society. M. Gregoire wishes, however, for regular asylas for the sick who can

afford to pay for the attentions they require, but who have no friend particularly interested in their welfare, and are consequently left a prey to mercenary agents. He would have these infirmaries conducted by women, who should be willing also to attend the sick, if required, at their own homes. "To women," he remarks, "Providence seems to have confided, if not exclusively, at least in an especial manner, the honourable privilege of assuaging sorrow and consoling those who suffer. A woman can far better take care of a sick person, than a man of equal experience, intelligence, and goodwill; for women only," he adds, "have that tone of compassion which penetrates the heart, that instinct which divines and anticipates the wants of the sick, and that patience which pliantly bends to all their caprices."

The worthy Abbé does not seem to be very sanguine as to the success of his suggestions in his own country; for he remarks, that all endeavours have hitherto proved unsuccessful, to establish in France a Servants' Friend Society, in imitation of those in England, and at Vienna and Hamburg, in order "to ameliorate the character of servants,—a class, in France, so numerous and depraved;" and, he adds, that illiberal criticism, and sarcasm on his plan, "will only prove anew, what experience already attests, that no man can attempt to do good with impunity—especially in France." There is, perhaps, too much truth in this remark, as respects every country; but I trust the benevolent Abbé may find also the truth of another maxim,—that a good man usually, in time, lives down opposition; and even should his actions be misunderstood in this world, they will be rightly interpreted at a higher and more impartial tribunal.

AN INVALID.

## REVIEW OF NEW PUBLICATIONS.

*Letters on the Events which have passed in France, since the Restoration in 1815.* By HELEN MARIA WILLIAMS. London: Baldwin & Co., 1819. pp. 200.

THE subject of liberty, or the deliverance of mankind from political and religious oppression, had charms which could captivate the mind of Cowper in its soundest moments; and if even he, who was remarkable for his piety, could exclaim,

"Oh, could I worship aught beneath the skies

That earth has seen or fancy can devise,  
Thine altar, sacred liberty, should stand  
Built by no mercenary vulgar hand;"

what might not be expected from minds at least equally sanguine with that of the poet, but whose ardour was unchecked by religion, and whose passions were unrestrained by a sense of their accountableness to the supreme Lord of the universe? When, therefore, the French revolution not only presented to the undisciplined minds of men in France the prospect, long anxiously looked for, of expatiating at large in the field of intellectual and civil freedom, but removed every restraint on the most unbounded licence of political and moral speculation, no wonder that they were hurried into the greatest extravagancies and excesses; until the very persons who had laboured but too successfully to undermine every principle of religious reverence among the people, and to sweep away even the forms of Christianity, were seen prostrating themselves, along with their deluded followers, before a wretched woman whom they chose to deify as the goddess of reason and liberty.

The sensation, which was first felt in France, and which, with a force like that of an earthquake,

destroyed her government and convulsed the very frame of society, was soon communicated to other countries, and to our own in particular, which, from the proximity of its situation and the nature of its institutions, was the least likely to escape the shock. Few among us, excepting some of the more violent opposers of all change, could discover only unmixed evil in the first attempts of the French to cast off the yoke of despotic power. The impassioned votary of freedom anticipated the establishment, in a purer and more perfect form, of that free constitution under which he had reposed sufficiently long to be able coldly to criticise its defects, and to undervalue its benefits. Even the constitutional admirer of our own monarchy indulged the hope of better days for France, notwithstanding the alarming eccentricities which marked the first movements of her liberated population. Nay, some of our ablest statesmen, forgetful, or rather ignorant, of what is in man, were so dazzled by the splendid prospect which the early progress of the revolution opened to their view, as scarcely to be sensible of its evils, and lent themselves, without reserve, to the support of a cause which promised liberty, and with it, as they conceived, all imaginable blessings, to thirty millions of men. A few individuals were so fascinated by this promise of unalloyed good, as to renounce their own country for France, in the hope of witnessing and sharing there a new golden age. Among these, was Helen Maria Williams. Under the influence of this fascination, she went into voluntary exile during the first fervours of the revolution; and surrendered the antiquated and contemned rights of Britons, in order to enjoy with the French

their new-born rights of man, and, we presume, of woman too. On her expatriation she took up her abode at Paris; and though there she beheld the murderous conflict of parties, and was herself once a prisoner, and in imminent peril of her life, she seems to have continued constant in her attachment to her adopted country, throughout all the changes which its government has undergone. She has also, we believe, in turn eulogized them all. And we now find the devoted admirer of the republic of 1792, the less impassioned indeed, but no less decided, eulogist of the constitutional monarchy of 1818. She is now no longer the partizan of unbridled and impracticable freedom, but the sober advocate of a liberty sanctioned by law, and the permanence of which is to be secured by imposing restraints alike on the power of the sovereign and the licence of the people. Thus happily revolutionized herself, she comes forward, with the advantages of matured experience, to narrate the events which took place subsequently to the extraordinary return of Napoleon to France in 1815.

It is but fair, however, that the author herself should be heard with respect to her former and present sentiments. Here we must recollect, that it was not royalty alone, or its supporters, which suffered in the overthrow of the ancient monarchy. In the conflicts of parties, many of the first leaders and their friends fell a sacrifice to the ambition of rival chiefs; and those who survived, whether they had suffered only by sympathy with others, or had been exposed to peril themselves, may be supposed to be in a fitter state than before, dispassionately to judge of that revolution which had been instrumental in producing such evils. The calamities of political, as well as the trials of religious life, have a wonderful effect in calming enthusiasm, and making men "see things as they are." To this source

may be traced, as we conceive, the following observations of our author, in the opening of her little work.

"I disavow your ill-founded conjectures respecting my prolonged silence: the interest I once took in the French revolution is not chilled, and the enthusiasm I once felt for the cause of liberty still warms my bosom. Were it otherwise, I might perhaps make a tolerable defence, at least for a woman, by reverting to the past, and recapitulating a small part only of all I have seen, and *all I have suffered*. But where the feelings and affections of the mind have been powerfully called forth by the attraction of some great object, we are not easily cured of long cherished predilection. Those who believed as firmly as myself in the first promises of the revolution, have perhaps sometimes felt, like me, a pang of disappointment; but no doubt continue, like me, to love liberty, '*quand même*,——' to use the famous unfinished phrase of an ultra, applied to the king—it may have given some cause of complaint." pp. 1, 2.

The interest excited by the singular return of Napoleon from Elba, was soon swallowed up in the great events which followed that occurrence, and which terminated in his abdication of the imperial throne. Our readers, however, can scarcely wish to go over ground so often trodden. We will only remark, in passing, that when our author ascribes the rapid and unresisted overthrow of the Bourbon power, which then took place, exclusively to the adoption of ultra-royalist projects, we suspect that there is about as much truth in the statement, as there is in the opinion, even now current among the *libéraux* of France, that had Napoleon given the nation, *bonâ fide*, a free constitution, at the meeting convened on the "Champ de Mars," the combined efforts of the whole people would have been secured, and would have retained him on the imperial throne against the efforts of Europe in arms. Disgust was doubtless excited by the injudicious measures, and still

more by the extravagant doctrines and overweening pretensions, of the royalists; but in the present case, not a little is also to be ascribed to the humiliation attending the capture of Paris, and the compulsory establishment of Louis XVIII. on the throne; and much also to the discontent with the new order of things, both of those restless spirits who had followed Bonaparte's standard, but who were now reduced to a state of inaction and to the necessity of living on their half-pay; and of those able intriguers who had held distinguished places under the ex-emperor, and were sufficiently attached to his person, or sufficiently alive to their own interests, to long ardently for his restoration to power. But, in addition to every motive which the desire of revenge or of future glory might present to one part of the nation, and the effect which a dread of the designs of the ultra-royalist party might have on others, there is one cause assigned by our author why the mass of the population should not have been at that time attached to the Bourbons, which we believe to be justly conceived.

"Above all," she observes, "one class of the nation was found in vigorous resistance to all ultra-royalist measures; that class is composed of the whole youth of France. Among them there is no dissenting voice, no hostile opinion. You may still inquire in French society what are the political sentiments of a man in advanced life; but if the person with whom you converse be young, inquiry is useless: that person is a lover of liberty. The French youth have lived only under the new order of things, and have not been taught to respect the old. They have imbibed the principles of the revolution, without having felt its evils. Its pitiless tempest rocked their cradle, and passed harmless over their heads. They are not like those who, having passed through the revolution, are weary of the conflict, and disposed to leave the reformation of the world to whomsoever it may concern. The minds of the French youth are unsubdued by suffer-

ing, and full of the ardour of independence. They know that liberty is the prize, for which many of their parents have bled in the field, or perished on the scaffold. But they are too well read in modern history, of which their country has been the great theatre, to seek for liberty where it is not to be found. They do not resemble that misled and insensate multitude who, in the first years of the revolution, had just thrown off their chains, and profaned in their ignorance the cause they revered. The present race are better taught, and will not bow the knee to false idols. They rally around the charter as their tutelary divinity, whom it is their duty to obey, and their privilege to defend." pp. 7—9.

It certainly is singular, but it is not the less true, that such a spirit as the author here describes should have grown up under the iron rule of Bonaparte. Whether she does not give the youth of France more credit than they deserve, for the extent of their information and the sobriety of their judgment, is, to say the least, questionable. Still, however, the general fact cannot be contested, that they not only take a deep interest in political questions, but that their leanings are all on the side of liberty, which they have learnt also to distinguish from the unbridled licentiousness for which it was mistaken in the early years of the revolution.

Our author devotes several chapters of her work to the disturbances which took place at Nismes subsequently to the return of the Bourbons. Partial as she may be presumed to be to the cause of the Protestants, her statements fall far short of proving that they are to be ascribed to religious, rather than to political, differences. But, in whatever cause, or complication of causes, they originated, they were entirely confined, even according to our author, to Nismes and its immediate vicinity, no symptom of any similar dissension between the Catholic and Protestant population having been exhibited in other parts of France. She shews also,

in the most satisfactory manner, that the government of Louis XVIII. not only did not indulge any feeling of hostility towards the Protestants generally, but that they made the most strenuous efforts to protect those of Nismes from injury and insult; and that the failure of these efforts was to be attributed solely to the criminal neglect of the local authorities. Mrs. Williams traces the feud which produced at Nismes the sanguinary events of 1815, to the commencement of the revolution. In 1790, a counter-revolution was meditated in the south, by the ultraroyalists of that day, of which Nismes became the focus. Those who engaged in this plan were, as might be supposed, exclusively Catholics, and many, if not all of them, probably of the most bigoted class. They found themselves opposed, in the first instance, chiefly, if not exclusively, by the Protestants. It was no wonder, then, that the rancour which was necessarily produced by their political differences, should have been aggravated by this circumstance; and that their hostility to each other should even have acquired, in consequence of it, a character of peculiar ferocity. The two parties were ranged against each other on questions which involved not only an entire change in the civil constitution of France, but the degradation of the hierarchy, the entire confiscation of the property of the church, and even the desecration of the Catholic faith. The Protestants were the weaker party, and many of them were assassinated by the Catholics.

The atrocities practised at this time appear to have been dreadful.

“One incident, among numbers, will serve to show the fanaticism that prevailed at that period. A youth of fifteen years of age, passing by a military post, was asked, whether he was a catholic or a protestant: he answered, that he was a protestant;—upon which the soldier fired at him, and the boy fell dead at

his feet. ‘You might as well have killed a lamb,’ said one of his comrades to the assassin:—‘I promised,’ he replied, ‘to kill four protestants for my share, and the boy will count for one.’” pp. 34, 35.

Civil war at length “broke forth in all its fury;” and it was now, adds Mrs. Williams, “the turn of the Protestants to triumph.” They were joined by such of the Catholics as favoured the revolution, and were supported by regular troops sent against the insurgents. What followed, is thus described by our author:

“The oligarchic party surprised the unarmed citizens, repulsed the first regular troops sent against them, and at length transformed the house of their chief into a fortress, communicating with the towers of the Dominican church, from whence they directed a murderous fire on the people. The *corps de reserve* of the patriot troops was posted in a square, opposite the convent of the Capuchins, and an officer was killed by a ball fired from the convent. The troops, thus irritated, broke open the convent doors, and five monks were massacred. A heavy discharge of musketry was at the same time fired from the towers of the Dominicans, where the counter-revolutionists were entrenched, waiting for fresh succours: but the patriots forced this position: headed by an officer of artillery, they dragged their cannon to the place, and in a short time silenced the fire from the towers. The convent still remained in hostility: propositions of capitulation were offered to the besieged, and answered by a heavy fire from the house. Ladders were then applied to the walls, and after a bloody siege the convent was stormed. The leaders had, for the most part, fled; but some who had no found means to escape were put to the sword. Thus a just triumph was sullied by a crime: it was indeed committed in the fury of revenge—it was an act of vengeance for unparalleled enormities; but what provocation can palliate a deed of cruelty, or change the nature of guilt?” pp. 36, 37.

To these transactions may unquestionably be traced, even in the estimate of our author herself, the deplorable events which took place in 1815. Many of the chief agents

in the earlier scenes of blood now again appeared on the stage; and it is impossible not to perceive that this local feud, however it may have been embittered by religious distinctions, bore far more of the character of a ferocious spirit of revenge on the part of the Catholic assailants, than of religious persecution. The Protestants; it is true, were most barbarously treated; but it is impossible not to perceive, even in our author's account, that, however revolting the ferocity which was displayed by the lower classes of the Catholics, and however detestable the supineness and indifference which were manifested on the occasion by the local authorities, the Protestants were not free from blame, and that they even became in their turn the aggressors. We should have expected, from the very nature of the two religions, that the conduct of the Catholics should have been more cruel and relentless than that of their Protestant countrymen. One pleasing instance, however, of a contrary kind is narrated.

“At Uzes, a town of Languedoc, composed chiefly of protestants, many persons were massacred in broad day before the house of the sub-prefect. That frigid spectator of crimes was punished by no court of justice, because there is no penal statute against a hard heart. But public indignation has found out a mode of being avenged. The square where the sub-prefect lived has changed its name, and the passer-by now sees written against the wall, in large characters, that seem to wear a tint of blood, the name of the sub-prefect.

“There was another spectator of the murder at Uzes, by whom they were witnessed with far different emotions. A catholic priest, the Abbé Payer, (let us remember that name in our orisons!), implored the assassins to show mercy—he threw himself on his knees before them—he pleaded, with all the energy of virtue, but in vain.” pp. 52, 53.

On the whole, we remain convinced that the odium of these transactions ought to be thrown far more upon political than reli-

gious animosity. The dreadful persecutions which the Protestants of France had experienced in former times, are too well known to require to be specified; and up to a very late period of French history, they had existed only as by sufferance in that country. The revolution had raised them to the enjoyment of equal rights with their Catholic brethren; and the ex-emperor, in particular, had done much to conciliate their attachment. By the recollection, therefore, of former evils, and the sense of recent advantages; by religion, almost as well as by policy; they were decided friends to the revolutionary order of things; and they were likely, on that account, to be particularly obnoxious to the ultra-royalist party, which had unfortunately gained an ascendancy in La Gard, before the government was sufficiently fixed to repress their violence. This circumstance, together with the remembrance of former injuries, mutually inflicted as each was in power, will account for the late effusion of blood, without resorting to Catholic bigotry as a cause—except in as far as religion may have been artfully employed to excite the populace to deeds of violence. What, indeed, was said by Tacitus, with his usual sagacity, upon the conflict between the partizans of Nero and Galba, may be applied by accommodation to these feuds in the south of France, to whatever cause they are to be referred. “*Veterem inter Lugdunenses Viennensesque discordiam proximum bellum accenderat; multæ invicem clades, crebrius infestiusque quam ut tantum propter Neronem Galbanque pugnaretur.*” How curious is the coincidence of place in these ancient and modern massacres! and who knows, that, if the antiquary were to trace them to their source through the records of remote history, they might not be found to spring from the same political feud, transmitted through successive generations, and in a form adapted



to each, down to the present period?

It is a pleasing relief to turn from these painful transactions to the cemetery of Père la Chaise, where Catholics and Protestants are represented as reposing together in peace. All, who have witnessed this beautiful and affecting spot, will enter into the author's description of it—which would sound, perhaps, better in French than in English. Its defect is, that it leaves the mind to rest almost exclusively upon that pleasing melancholy which follows upon the performance of the last sepulchral rites to the honour of a departed friend; and in this respect it breathes too nearly the spirit of the French monumental inscriptions; which consist chiefly of sentimental addresses to the flowers to shed their fragrance on the consecrated remains; and if they recognise an hereafter, do it by the absurd demand, "*priez pour moi,*" at a time when prayer itself is hopeless. The English eye, as it wandered through a variety of monuments distinguished by an exquisite simplicity, looked in vain for some distinct recognition of Him who is "the resurrection and the life," and, almost with the single exception of a Protestant minister's tomb, found it only in the case of two of our own countrymen who had been buried there. It certainly was a gratifying circumstance, to find, amidst these romantic and silent repositories of the dead, filled with inscriptions \*

\* The following is a specimen, and, from the closing sentiment, a favourable one, of these inscriptions: the ordinary expression for the day which marks the loss of a child is, "*journée cruelle pour ses parens.*"

"Père trop malheureux en perdant ton aimée!

"Ton chagrin, je le sens, sera toujours nouveau.

"Aussi pour conserver sa mémoire adorée

"Notre amour éleva ce modeste tombeau.

which bear strong marks of the infidelity of the past age, the moral grandeur of England discernible, and to see the ashes of her sons reposing, in a foreign land, under monuments which indicate the hope of eternal life through Jesus Christ our Lord. The following is the author's interesting description of this beautiful enclosure.

"This cemetery" (situate on a sloping ground overlooking the capital) "has no parallel in any capital of Europe. Placed in the most picturesque situation, its vast extent, the magnificent view it commands, its undulating soil covered with verdure, and shaded by trees, and its beautiful monuments, attract the curiosity of strangers, who admire the purity of taste that prevails in these monuments, which are all modern. This inclosure contains no mouldering sepulchres; every tomb bears a recent date, and is filled with contemporary life. But while the traveller carelessly reads the inscription on the storied urn, and passes on, those who, like me, have long inhabited Paris, wander to that spot with far other emotions. These tombs contain the objects of our tenderest and most sacred affections; those with whom we have passed through the storms of life at an epoch when they beat most pitiless; those whom we have folded to the heart in the agonies of separation; who fixed on us that look which is the last communication of the dying, long after the lips have lost their utterance. Nothing can be more affecting than the sight of this cemetery *le jour des morts*. On that day, sacred to the dead, the catholics hasten hither in crowds, and, kneeling at the grave of the departed, pray for the repose of their souls. This tender superstition, that soothes the bitterness of sorrow, is more to be envied than deplored. The protestants bring offerings of fresh flowers, selecting perhaps those to which some recollections of the heart have given a predilection. The graves

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"Sa tendre mère, hélas! doit la pleurer sans cesse:

"Elle perd sans retour un trésor précieux.

"Sa fille l'imitait; et c'est à sa tendresse

"Qu'elle doit le bonheur de résider aux cioux."

are all carefully planted with shrubs; that spot where my mother reposes is encircled with Scotch firs, that seem to blend the associations of country with the sorrows of affection. At Paris we all know the place of our repose; we have all some grave, near which we have chosen our last shelter—we have all said to those who may survive us, ‘O lay me, ye that see the light, near the rock of my rest!’—How soothing a contrast we find in this sad yet cherished privilege, with those times which I too well remember, when the dead were thrown into one common gulf, over which no prayer was uttered, and no memorial was left.” pp. 22—24.

We next meet in the work before us with an account of the French Chamber of Deputies, the members of which are divided by the author into four different parties—the *Ultra-royalists*; the *Doctrinaires*; the *Liberaux*; and the *Centre*, or the moving mass, who are guided chiefly by a view to their own interests, and vote sometimes on one side and sometimes on the other. These four, however, may be more properly resolved into two: one which may be termed the Aristocratical, and the other the Liberal. The first is composed of the ancient nobility and the moderate ministerialists, and may be considered as decidedly favourable to monarchical principles, and to the aristocracy of birth and property. Many among them carry their notions still farther, and would desire the revival of ancient institutions. The Liberal party, including the *Doctrinaires*, may be considered as representing the interests and expressing the sentiments of the mass of the electors of France; of those, that is to say, who enjoy an income of about sixty to eighty or a hundred pounds sterling a year. As this body of the electors is in the proportion to the great proprietors of about seven to three, it may be considered as having in its hands the effective power of the state, since it nominates a decided majority of the chamber of deputies. Even the new law of elec-

tions, will not, we apprehend, very materially alter this proportion, as the great majority of suffrages will still remain with that class of proprietors who are naturally jealous of the higher aristocracy, and especially of the ancient noblesse; and the state of the law with respect to the rights of primogeniture, takes from the latter the hope of being able to counterbalance by the weight of influence, as in this country, the force of numbers. The Liberal party, therefore, may be expected ultimately to be the depositories of political power in France, provided things continue on their present footing. Various circumstances have retarded, and may continue for a time to retard, this consummation; but such seems to be the manifest constitutional tendency of the form of government, as it is now modelled in that country. Let us hope, that, before this result shall have been brought about, sober, dispassionate, and enlarged, as well as liberal views, will have so gained ground as to diminish the apprehensions with which at the present moment we should be disposed to regard it. It may reasonably indeed be expected, that if the executive government shall maintain a paternal character, and shew itself chiefly solicitous to advance the real welfare and prosperity of its subjects, the points of difference between the two great parties in the state may in no long time be so lessened in number and magnitude, as that their collisions, and their alternations of success, shall no more compromise the safety and permanence of the constitution itself, than the vital principles of the British monarchy would be endangered by the removal of a Tory and the substitution of a Whig administration in this country. If, while suitable vigour is imparted to the government, the rights of person and property shall be respected, and the laws impartially administered, we may hope to see the violence of

ultra-royalism on the one hand, and of republicanism on the other, so moderated, and mellowed, as it were, by time, as to give fair scope to the conflict of opposite views, both of internal and external policy, without bringing into question the constitutional principles on which the present order of things rests. We, as Englishmen, are apt to forget the slow and almost imperceptible degrees by which our own constitution has arrived at its present improved and confirmed state. We are apt to mistake the clearness and justness with which we conceive a plan, for the facility with which it may be executed; and because we can sketch to our own minds the "*beau idéal*" of a free constitution, we expect to see this realized at once in the government of thirty millions of men. But, notwithstanding all the difficulties which may be anticipated; notwithstanding the clouds which have lately obscured the rising hopes of the Monarchy in France; notwithstanding the necessity to which the government have thought themselves reduced, of retracing their steps in the law of elections, we predict, that, if the nation will not be carried away by ideas of unattainable perfection; if they will wait the natural progress of improvement, satisfied to possess in the mean time a representative system which calls into a state of efficient controul over the operations of the executive the intelligence of the community, and gives to it a right of free public discussion; looking up at the same time with suitable respect to the hereditary monarch; it may be reasonably hoped that a final period has been put both to the unbridled licence of revolutionary phrensy and the oppression of a military despotism, and that a state of rational freedom will succeed, in which the three orders of King, Peers, and Commons will not only be recognised, as in this country; but will emulate us also in their respect for each

other's rights, and in their unity of design for the common welfare.

In speaking of the Chamber of Deputies, our author remarks, that, though it "contains excellent speakers, what passes there cannot properly be called a discussion." The necessity of inscribing their names in the list of speakers, and that for or against the question, before the subject has been argued; and the habit of mounting the tribune in order to deliver their orations; exclude all idea of debating a question, and present many impediments to the progress of legislative eloquence. The worst feature in the case is the custom of reading their speeches, which is the less excusable in proportion to the facility with which the French express themselves in ordinary conversation. We have heard this point gravely argued by the French themselves, and the practice justified, upon the plea that many, who are fully competent to unravel the difficulties and appreciate the merits of a question, are unable to express themselves in public. We are willing to admit that some few cases of this kind may occur, to which an easy remedy is supplied by a free press, or by transferring their materials to those who can give them utterance. But, in general, we believe that when a man has fully weighed and comprehends his subject, he will be able to express his sentiments intelligibly upon it. Besides this, the obligation to speak extempore has the happy effect, in most instances, of reducing the discussion within its proper limits, by confining it to those whose minds are sufficiently full of the subject to be able to communicate information to others, and to assist them in forming a correct judgment upon it.

The following quotation from our author humorously draws the picture of a French deputy reading to the jaded chamber his fatiguing harangue:—

"There are some good and loyal de-

puties, who believe the country would be in danger if they failed to transmit to the public the mass of their legislative opinions. They appear at the tribune with a manuscript of tremendous size in their hand, their head bent on the paper, their spectacles placed on the nose, and with a pre-determination not to spare the chamber one single page, although the discussion is perhaps nearly closed, and they are not of the class of speakers who find new arguments when the old are exhausted. The assembly sometimes, unable to endure any more, call to their honourable colleague to pass over a few leaves of his manuscript: but the next morning that very member is called *un orateur* in all the journals; and his constituents are not apprized that the assembly considered him as taking a cruel advantage, in his harangue, of their constitutional obligation to listen.

"We have also some metaphysical deputies, who never speak on any question without going back to the origin of society, and who might well be addressed in the words of *Les Plaideurs*, '*Avocat, passez au deluge!*'" pp. 66, 67.

It has been with much truth remarked, that the French revolution was but the recoil of the blow aimed at this country through the sides of America. The French auxiliaries who were sent across the Atlantic, out of hostility to England, returned inoculated with the love of that liberty which they had been instrumental in imparting to others. The French are to be heard deriving comfort to themselves, under the humiliation of having had their country occupied by foreign armies, from a prediction founded on the above fact. They are persuaded that the contingents quartered upon them will have carried back, to their own homes, such new and heart-stirring views of the rights of man, as cannot fail, by a sort of retributive justice, to issue sooner or later in all the horrors of revolution. Several of their political writers exult in this prospect; and one, whose work is now before us\*, seems, in

contemplating it, to experience all the savage gratification of revenge. Our author, who indulges in similar anticipations—anticipations which may not be altogether unfounded—appears actuated by less exceptionable feelings.

"Perhaps," she observes, "in the mysterious chain that links successive events, the time when foreign armies filled this country may not be lost for mankind. The crusades that so long devastated Europe roused the human mind from its long lethargy, and unfolded its intellectual powers. Who shall say that the armies of the north have not imbibed new ideas of freedom and independence while they sojourned in France? - Perhaps the travelled soldier, at his return, may have translated into the language of his native but what he had heard of liberty in this country; and the germs of that new production may be scattered over those enslaved regions, like the flowers that decorate the snows of their deserts." pp. 73, 74.

We must apologize for having detained our readers so long on topics somewhat foreign to what may be conceived the peculiar province of the *Christian Observer*. Before, however, we enter upon these, we must be permitted to advert to the extraordinary influence which Napoleon attained and preserved over the minds of the soldiery. Amongst other expedients of his singular policy, it is said to have been his habit to pay his soldiers *after* a battle, thereby saving the arrears of those who might have been slain; and to distribute his honorary rewards and promotions *before* it. And with respect to this last practice, we well remember the enthusiasm with which an officer, now in the service of the King of Sardinia, described his own elevation from the ranks. Though of genteel extraction, he had been torn from the bosom of his family to swell the forces of the Emperor; and after having distinguished himself as a common soldier, was, in the space of two years, promoted to a commission, and decorated with

\* *L'Europe et ses Colonies.*

a medal. These honours were bestowed on the morning of the battle of Austerlitz. He represented his battalion as having been drawn up in line, and as already proceeding to its appointed station, when an aide-de-camp of Bonaparte rode up suddenly in front, and the troops were halted for a few minutes, that he might distribute the destined marks of favour. The individuals thus distinguished, had each his post of danger assigned him; and it would be difficult to say which of the two proceeded with most ardour to battle, those who had just received, or those who hereafter expected, such animating tokens of their master's approbation. On this subject, the author thus expresses herself.

"But the immediate change wrought on the conscripts themselves was a subject of astonishment. Those very youths, who had left their paternal home full of the tenderest emotions of domestic sorrow, in whose ears still vibrated the last farewell of their desolate parents, no sooner reached the army to which they had been dragged with reluctant steps, than they became new beings. Napoleon fixed his basilisk's eye upon them, and they were fascinated by his glance.

"Bonaparte's presence excited no awe when he sat on his throne—he was even awkward in his gestures, as if he were not at his ease on a seat to which he was unaccustomed. It was in the field and on horseback that his small figure, in a plain coat, cast a spell about, which, under the walls of the Kremlin, and at the foot of the Pyramids, rendered danger delightful, and death unneeded. A friend of mine, attached to the minister of foreign affairs, who always followed Napoleon to the army, told me he saw him, the day after a great battle, pass through a field that led to his headquarters, and which was covered with wounded and dying soldiers. As he went by, they suspended their groans, and cried *Vive l'Empereur!* He did not vouchsafe to answer even by a look, but strode over heaps of dead bodies with the same indifference that he would have done over any ordinary obstacle." pp. 128, 129.

The last extract of the same

order which we shall give, is one which apologizes for the comparatively languishing state of literature in France within the last twenty years. It affords a good specimen of our author's manner.

"Persons of taste can never become insensible to the charm of polite literature, the chosen delight of elegant minds, the soothing relief of that solitude to which the world leaves the unhappy, and the dearest resource against that weariness of life which sometimes besets the prosperous. But its voice is only heard at intervals amidst the turbulence of revolutions; other interests fire the brain, other thoughts seize the spirit. The French have been long travelling through paths where rocks lower on one side, and waves roll on the other; they may sometimes pause to gather a flower on the way, but its sweetness pleases only for a moment." p. 107.

Among the most interesting points in the volume before us, is the notice which the author takes of the establishment of a Bible Society in Paris. This, we regret to say, is as yet confined to Protestants; but we trust it may have the happy effect of making that small but respectable part of the community distinguished instruments in effecting a general revival of religion among their countrymen. It has already drawn into nearer contact, and into the Christian competition of good works, the Calvinistic and Lutheran churches of the capital, and has been actively engaged in discovering and supplying the wants of the Protestants throughout the kingdom. It has brought to light many insulated communities of that faith, which, from their smallness and poverty, have been unable to maintain a pastor, or to procure copies of the sacred books; and it has afforded them encouragement to fidelity and perseverance, while it has supplied them with the word of life. And is it too much to hope, that the Reformation, which was first produced by the translation of the Scriptures, should now be extended by their general distribu-

tion; or that the various Protestant communities scattered throughout France, and "preserved as it were amidst the embraces of flames," should return the instruction now afforded them, by a purer exhibition of the truth in their own faith and practice? There is, indeed, too much reason to apprehend that the French Protestant churches have felt the deadening influence of the revolutionary convulsion, and that a wide deviation from their ancient purity of doctrine, and a consequent languor in all their spiritual exercises and pursuits, have been some of its lamentable fruits. Their number is estimated at a million of persons; and if it should please God to revive among them the spirit of piety which glowed with such fervour in their earlier days, we might hope that they would prove "the little leaven which should leaven the whole mass" of that vast population.

It is no small security for the favourable and zealous operations of this Bible Society, that it is under the conduct of the Marquis de Jaucourt, a peer of France, and who is in the confidence of the king. This nobleman is not only the ornamental head of the institution on great occasions, but a constant and active attendant upon the labours of its committee; and is not less distinguished by his general character, than by his just conception of the proper objects of such a society. He is ably supported in this good cause by Cuvier, the distinguished naturalist, and Professor Kiëffer; who are both too well known to need any commendation of ours.

Now that we are upon this subject, we will not withhold from our readers a confession, which was lately heard from an American gentleman of great respectability and intelligence, that the British and Foreign Bible Society had done more to raise England in the estimation of other nations, than all her achievements in arts or in

arms. Our superiority in these respects may be, and has been, disputed: even the merits of the battle of Waterloo have been questioned, and the fame of the immortal Newton made the subject of derogatory comparisons: nay, the very efforts we have made for the abolition of the Slave Trade have been resolved into a principle of selfishness. But full justice is done (except by ultra-Catholics, and ultra-Liberals) to our exertions in the dissemination of the Scriptures. There we stand forth without a rival, and prominent in disinterestedness, as the benefactors of the human race, the guardians and distributors of revealed truth. And those nations who would disdain to learn from us in other respects, in this are not ashamed to allow their obligations to England, and to follow where she has so nobly led the way. The preceding observations have been suggested by a passage in the work before us. We insert the extract for the sake of the compliment paid to the royal family.

"The same spirit of patriotism that has contributed to the improvement of science in this country, has also produced many new plans of general amelioration. The meaning of what we call public spirit in England, was never so well understood in France as at present; nor did the rich, at any former period, show themselves so disposed to become, what M. Le Montey calls 'Les intendants des pauvres.' The royal family have contributed to bring charity into fashion. They are eminently beneficent. No man in Paris has more occupation than the secretary who distributes the alms of the Duchess of Angoulême.

"A Bible Society has lately been formed by the Protestants, of which M. Jaucourt, a peer of France, is the president, and which our excellent ministers support with all their influence. We must long remain at a distance from the London Bible Society, that glorious institution, of which the benevolent effects are diffused from where 'the sun rises in the east, to where he goes down in the west;' but we bend before such divine philanthropy, and we shall

learn to imitate what we admire." pp. 112, 113.

Our author lightly touches upon the subject of education, which is now extending to the poorer orders, in every department of France, and which bids fair to reclaim the rising generation from the worst errors of their fathers. The French have adopted, and applied with the greatest skill, the system of Bell and Lancaster: and under the term of "the method of mutual instruction" (a term happily expressive of the system, and the invention of which they almost seem to think relieves the nation from the suspicion of having borrowed the plan itself from others), schools are erecting, with the support and patronage of government, in every direction; and we have the authority of our author for saying, that, even when she wrote, more than eighty thousand children attended them. These institutions met, in the first instance, with violent opposition from the Catholic priests, and from that part of the ancient noblesse who were yet under the power of old prejudices. And when this was found to be ineffectual to suppress them, it was exchanged for a salutary competition. Fresh impulse has thus been given to an institution of former days, called "les Pères de la Foi," and counter schools have been formed by them, which, though they expressly abjure all innovations of modern date, seem to be almost insensibly gliding into them—probably under a conviction, that unless they do so, they will in process of time be compelled to relinquish all share in the education of the children of the poor. Entering, upon one occasion, a school taught by these "fathers," we heard a class of boys, between twelve and fourteen years of age, reading very correctly extracts from Dupin's Ecclesiastical History. The charge brought by them against the schools of mutual instruction, and twice repeated, was, that they taught the boys to

be atheists. But, on entering one of these schools, we were agreeably surprised to find the children reading extracts from the Scriptures, and from their own church catechism. Their writing and ciphering were conducted in a style superior to any thing of the same kind we have seen in England. An accusation was here retorted on their opponents, who were spoken of as teaching the children to be hypocrites. We lament this unseemly jealousy, although we trust that good may arise from the competition which it tends to produce, and which is likely to increase the means of instruction until no children shall be left uneducated; and that while the schools of "les Pères de la Foi" may be induced in time to adopt the Bible as one of their books, the new institution may be led to pay more attention, than they might otherwise deem necessary, to the religious instruction of the children\*. Our

\* The best account we have seen in this country, of the progress now making in France in the work of education, is to be found among some most valuable notes, attached to three sermons by the Rev. C. J. Hoare, vicar of Blandford in Dorset, reviewed in our Number for June, p. 388. We particularly recommend these notes, as well as the discourses which precede them, to the attention of our readers. We give one extract from them, which falls in most suitably with our present purpose.

"In the beginning of 1816, a Society was formed in Paris, entitled, 'La Société pour l'Instruction Élémentaire.' It is composed of a great number of voluntary subscribers, and its administrative council consists of some of the most distinguished characters in France, not only in the walks of literature and science, but of politics and political economy. Several intelligent individuals had been sent to study the modes of education prevailing in Great Britain, Holland, and Switzerland. Those which prevail in this country under the names of Bell and Lancaster, obtained a decided preference; and from a careful consideration of the details and effects of both, they have framed a system combining the excellencies and avoiding the

author has a low, perhaps too low, an opinion of the success likely to attend the efforts of "the fathers of the faith," who, we regret to find, belong to the Jesuits' society. She thus speaks of them.

"While the missionaries plant crosses, the Jesuits have attempted to form a few seminaries, in order to engraft their

defects which they judged to belong to them respectively, and to which they have given the general and appropriate designation of 'Le Système de l'Enseignement Mutuel.' Upon the whole, it partakes rather more of the Bell than of the Lancaster system. In consequence, however, of the close attention with which some of the ablest men in France have been watching its progress, it has undergone a variety of important changes; and has certainly been carried to a higher degree of perfection in its mechanical arrangements, and its general discipline, than with us. It has also been successfully extended to objects, which in this country we have as yet scarcely considered as within its range—to instruction, for example, in certain useful branches of practical geometry. The attention which is paid to the preparation of elementary books, is also worthy of notice. The first talents in France are put in requisition, with the view of framing them with a complete adaptation to the state of those for whose use they are intended; and in order to counteract the moral and political evils existing in France, and to produce opposite tendencies. They have even gone so far as to endeavour to get possession of that channel of access to young minds, the popular music; and they mean to prepare songs inculcating moral and loyal sentiments, adapted to popular tunes; under an idea that the people, being taught such songs when young, will more readily use them in after life, than they will those immoral and less loyal productions, which are now in common use. This is mentioned only as an instance of the range which their solicitude for the right education of the community has taken.

"Under the patronage of this Society, schools have now been instituted with great success, and on one uniform model, in all the departments of France; and they are multiplying rapidly, being supported by the whole influence of the

own principles and doctrines in the minds of the young, to raise up a nursery of new disciples, and reassume the government of mankind. These *pères de la foi* (fathers of the faith), for such is the name they assume, long since banished by kings, abhorred by nations, covered with imprecations in Europe, and repulsed in Asia, have pitched their tent on the top of the Alps, invaded their

government, and even by the public money, when necessary.

"In every school-house that is erected, is a bust of the King as its founder, and as the father of his people, to whom they are indebted for these and other blessings of peace and paternity. The labours of the day begin and end with prayers, in which all may unite, and which always include one for the king. And one day is especially set apart for religious instruction, when the curés, and Protestant ministers also, attend to catechise their respective flocks.

"The greatest effects may with reason be anticipated from a steady perseverance in the system pursued in these schools 'pour l'enseignement mutuel.' They are tending fast to the eradication of those sentiments of hatred for royalism, and contempt for religion, which have been so extensively diffused in France by the revolution. The government are fully sensible of the immense advantages to be derived from the prosecution of this object; and they take so lively, and constant, and direct an interest in its progress, that the administrative council of the society may be rather regarded as a public board acting under the authority of the government, than as the committee of a private association.

"The government manifest their cordial desire to extend the blessings of education universally, by their having, further, instituted schools in every regiment, and on board of every national vessel, not merely for the young, but also for the uneducated adults.

"The council of the society publishes regularly a periodical work, entitled 'Journal d'Education,' in which they insert their own proceedings, and the substance of the Reports received from the provinces, together with a great variety of most useful suggestions on the subject of education."

*Hoare's Thoughts suited to the present Crisis.*



*Champ d'Asyle* of liberty, and seem from thence to look down upon the world as if it were again their patrimony. But the times are past when these reverend fathers always attained the end they had in view. They have seminaries, but they are almost without pupils; and they find, even among their youthful disciples, a disposition to cast off the slavery of monkish rules." p. 117.

But we must not close our present article without alluding to a certain controversy, in which the author engages, in defence of the French Protestants; and of which it must be said, that it completely verifies the principle, that a weak defence is always more injurious to a cause than silence. She undertakes to defend herself and her brethren of the Protestant communion from certain charges brought against them by English travellers; and she especially directs the force of her declamation and the sharpness of her irony against a Mr. Raffles, whom she represents as foremost on the list of their accusers; and then adds:

"Whether this pre-eminence is due to the ability or the bitterness of his invective, I am ignorant, not having had an opportunity of reading these productions myself." p. 184.

We might almost have suspected that the age of Quixotism had revived, if no where else, at least in the republic of letters; for here we have an author voluntarily entering the lists against a man of straw, and defending herself from charges which she had never read, and of which she had even received no distinct specification from report. This circumstance induced us to look into the pages of this alleged accuser of his brethren, and we think he has some reason to complain of his treatment. We find him to be an intelligent and lively writer of a short tour through France. In our author's too eager defence, she has written under an entire misapprehension of the real nature and extent of the attack. She accordingly defends the Protestants from an accusation, that

the *spirit* of their religion had evaporated, by an appeal to facts which only shew their attention to *its letter*; and that the peculiar *doctrines* of the Reformation had too generally disappeared from among them, by an account of the *churches* that have been built! Her conduct is scarcely less unskilful and perilous in argument, than would be that of a fencer who should parry a thrust at a vital part by carefully guarding his arm. But, perhaps, the charge of Unitarianism, if adverted to at all, must have been admitted, and hence it may have been passed over in silence. Perhaps, also, the assertion made by Mr. Raffles, that a system of philosophical morality is, with one exception, characteristic of the preachers whom he heard at the Oratoire, might have so much of truth in it as to make it convenient rather to enumerate the Protestant churches to be met with on the southern and northern road from Paris to Geneva, than to describe the doctrines preached in those churches, or even in the pulpits of Paris itself. It was easier to confer the palm of martyrdom on the lamented individuals who fell during the feuds\* at Nismes, than to establish the claim of their living brethren to that of Christian orthodoxy.—But while we pronounce our author's defence to be totally inapplicable to the points really at issue between her and Mr. Raffles, we do not pretend to vouch for his accuracy. He evidently wrote under the power of lively feelings; and his charges seem too hastily made, and of too sweeping a nature, to be strictly correct—especially when he speaks

\* In an address to the Protestants she declares: "Till now, your calamities were softened by the persuasion of the sympathy of the English nation. You refused, as Frenchmen, her intervention, but you exulted in her applause; and it is she who sends forth accusers against you, even while the *palm of the martyr encircles your brows.*" p. 188.

in the following unqualified manner: "Such as call themselves Protestants, are sunk in the coldest indifference, and awfully fallen from the doctrines and spirit of the Reformers; and perhaps it is not an exaggeration to say, that a man of lively devotion and genuine piety in Paris, is as great a rarity as a civilized being in the wilds of Africa; while the light of true religion, if it be not utterly extinguished, shines like the glimmering taper in a sepulchral vault, struggling with the noxious vapours that every where surround it, and scarcely distinguished amid the deep and palpable darkness upon which its feeble rays are shed\*." But neither do we pretend to account for the mode of defence which the author has adopted on this occasion. Our readers will be of opinion, with us, that a grave accusation, which imports that "there are three ministers in the Oratoire, and that the sermons of two of them are much in unison with those of *rational* Christians, or Unitarians, of our own country †," is not met by an account of the Protestant churches of Lyons and *Ferney*, or by such a statement as the following—

"While the passing stranger discerns nothing in the conduct of the Protestants but indifference to sacred things, how many proofs may be brought forward of the increasing fervour of their piety! Never, since the Protestant churches were opened, was public worship so regularly attended at Paris, as it is at this period; and it is remarkable, that, amidst the public burdens that have so heavily oppressed this country, the donations for the poor have augmented." pp. 188, 189.

A more express vindication of the mode in which the Sabbath is observed—or rather, we might say, is not observed—in France, is afterwards undertaken. We give it in our author's own words, on which

\* See Raffles's Letters during a short Tour in France, p. 115.

† See ditto, p. 114.

we shall feel ourselves especially called to animadvert.

"But a further vindication must be attempted: the French Protestants are arraigned for the crime of profanation of the Sabbath-day. It is perhaps little philosophical not to mark the distinction between voluntary deviations from duty, and practices which seem to be connected, as it were, with the geography of a country, and to depend, in some sort, on the natural temper and disposition of its inhabitants; practices by which, if offence is given, none at least is intended. The general custom throughout France is to celebrate Sunday not as a day of rigid seclusion, but of liberty and gladness, and the Protestants are French; the same usages therefore prevail amongst them, as among the Catholics. The religious duties of the morning performed, the evening is given to amusements. For myself, brought up in all the severity of dissenting principles, every impression of childhood, every remembered habit of early life, impel me to reverence the strict observance of the Sabbath. To me, the calm stillness of that day of repose in England would be delight. But how many Protestants do I know, who shrink not on that day from the sound of 'the viol and the harp,' who even contend that the dance upon the green is more harmless than that listless inaction, which is proverbially said to be the parent of vice; and who at the same time never omitted an important duty. Ah! in that balance of moral good and evil, in which human actions will one day be weighed, may not the French Protestants, if the sacrilege of the dance should sink one scale, place their sufferings, their resignation, and their devotedness in the other? Who can tell if 'the Recording Angel,' when he inscribes the levity of Sunday, may not 'drop a tear upon the word?'"

pp. 193—195.

This is truly *Shaudean*, and in *Sterue's* worst style. To say nothing of the levity—we had almost said, the profane levity—of the concluding passage, in which the breach of a duty is to be counter-balanced by sufferings not necessarily endured for the sake of their Divine Master, we pass on to her principal charge, that the accusa-

tions of her opponents are marked by an *unphilosophical* spirit. For our own part, indeed, we find some difficulty in ascertaining what is the precise meaning of philosophy, as applied to subjects which embrace only the plain and obvious duties of religion. If the author means, that Mr. Raffles displayed little or no discrimination on the occasion, then we understand her, and must retort upon her the same charge. One of the points of view in which Christianity is seen to the greatest advantage, is that in which she is represented as adapted to the whole human race, without distinction of clime, or age, or nation; as entering into no compromise with the temporizing spirit of heathenism; and as for ever abolishing the notion, that a man's religious principles, like the customs which regulate his dress or his domestic arrangements, may be altered or modified according to the geographical position, the latitude and longitude, of his country. To us it appears most unphilosophical, to adduce a difference of climate as an argument to palliate a more lax exhibition of Christianity in France than in England, or such a violation of the sanctity of its most solemn festival, as renders it rather a day of worldly pleasure than of devotional enjoyment and religious instruction; especially when we call to mind the climate of those regions where the very principles we profess were first promulged. It was upon some such plea as this, that the Jesuits introduced into China, under the abused name of Christianity, what was no better than a strange and heterogeneous mixture of the superstitious observances of the disciples of Confucius with the religion of Jesus Christ. We object, therefore, *in ipso limine* to the author's observations; and as the subject is one in which our country is at issue with a great part of the continent, we may be allowed to trespass a little longer

on the patience of our readers in considering it.

It is agreed, on both sides, that the Sabbath is a Divine institution, and that the wisdom and the goodness of God are strikingly displayed in the appointment. But while its more obvious object is a most merciful cessation from labour, it is destined to answer a far higher purpose—that of calling off the soul from the pursuits of the world, and from the objects of sense, in order to fix its regards upon God as its chief good, and to prepare it for eternity. Amidst the variety and urgency of this world's business and pleasure, we should soon forget the great end of life, if some fixed and definite time were not set apart for exclusive attention to the concerns of the soul. For this momentous object, God has been pleased to assign a seventh part of our time; not because the soul may be neglected on other days—for every day ought to be devoted to the service of God, and regulated by his precepts—but that on this day we should be especially occupied in cultivating communion with him, in learning his will, and in contemplating his perfections. What were the circumstances which originally led to the desecration of at least a large portion of the Sabbath in Roman Catholic countries, it were now perhaps useless to inquire. We are surprised, however, that the Protestants should have generally fallen into nearly the same habits, (by a sort of geographical necessity, our author would argue), and that they should quote the conduct of the Catholics as their justification. We are certainly no advocates for the rigours of a *Jewish* Sabbath; but we are the advocates of a devotional Sabbath;—of a Sabbath so regulated as to detach the mind from earth, and elevate it to heaven;—a Sabbath which shall be the genuine expression of lively gratitude to our great Benefactor; of the delight we take in communion with Him, and in making known to

others his words and works; and of our solicitude to improve in every Christian grace and in every kind affection; while we endeavour to promote a like improvement among all over whom we possess an influence, and especially in our domestic circle. The Sabbath, in short, should be so regulated as to advance our preparation for heaven, while it affords a foretaste of its occupations and happiness. Whatever, therefore, disqualifies us for pious meditation; whatever interferes with public worship or domestic instruction; whatever unfits us for its sacred duties, and tends to counteract, or rather not to promote, the growth of spiritual affections, is inconsistent with the nature of this holy institution, goes to defeat its most important purposes, and is injurious to our best interests.

The great difficulty, we must allow, consists in drawing the line between unnecessary severity and sinful levity, during those hours which cannot be immediately occupied in religious reading, or religious instruction, or devotional exercises. We do not pretend to be able accurately to describe the point which shall be equally removed from Pharisaical severity and profane levity: but that man is justly an object of pity who cannot relieve, what some may term the tedium of his Sabbatic hours, who cannot find employment for a part of one day in seven, in contemplating the beauties of nature, as indicating the wisdom and goodness of the great Creator; in the instruction of his children, and the innocent endearments of the family circle; in the congenial society of Christian friends; and, most of all, in communicating knowledge to the ignorant and consolation to the wretched, and in all those works of benevolence which are peculiarly appropriate to a day in which we are called to celebrate the creative bounty and redeeming grace of our God and Saviour. One

thing, however, we know—and we arrive at this conclusion in that most philosophical way of experiment—that if we once admit common amusements to encroach upon this sacred season, its entire desecration is most likely to follow. The French themselves have tried the experiment. They pleaded, in the first instance, for a certain measure of amusement suitable to the genius of the nation; and what has been the result?—It has become a day of greater dissipation than any other. The playhouses then assume their most splendid appearance; the opera and the ball-room are crowded to excess; and the god of this world seems especially to revel in the richness of his altars, and the number of his votaries, on that day which was especially set apart for the demolition of his kingdom, and the establishment of that of our Redeemer upon earth. And, without doubt, it was this state of things that prepared men's minds for the utter overthrow of religion which took place in that country, and for all the dreadful consequences which followed in the train of infidelity. Let us then take care to profit by the faults of our neighbours; let us submit without regret to the charge of dulness and severity which they bring against us on this account; let us not shrink even from that of puritanism, which some of our own countrymen are not unwilling to advance. And if we wanted any justification of our conduct, we should find it, not only in the word of God, to which the appeal would be most triumphant, but in the different estimation in which religion itself is held in the two countries,—a difference which bears a just proportion to the different measures of respect shewn in each to that sacred institution, which is coeval with the creation, and the obligations of which, as they have never been repealed, so will they continue in force until the end of time.

We are unwilling to close our

remarks without making some observations on the present state of the Catholic and Protestant churches in France. Amidst the horrors of the revolution, the Gallican Catholic church was for a time entirely overthrown: not only were her endowments confiscated, but for several years her altars were defaced, her churches converted into warlike magazines, her worship suspended, and her priesthood driven into banishment, or subjected to the most cruel persecutions. After the establishment of Bonaparte's supremacy, that church was restored to her pastoral functions, but not to her former power and splendour: she now appeared but as the faded image of her ancient greatness, and seemed chiefly valued as a convenient instrument of state policy. Her restoration was accompanied by what may be termed the desecration of the "Messe du Midi," one of her most solemn services. This ceremony was made to give way to a religio-military parade, which still continues to usurp its place. The soldiers enter the church under arms, preceded by their band in full play: they take their stations at the word of command on each side of the nave, leaving a vista open to the grand altar: one sentinel stands at the centre of that altar; and on each side of the choir the officers are disposed in pews. Shortly after these dispositions have been made, their own chaplain appears to utter a few short prayers in a low tone, and to consecrate the elements; the band, which had retired behind the altar, furnishing the music for the singing, and playing during the intervals some of the popular airs of the day. Almost the only devotional act exhibited takes place at the elevation of the host, when the officers bend the knee for a moment, the sentinel presents arms (his companions all the while continuing motionless and covered), and a few responses close the whole. Half an hour is sufficient for this service and its previous arrange-

ments, and this time seems to have been the maximum which the Emperor and his officers could spare for the worship even of the God of battles. From such a restoration there was little to be expected; and still less, perhaps, from the conduct, since the return of Louis XVIII., of many of the bishops and priests who have signalized themselves by the revival of some of the worst parts of the exploded mummeries and superstitious observances of the Catholic worship. In these ill-judged proceedings, as well as in their extravagant notions of the papal power and infallibility, they have been opposed by a small, but growing, body of Jansenists belonging to the Gallican church, and by the general feeling of the nation, whose contempt they excite. In short, the means which they pursue to restore, are the most likely to crush the Catholic religion in France. The enlightened state of the public mind in that country calls aloud for the establishment of a more rational worship; and if the bishops of the Gallican church knew her best interests, they would come forward to abjure those unscriptural peculiarities of their system, which have so long been the scoff of the infidel and the stumbling-block of the faithful: they would present the religion of the Gospel, not as a religion of form and ceremony, but as a religion of the heart, a religion of motives, calling into its service the understanding and the affections. A church thus sound in doctrine, and pure in worship, would present the best barrier, not only against infidelity and vice, but against all error, speculative or practical, and even against those civil and political excesses which have been the source of so much public and private suffering.

Of the state of religion among the Protestants, we do not profess ourselves to be very competent judges. One thing we may venture to assert without contradiction, which is, that they have at this moment an important part to act

upon the theatre of France. Professors of a purer and more spiritual worship, and no longer lying under their former civil disabilities, they are bound to rise to the level of their high calling, and to exhibit themselves as lights amid the surrounding darkness, holding forth the word of life, not merely in its letter, but in its powerful influence on the heart and conduct. They are bound, especially, to renounce that creeping pestilence, which has already too much infected their ministers and their congregations, the chilling and philosophising spirit of the Genevese, or rather German, Neology. Their ambition should be directed, not so much to captivate by their eloquence a few superior intelligences, as to alarm the fears and excite the interest of all classes, the poor as well as the rich, respecting the things which belong to their peace; and, by the simple energy of their zeal, by their clear exhibition of the truth, by their bold appeals to the conscience, by the convincing light of their example, and, above all, by setting forth Christ Jesus and him crucified, to enlarge the boundaries of Christ's true church, and the number of his true disciples; until, by the blessing of God, true and vital Christianity, whatever be the form or the name it may bear, may become the dominant religion. In the preservation of their own faith pure from the taint of Socinianism and the leaven of worldliness, on the one hand, and from every thing like extravagance or enthusiasm, on the other, they may be assured that they have the best wishes of every Christian amongst us. The sympathies and prayers of thousands in this country will attend every effort they make to extend the Redeemer's kingdom; and every spark of animosity will be extinguished between the two nations, while they vie with each other in those works of faith and labours of love which tend to that blessed consummation.

*Proceedings of the Prayer-Book and Homily Society during its Eighth Year (1819-1820): containing a Sermon preached before the Society, on Thursday, May 4, 1820, by the Rev. JOHN SCOTT, M. A.—the Report of the Committee, &c. &c.* London: printed for the Society, and sold at the Society's House in Salisbury Square. pp. xx. & 160.

THE great importance of the subject which Mr. Scott has treated in this discourse, as well as the ability apparent in the conduct of his argument, induce us to give a distinct, though of necessity brief, notice of it.

The text is from 1 Peter iv. 11: *If any man speak, let him speak as the oracles of God.* The design of the discourse is to exhibit the moderation of the Church of England, or rather the close adherence to Scripture which marks every part of her formularies.

After a suitable introduction, the author proposes to himself, First, to explain and illustrate the rule of speaking as the oracles of God: Secondly, to shew that our Established Church has carefully studied and closely adhered to this rule: and, Lastly, to draw some inferences from this fact.

The rule of the text he considers as "*excluding whatever is contrary to the Holy Scriptures, and even whatever, coming under the character of religious instruction, is not derived from them; and as including the delivery, in its proper time and place, of whatever they have communicated.*" pp. 8, 9.

The topics by which the Reverend Author proceeds to illustrate his rule are, 1. The fallen state of man; 2. Regeneration; 3. Justification; 4. The extent of the benefit of the death of Christ; 5. The order of the duties to which we are called in receiving the Sacrament; 6. Predestination; 7. Perseverance; 8. Moral Duties.

His method of pursuing his inquiry with respect to these topics

is to adduce the express language of Scripture under each; and then to notice the points which the Scriptures do not expressly establish with regard to it, and some of the principal errors, chiefly those of excess, into which good men have been seduced by the love of hypothesis and the spirit of party. Having thus ascertained where the Bible closes its information on his several topics, he proceeds, under his second head, to prove, by quotations from our Articles, Homilies, and Liturgy, that the Church has adopted the very language of Scripture; has proceeded so far as the Scriptures have proceeded; has left things where God has left them; and has avoided any attempts to systematize where the oracles of God have obviously not done so. As a specimen of the first branch of this argument, we extract Mr. Scott's observations on what the oracles of God state on *the fallen condition of man*. After a citation of the principal texts which directly and strongly assert the depravity and sinfulness of the whole human race, which declare man's inability to help himself, and which trace up to God as its Author every thing in him which is good and conducive to salvation, Mr. Scott thus proceeds—

“ But then, with all their instructions of this kind, the oracles of God combine other sentiments, and other modes of speaking, which we might be ready to think inconsistent with them. However strongly they may speak of the natural depravity and inability of man, they never, in any way, regard it as an excuse or abatement of his guilt, but rather as the aggravation of it; never as impairing, in any degree, his accountableness. \*The want of grace is, with them, always a fault, never an apology. Though repentance, faith, love, and the disposition to obey, are the gifts of God, yet the absence of them is as much our crime, as if they were to proceed wholly from ourselves. Again, though we come into the world corrupt, never are we, for a moment, allowed to attribute our depravity to our Creator, or to make him the author

of sin. Every tendency towards such an imputation is repelled as impiety. ‘ Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn aside of his own lust, and enticed.’ ‘ God made man upright; but they have,’ of themselves, ‘ sought out many inventions.’ And, yet again, never are the doctrines of human inability, and of the necessity of Divine grace, suffered, in the least degree, to restrain exhortations, charges, commands, pleadings with us, to be and to do all that is right, as much as if all depended on our own powers. ‘ Now God commandeth all men every where to repent.’ ‘ Repent ye and believe the Gospel.’ ‘ Repent and be converted.’ ‘ Wash ye, make you clean; put away the evil of your doings, cease to do evil, learn to do well: come now and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.’ ‘ 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?’ ‘ For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves and live ye.’

“ And here, perhaps, is the precise point, at which we may have especial need to observe the rule of the text. The mind of man naturally loves order and consistency, and shuns the appearance of the contrary. And no doubt the oracles of God are perfectly, and in all parts, consistent with themselves. But it may not be given to us, at least in the present imperfect state, at all times to discern their entire consistency. Indeed, they seem to shew an elevated indifference about preserving the appearance of it: and it is necessary, in order to our speaking as they do, that we be content to be no more consistent, or, rather, no more studious of apparent consistency, than they are. No doubt we shall thus best preserve real consistency, as well as best discharge our duty. The planet in the heavens fulfils its regular orbit, by appearing to us, who observe it from an eccentric spot, sometimes progressive, sometimes retrograde, and sometimes stationary; whereas, could it change its seemingly devious path, for what should be, to

our view, an uniform curve, it would be an actual departure from order, not a transition to it.—May we ever be so zealous of speaking as the oracles of God, as to resolve to be inconsistent if they be so; to dare to be no more consistent, no more complete, than they are! Where they begin, may we begin; where they lead clearly, may we follow boldly; the inferences which they make, may we make also: but when they stop, may we be willing to stop: and when they leave us, may we wait in humble suspense, till the discoveries of the heavenly world make darkness light before us, and crooked things straight!

“Here, I say, our temptation may lie; here the trial of our faith, our submission, and our obedience: whether we will speak as the oracles of God have spoken, or as we should have imagined, reasoning from some of their principles, that they must speak. Here may be our danger; if not of actually constructing, by inference from scriptural axioms, a scheme of divinity contrary to all scriptural practice and example; yet, at least, of suffering ourselves to be cramped and embarrassed by one portion of scriptural language, and scriptural truth, in the use of what is undoubtedly another, and perhaps a larger, portion of the same stores of divine wisdom. Evidently no restraint of this kind is felt by the inspired writers. Their language is perfectly unfettered, whether they speak of divine gifts or of human duties. They move with equal ease and freedom in either element. And in this it is infinitely desirable that we should be able to follow them. It is the speaking as the oracles of God speak, or only as certain notions of soundness and correctness may permit us to do, that constitutes the difference between the scriptural divine, and the retailer of some comparatively diminutive human system.” pp. 12—16.

We think these remarks solid and judicious. They evidently spring from a mind well versed in its subject, and superior to the controul of those human systems which have so much injured the church.

Mr. Scott, concludes his statement of what the Scriptures teach on his eight topics, with these judicious observations,—

“In short, every where, and upon all subjects, the oracles of God speak practically; they address themselves evermore to the heart and conscience: they indulge nothing to mere speculation. As must be obvious, also, from the specimens which have been produced, their language is of the freest and most unrestrained kind: there is no particular set of phrases to which they shew an attachment: they indicate no fear of breaking in, by a sentence or an expression not duly measured, upon the exactness of a nicely-arranged system: they are the furthest possible from a disposition to make a man an offender for a word. With one breath they say, ‘a new heart will I give you, and a new spirit will I put within you;’ and with another, ‘make you a new heart, and a new spirit, for why will ye die?’ In one sentence the Saviour himself proclaims, ‘No man can come unto me except the Father, which hath sent me, draw him:’ in another he complains, ‘Ye will not come to me that ye might have life.’ One of his apostles comforts sincere Christians with the assurance, ‘Ye are kept by the power of God, through faith, unto salvation:’ another exhorts them, ‘But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.’ The sacred writers apprehended no inconsistency between the doctrine and the exhortation. Let us be assured that there is none, but that both are wise, both profitable, both divine: and, pressing each in its turn upon attention, let us speak as the oracles of God.” pp. 29, 30.

In proceeding to shew, under his second head, how carefully the Church of England has adhered to the rule of the text, Mr. Scott gives us the following masterly and rapid notice of the several schools of divinity which have arisen since the Reformation.

“If we review the period that has elapsed from the Reformation to the present time, I think we may trace four principal schools of divinity, if I may be allowed so to call them, which have prevailed among us, and diffused their influence within our church, as well as around her. The first was that of the Reformers themselves, the composers



of the standard writings of our establishment: the second, that of those who are commonly called the Puritanical Divines,—I speak, of course, especially of doctrinal Puritans: the next, that of the divines who rose at the Restoration, and flourished for a considerable time afterwards: and the last, that of those who have gradually risen up, and increased in numbers and influence during the last fourscore years. If I might venture to express an opinion upon bodies of men, each of which has unquestionably possessed great learning, great wisdom, and great piety; I should say, that the first school—that of the Reformers—was distinguished as being more purely and simply scriptural than all the rest. With less display of accuracy, and refinement, and distinction—with less love of system, than characterized their immediate successors; and with less philosophy than the third class aspired to; they are, on these very accounts, more close copyists of the Divine Oracles. While reading over their simple, but rich pages—pages richly stored with wisdom, and with that very learning which the subjects call for, and at the same time breathing a heavenly odour, an unction from the Holy One, of humility and devoutness—we feel ourselves to be but one remove from the sacred text; we read its instructions in a slightly varied form, and addressed to a new generation of men, but delivered in the same sacred spirit, and applied to the same holy purposes. With such allowance as the imperfection of human nature must ever call for, they speak as the oracles of God. No writings impress me so much after the manner of the Scriptures themselves, as these do. It is hardly possible to read attentively our doctrinal Articles—abstract as such compositions might be expected to be—without increasing our piety, and being moved to devotion. Still more, then, may this be said of our appointed forms of worship; of our Confessions, of our Litany, of our Communion Office, and various other services; and of such discourses as the Homilies on the Misery of Man, Salvation by Christ, Faith, Good Works, Christian Love and Charity, Declining from God, and the Fear of Death; with many also in the Second Book.

“We might add, that a simplicity and purity of style distinguish these writings, which we should in vain seek in those, at least, of the succeeding age.

“I would venture yet further to hazard an expression of my hope and trust, that, amidst many imperfections, and too much want of that profound scriptural knowledge, (to name no other learning,) which enriched our Cranmer, our Ridley, our Jewel, our Hooker; and the leading divines of our fourth school have recurred more nearly to scriptural simplicity, than the second approached, as well as displayed again that evangelical purity of doctrine, which their immediate predecessors had lamentably obscured.” pp. 30—32.

We could have wished that Mr. Scott had adverted to the circumstances which still distinguish the last-mentioned school from that of our Reformers, and which, though they may not be essential, are nevertheless important.

After this the author proceeds through his eight subdivisions, and adduces under each the language of the Church, interspersing such remarks as appear to him necessary for elucidating and enforcing his main position—the scriptural moderation of the English reformed doctrine. The topic which is perhaps the least clearly wrought out, is the second, that of the necessity of “a great moral change, by whatever name it may be described, whether we denominate it regeneration, new-birth, conversion, repentance, renovation, or sanctification,” in order to qualify us for the enjoyment of heaven. Mr. Scott appears to have wished, on the present occasion, to steer clear of the controversy which has been agitated respecting the language of our baptismal services; and to convince all parties, that, whatever they may conceive to be the views of the Church respecting the extent of baptismal privileges, she is at least quite unequivocal, and most strenuous, in inculcating the necessity of that conversion of heart, and holiness of life which are necessary to constitute a true Christian.

But Mr. Scott's own views of the baptismal controversy are well known from his work on that subject, and they are also apparent in

the following passage, which is, however, somewhat obscurely expressed.

“ And though, in the service just referred to, there are one or two expressions which have led some to suppose it to be her doctrine, that all who receive ‘ the outward and visible sign,’ receive with it ‘ the inward and spiritual grace,’ — a supposition directly contrary to the principles laid down in her Articles upon the sacraments—yet certainly, as, I trust, all will admit, it would be utterly unwarranted, and most injurious, to impute it to the church, that she allows us, on the ground of any blessings bestowed upon us in baptism, to be secure and negligent, in after-life, about being, what our profession obliges us to be, in Christ new creatures.” pp. 38, 39.

In touching so lightly on this important point, Mr. Scott was probably influenced by a very commendable desire to avoid what is still in many quarters a subject of controversy—although, by the late agitations of the question, considerable progress has doubtless been made in vindicating the true scriptural doctrine of baptism from the erroneous views of this sacrament to which some divines, agreeing in that respect with the church of Rome, have endeavoured to give currency among us. This at least, we think, has been clearly shewn, namely, that the great moral change, by which fallen man is made partaker of a Divine nature, is not communicated exclusively and uniformly in baptism; and that this change is, by the Scriptures, and by the greatest divines of our church, called regeneration, and new-birth, interchangeably with conversion, renovation, &c., whenever, and by whatever means, it may have been effected. The precise and adequate explication, however, of the whole sentiments of our Reformers on the sacrament of baptism, especially as it regards infants, has not yet perhaps been satisfactorily given. In the mean time, all the practical points are secured; and a further investigation may possibly

clear up any remaining obscurities. We gave, in a recent Number, some weighty remarks of the late Dean of Carlisle on this subject. We suspect that much more may be collected, in support of the hypothetical meaning of our church in the general and charitable language of her office for infants, from the Catechism, as well as from the baptismal service itself. The rising fashion, to which the new and strange hypothesis of Bishop Marsh gave occasion, of ascribing justification, as well as regeneration, to baptism, may lead to some further elucidation of the whole question. But we have not time at present to dwell upon it.

We proceed to observe, that the statements of the Church on the doctrine of justification are admirably displayed by our author. We should gladly quote a considerable part of this able argument; but we can only find room to say, that there are few expositions of this fundamental doctrine to which we could more satisfactorily recommend an inquirer than to that of Mr. Scott's sermon, from p. 41 to p. 60.

The substance of what our church has delivered on the subject of the Divine predestination, is too important for us to pass it over without a specimen of our author's manner of discussing it. After reducing the seventeenth Article into five distinct propositions, and considering the first four, he thus admirably comments on the fifth or concluding sentence:

“ Fifthly, The church most wisely adds: ‘ Furthermore, we must receive God's promises, in such wise as they be generally set forth to us in holy scripture: and in our doings, that will of God is to be followed, which we have expressly declared unto us in the word of God.’—Here, I conceive, the church strikingly shews her conformity with THE ORACLES OF GOD, and her accordance with the view above taken of their contents.

“ ‘ We must receive God's promises as they be generally set forth to us’—in that general, unrestrained, and unlimit-

ed manner, in which it is matter of fact that they are presented to us 'in holy scripture.' That is, in effect, as if she should say, Whatever else be true, these promises, 'Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you—Him that cometh unto me I will in no wise cast out—Your heavenly Father will give the Holy Spirit to them that ask him;'—these are verities, never for one moment to be called in question. These invitations, 'Ho, every one that thirsteth, come ye to the waters—Whosoever will, let him take of the water of life freely—Come unto me, all ye that labour, and are heavy laden, and I will give you rest'—are sincere, and without all reservation. These protestations; 'As I live, saith the Lord, I will not the death of a sinner, but rather that he should turn and live—I have no pleasure in the death of him that dieth, saith the Lord God'—involve no subterfuge. The regrets implied in those sentences, 'Ye will not come unto me, that ye might have life—O that there were such a heart in them!—O that my people had hearkened unto me!'—convey to us just representations of the Divine Mind towards us. Whatever truths there may be, in addition to those which are conveyed by these passages, and, blessed be God! by a thousand others of like import, there are none contrary to them. These 'general' promises and declarations of the Divine will, we are to receive with unwavering reliance, 'as they are set forth' to us: none ever trusted in them, and acted upon them, and was ashamed. They are indubitable certainties for us to believe; they are practical truths for us to act upon, whatever others there may be of a more abstract nature; they come within our reach—'home to our business and our bosoms'—whatever secret things there may be that are too high for us. These are the things revealed, for us and for our children, that we may hear them and do them. Let us never distrust the promises of God, thus 'GENERALLY set forth to us in holy scripture.' The secret will of God, let us be assured, is no contradiction of his revealed will—no reserve upon it, tending to frustrate and nullify its purport. 'In our doings,' let us ever remember it, 'that will of God is to be followed, which we have expressly declared unto us in the word of God.' To obey is our part, not to speculate. What is re-

vealed must govern our conduct, not what the Most High may have kept secret, as belonging to himself, not to us. It were the height of impiety and folly, combined together, to pretend to excuse the neglect of known commands, by a reference to what are, by the supposition, utterly unknown—secret decrees. No, when we hear the Almighty command all men every where to repent and believe the Gospel—and bring forth fruits meet for repentance—we learn our duty; by following which we shall come to heaven, and by neglecting it to hell." pp. 64—66.

There is a warmth and sincerity in this passage which raise it to the language of genuine eloquence. We need not be told that they flow from the heart—a heart imbued with holy faith in Scripture and exuberant love to its fellow-creature—a heart governed by an enlightened and comprehensive knowledge of the Bible, and raised above the shackles of an over-curious theology.

From the third principal head of the discourse we have only room to make two extracts, which we think of great moment. The first follows some good observations on the stability of the Church of England as depending, under God's blessing, on her scriptural doctrines, and is as follows:

"I cannot, however, persuade myself to quit so momentous, and, at the same time, so truly gratifying a topic, as the present, without humbly, yet earnestly, suggesting, of what vital importance it is, that all, who have the honour to bear the sacred office of the ministry in our church, should be most careful to teach and preach as she hath required them to do, and set them the example of doing. The great doctrines of the church are the life's blood of her existence: in proportion as their free circulation is checked, her vigour must decline; and, should it ever be totally stopped, nothing less than her extinction must be expected to ensue.—We are ready, at times, to tremble for the safety of the church, and various expedients are resorted to for securing it. Without neglecting or undervaluing any others, which it may be proper to adopt, we may be bold to affirm, that the most effi-

cacious of all, and, at the same time, one that is entirely above exception, will be, that all her ministers should speak as she hath spoken—for she 'speaketh as the oracles of God;' that we inculcate her truths, in her earnest, devout, practical, comprehensive, and truly charitable manner, and—which God enable us all to do!—that we adorn our doctrine by a becoming life and spirit, evermore calling down the blessing of Heaven upon our labours, upon the church to which we belong, upon the church of Christ universal, and upon the whole world of mankind, by our constant, fervent prayers." pp. 76, 77.

The second regards, as our readers will perceive, the claims of the Church as a centre of union to wise and moderate men.

"It cannot be denied that we live in times, in which, as religion excites much attention and discussion, so great diversities of opinion exist; much error abounds; even good men, in contending for what they esteem 'the faith once delivered to the saints,' are tempted to push particular sentiments to extremes; and some are even carried into no small degree of extravagance. Now where may we look, under circumstances like these, for repose to our own minds; for the correction of existing errors; for the prevention of threatening evils; for the preservation of 'harmony and godly love?' May we not hope to attain these most desirable objects, in proportion as—content with 'speaking as the oracles of God'—we adhere to such wise and temperate statements as the writings of our church exhibit; dwell chiefly, as she does, both in our meditations and in our teaching, on the great things, in which all who think alike of Christ, of sin, of holiness, of the world, and of heaven, are agreed—and which are actually the subjects dwelt upon, and that must be dwelt upon, in the instruction of mankind; endeavour to 'hold these fast, in faith and love which are in Christ Jesus;' considering how firm a ground, how strong a bond of union, they form between ourselves and many who differ from us upon inferior points?

"Can we indeed believe as the Articles of our church pronounce? Would we teach as her Homilies have set us the example? Do we pray, as her Liturgy leads us to do?—In what then do

we differ? In what, that need excite any thing more than temperate brotherly discussion? We may hold somewhat more or somewhat less concerning predestination and perseverance; somewhat more or somewhat less concerning the imputation of guilt and of righteousness; somewhat more or somewhat less concerning the blessings conferred in baptism; and yet may be so substantially agreed, that our differences need never disunite us, or impair our cordial sympathy and affection." pp. 77—79.

Such is an outline of one of the most appropriate and able discourses which has for some time issued from the press. We hail it not only on account of its intrinsic merit, but also as a harbinger of the advancing fervour of piety, of the increased soundness of mind, and of the true Scriptural moderation which are of so much real moment at every period, and more especially during a revival of religion. Let the temper of Mr. Scott's sermon and Mr. Simeon's *Horæ Homileticæ* generally prevail, and God will assuredly be with us. Such statements will commend themselves to every conscience: those who impugn the doctrines of grace, must and will be ashamed: the chief misrepresentations of evangelical truth will either be silenced or disarmed: the instructions given to the people will be holy and scriptural: the younger clergy will increasingly imbibe the genuine spirit of the Reformation: the influences of the Holy Ghost will, as we trust, be vouchsafed in larger abundance; and our Church, once the glory of the reformed bodies, will be more than ever, both in her internal piety and in her efforts abroad, "a praise in the earth."

Nor can we conclude without both thanking and congratulating the Society before whom this sermon was preached, and under whose auspices it is printed, for the just, candid, and scriptural sentiments, of which this and other discourses preached before them are examples. We had occasion

to speak in terms of high praise of the last annual sermon, by the Rev. D. Wilson, from which also we gave copious extracts (see *Christ. Obs.* for 1819, pp. 854—858). We would not, indeed, identify the proceedings of the Society with the character or the doctrines of its friends or agents; its object being simply and exclusively the distribution of the formularies of the Church, without note or comment—an object not subject to vary with the opinions or predilections of its members. It is, however, highly satisfactory to find that those who have thus laid their hand “upon the ark of the magnificent and awful cause” of the church of Christ established in these realms, are influenced by so much of the spirit which animated her reformers,—men as sober as they were pious; as conciliatory as they were decisive. We not only earnestly wish, but venture to predict, an increase of patronage to this institution, in proportion as the value of such discourses as the two we have named (we mention these as they happen to be the last, and not out of disparagement to others) is felt by the religious part of the public; and, what is of more importance still, we doubt not the blessing of God, and the gratitude of the friends of the Church, will rest upon a Society whose exertions are so beneficial to Religion, and so honourable to the Established Church. We would take this opportunity of recommending it to the patronage and support of every zealous friend of the Church of England. Its prospects of usefulness, not only at home, but abroad, are daily enlarging. But its funds are wholly inadequate to meet the increased demands upon them. The last Report of the Society, of which a brief abstract is given in our Number for June, and which may be obtained at the Society’s office, in Salisbury-square, Fleet-street, will more fully exhibit its powerful

claims to assistance, than it would be possible for us to do on the present occasion; and to that Report we beg leave to refer our readers.

*Sermons et Prières.* Par J. I. S. CELLERIER.  
*Discours familiers.* Par le même Auteur.

(Concluded from p. 478.)

It is so rarely that we have had occasion to call the attention of our readers to foreign divinity, and the language in which these sermons are written is so generally familiar, that we trust no apology can be necessary for occupying a part of the present Number with some additional notice of the volumes before us. Their intrinsic excellence, and the peculiar interest which has been excited respecting the church of Geneva, will, we are persuaded, amply justify us in thus extending our consideration of them.

The first sermon which occurs in the third volume, though preached on an ordinary Sunday, might with great propriety have been delivered on Christmas-day. Its subject is Redemption, from the animated hymn of Zacharias, Luke i. 68, 69. The whole discourse was evidently composed under a lively impression of the importance and value of that unspeakable blessing to a lost world. Living in an age and in a country in which the spirit of a false and worldly philosophy has thrown contempt upon the great work of redemption, M. Cellerier felt that he could not prove its necessity in a more powerful and unanswerable manner, than by an appeal to the natural condition and wants of mankind. The true knowledge of ourselves is indeed indispensable to the formation of a right judgment concerning any thing which relates to our welfare; and this alone is sufficient to point out the necessity of the Gospel.

What, asks M. Cellerier, in reality is man? A being who presents a thousand contrarities difficult to be reconciled. He carries within him the valuable consciousness of good and evil; but this internal counsellor, whose first suggestions are so just and so pure, suffers itself to be intimidated by example, and to be seduced by the sophisms of passion; and the intelligence which was given to enlighten him, is more frequently employed in colouring error than in discerning truth. He seems equal to the angels by the energies of his soul, and on a level with the brutes by the force of his passions, without the sentiment of his greatness being extinguished by his degradation, or preserving him from sinking into it. The universe is too narrow for the immensity of his desires, yet he suffers himself to be captivated by the most frivolous and contemptible objects. We may observe him delighted in speculation with the charms of moral beauty, and in practice perpetually drawn aside by the deceitful attractions of vice. The image of virtue is with difficulty effaced from his soul\*, but he cannot remain faithful to it for a single day.

The contrasts in the moral constitution of man, thus exhibited by M. Cellerier, reminded us of a similar train of thought in the *Pensées de Pascal*; and the inference of both writers is the same,—that philosophy is utterly unable to explain and reconcile these contradictions. The Stoics, on the one hand, looking only at what is great and exalted in man, traced out an impracticable scheme of virtue, which tended only in reality to nourish pride; while the Epicureans, on the other, seeing nothing in him but what was gross and terrestrial, degraded him below the level of

\* We presume, that in expressions of this kind, and in a preceding one, on the justness and purity of the suggestions of natural conscience, M. Cellerier speaks only comparatively.

humanity, and taught him to seek his happiness in sensual and transient pleasures. It is the Gospel of Christ which alone throws light upon these perplexities of human nature; which points out the introduction of sin into the world, recalls us to our original destination, and furnishes us with the means of restoration to God and of a new creation "in righteousness and true holiness." It is our Divine Saviour, who, discovering to us an eternity of happiness, sympathizes with the extent of our desires, and by such a hope balances the impression of perishable objects. It is he who teaches us here, that love of God which is hereafter to constitute our felicity. It is in him that we find a Master full of grace and goodness, and who speaks to us, *not as servants, but as friends*. It is he, who, taking us such as we have become, incapable in ourselves of doing the will of God, and offering us the all-powerful aid of the Holy Spirit, preserves us at once from presumption and despair.

"Ainsi M. F. Jésus seul parle à l'homme un langage parfaitement conforme à sa nature. Il le conduit par un lien qui répond au ciel et à la terre. Il l'élève, sans l'énerguer—il le fait descendre, sans l'avilir—et, par un charme qui n'appartient qu'à lui, et qui se fait sentir au cœur qu'il dirige, il tempère son élévation par le sentiment de sa faiblesse; il ennoblit son humiliation par le sentiment de sa grandeur.

"Et dès lors quel repos, quelle harmonie dans l'âme de celui qui s'attache à ce céleste Docteur! La convenance qu'il trouve entre les leçons de l'Evangile et ses propres sentimens, ses desirs, ses besoins, sa faiblesse; cette convenance qu'il sent toutes les fois qu'il se replie sur lui-même, lui donne une intime, une ravissante persuasion de la divinité de cette doctrine. Non, il ne sauroit douter qu'une telle religion ne vienne de Celui qui a fait notre cœur, et qui sait ce qu'il lui faut. Il sent que ni les hommes, ni les anges ne pouvoient lui en donner une plus utile, plus nécessaire, plus propre à nous garantir de l'erreur et du péché."

But it is not merely, M. Cellerier proceeds to observe, when man looks into himself, that he beholds his need of a Saviour: that need becomes still more urgent when he considers himself with reference to an infinitely great and holy God. This thought opens a vast field, upon which M. Cellerier has ably and impressively expatiated. It is in Christ Jesus, he continues, that we find all that we need, to tranquillize the alarms which our own unworthiness and the Divine perfections are calculated to excite in us: and the provision of a Saviour so perfectly adapted to our wants, is an additional proof of the divinity of the Gospel.

“ L'idée d'un Sauveur est à la religion, à la morale, ce que l'idée d'un Dieu est à l'univers, le point central par lequel tout s'explique, tout s'ordonne, tout se concilie; et par conséquent cette idée est de toutes la plus belle; la plus vraie, la plus philosophique; puisqu'elle s'accorde le mieux avec ce que nous connoissons de Dieu et de l'homme; puisqu'elle est la plus conforme à notre nature, et la plus appropriée à nos besoins.”

How, then, does it come to pass, that a doctrine at once so sublime and so reasonable, so suited to the nature of man, and so necessary to his happiness, should sometimes be either attacked with bitterness; or rejected with disdain? The cause, says M. Cellerier, of such irrational and ungrateful conduct, is *pride*; the pride which, among other sins, and indeed as the primeval one, made a Redeemer necessary, and which renders him useless by shutting the eyes of many to their need of his assistance. Multitudes, indeed, have in all ages desired and received him; and if a false philosophy glories in rejecting him, it is because it is consistent neither with nature nor with truth. The vain confidence which it inspires, is not, as its votaries assert, the effect of *the progress of knowledge*; it is rather the deplorable fruit of self-ignorance and levity. It is one

of those diseases in which the excitement of fever is mistaken for strength; which, instead of announcing life and health, presages death. It is that spiritual blindness with which pride is threatened in Scripture: “Thou hast hidden these things from the wise and prudent”—the *pretended* wise—“and hast revealed them unto babes”—to the simple and upright in heart. “The preaching of the Cross is to them that perish foolishness; but unto us which are saved, it is the power of God.”

M. Cellerier, in the sequel of this discourse, complains in strong and energetic language of those who, even in the very bosom of the church, presume to oppose these vital truths of the Gospel, and to discard from their system of religion the doctrine of a Redeemer; and concludes with a fervent prayer, that it may please God to enlighten, and to visit with his powerful grace, those who are thus deceived, and to dispose them to acknowledge and embrace the only method of salvation which has been revealed, even Jesus Christ, who came “to seek and to save that which was lost.”

One of the most beautiful and interesting in the whole series of these discourses, is that which immediately follows in this volume, on *the Peace of God* from the expressive words of our Lord, John xiv. 27. The subject is one which seems peculiarly adapted to the genius and the feelings of M. Cellerier, and which affords at once a fine specimen of his piety and his talents. He describes that divine blessing which with such inimitable tenderness our Saviour bequeathed to his disciples, as consisting of peace with God, with mankind, and with ourselves. In another view, it is Christ only who can bestow it; who alone can address the sinner in these consoling words, “Thy sins are forgiven thee: go in peace;”—who only can reconcile us to our fellow-creatures, by proposing to us his own example: “that ye should

love one another, as I have loved you;—who alone can give us peace with ourselves, by rescuing us from the slavery of our passions. The contrast between the peace which the world offers and that which Christ bestows, is next exhibited. Shall I speak, asks M. Cellerier, of the false peace which is sought in luxury and dissipation? It is mere delirium, and not tranquillity. It is a palliative insufficient to cure the disorder, and which is contented with deceiving for a few moments the uneasiness of the patient. Does the peace of the world consist in the enjoyment of its advantages, the gratification of passion, and the accomplishment of our desires? But is it not an acknowledged truth, that the world is an ungrateful, capricious, and inconstant master, which does not always requite those who serve it? And, even if successful in the struggle for its favours, is happiness the necessary result? Or if it bestow something of this nature, is it not altogether uncertain and transient? How different from every thing like this is the peace which Christ bestows! how much better founded; how substantial and durable! Descended from heaven, it carries with it the impress of that blessed region: it at once fills the heart with God, and disengages it from earthly objects; it extinguishes the ardour of its natural desires, by kindling in it a desire of a nobler kind; it detaches it from the little interests of the world, by occupying it with the greater concerns of eternity. The Christian drinks at the source of that living water, of which the Saviour declares, that whoso tasteth it shall thirst no more; and what is the crowning excellence of his happiness is, the certainty that it can never be taken from him.

M. Cellerier, finally, examines and refutes the claims of human philosophy to impart true and solid peace, more particularly under the calamities and afflictions of life,

and points out the infinite superiority of that which is graciously offered by the Gospel. In conclusion, he inquires why this Divine and heavenly peace is not more generally the portion of modern as it was of the primitive believers; and he replies, because some seek it where it is not to be found, and neglect Him who alone can bestow it; while others come indeed to the Saviour, but approach him not with sufficient sincerity and earnestness; and hence their peace is imperfect, because their faith is not strong and their submission is not entire.

The preceding brief sketch affords but a very inadequate idea of the beauty of this sermon; but we abstain from any extracts, both on account of the difficulty of doing justice to it, and because we are unwilling to trespass upon the patience of our readers by immoderately extending the present article.

Similar motives induce us to afford only a cursory notice of the three succeeding discourses, on the interesting Visit of our Lord to the Family at Bethany, recorded Luke x. 38—42. The first represents Mary sitting at the feet of Christ and hearing his word, as a model for *religious conversation*; and is intended to recommend that duty, as contributing to the edification of the church, to personal holiness, and to social and domestic happiness. In opposition to that worldly intercourse, which, instead of being friendly, is manifestly injurious to the interests of piety and virtue, M. Cellerier considers religious conversation as affording peculiar advantages for instructing, consoling, and edifying Christians, for strengthening pious resolutions, and for imparting to human life an interest and pleasures of which the irreligious can form no conception. What in general, he asks, are our conversations? With few exceptions, frivolous, insipid, and often even painful; where the parties engaged are wearied in sustain-



ing it, and prefer talking, without in reality saying any thing worth communicating, to absolute silence; while the magnificent spectacle of the creation, the ways of Providence, the Scriptures of truth, that adorable Saviour who gave himself for us, that Heavenly Father, whose presence and whose love surround us, and that world to come, which opens so vast a field to our hopes and desires, and which ought to obtain possession of our minds by the mysterious veil itself which conceals it from our view, though too frequently neglected, afford the noblest objects of contemplation, and an inexhaustible source of elevated thought and reflection. In conversations upon such elevated topics as these, the Divine presence may be justly expected, and the delight arising from the application of the prophetic promise (Mal. iii. 16, 17), will doubtless be experienced.

M. Cellerier is far from urging Christians to introduce spiritual subjects either unseasonably or imprudently, but to choose suitable times and occasions for religious conversation, after the example of Christ himself.

“ Et si le monde, après tout, ne peut s'accoutumer au langage du Chrétien, il vous reste une ressource également précieuse et douce: renfermez-vous dans un cercle plus étroit, mieux choisi, où vous goûterez cette satisfaction attachée à la conformité de principes et de sentimens. Cherchez, comme Jésus, dans les maisons où vous avez accès, quelque Marie qui se plaise à s'occuper avec vous du monde à venir. Qu'une sainte amitié vous unisse à des personnes religieuses, dont la piété serve à la vôtre d'appui. Faites de vos maisons une retraite où vous donniez l'essor à vos sentimens, loin d'un monde corrompu. Nourrissez dans l'asile domestique ce feu sacré destiné à vivifier votre âme, à échauffer celle de vos frères. Puisse nous ainsi sanctifier, embellir ces relations intimes formées par la nature !”

We feel compelled to pass over the next two sermons, on the *One Thing needful*, and the *Choice of*

*that good Part* which shall never be taken away—in the former of which, the supreme importance of the salvation of the soul, and in the latter, the happiness of sincere and decided piety, are admirably exhibited and enforced—in order to notice the succeeding one; on the excellence of the Worship of the Reformed Church, from that Divine aphorism of our Lord, John iv. 24, “ God is a spirit; and they that worship him, must worship him in spirit and in truth.” This discourse is by no means of a controversial nature, but was solely intended, as its pious and candid author informs us, to reply to some vague complaints which at a certain period had arisen in the church of Geneva. Without entering, therefore, formally into any invidious comparison with the worship of the Romish church, M. Cellerier proposes to point out in this sermon the beauty and excellence of the Reformed, and to remind Protestants of the regard which they owe to it, and of their obligation to cherish and watch over this precious deposit. The first proof of the excellence of the Reformed worship, which M. Cellerier mentions, is, that it is the *very worship* established by Christ and his apostles. The primitive believers “ continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers.” The infant church, therefore, served God substantially as Protestants in general now do; and all the ceremonies, which in another church form so large a part of religion, were added by degrees; history accurately informing us at what times and on what occasions. The Reformed worship possesses another most important advantage, of referring in every part of it to *the Divine Being*; of offering nothing to the attention, of exacting nothing from the worshipper, which is not calculated to afford us just and elevated ideas of His nature, perfection, and will. The senses

and the imagination are not diverted to other objects. The worship which we offer, is "a reasonable service;" the sacrifice which we present, is that of ourselves to his glory. Upon the danger of the more pompous ritual and multiplied ceremonies of the Romish church, M. Cellerier enlarges in temperate but convincing terms. Finally, he argues that the Reformed worship, simple and sublime as it is, *comprises all that our wants and our weakness require*—an Intercessor and an Advocate with God; his divine word, as a lamp unto our feet and a light to our paths; the faithful preaching of that word; public and intelligible prayers; festivals, recalling the most important facts and events connected with our holy religion; the sacraments of Baptism and the Lord's Supper; instruction and confirmation for the young; support and consolation for the old. Yet there are some who would represent the Protestant worship as cold, uninteresting, and ineffective. It may be so, where the spirit which should animate both ministers and people is wanting; but where that is present, nothing is wanting to render it at once an acceptable and edifying service.—The arguments in this discourse apply with peculiar force to the worship of our own church; which, embodying more fully and distinctly the great doctrines of the Gospel, needs only to be thoroughly known, and entered into in the spirit of devotion, in order to secure every purpose of sublime and rational worship. We trust that the admonition conveyed in the following passage may be seriously considered both in Geneva and in England.

"Ah! si nous perdions de vue ces dogmes sublimes et touchans qui font l'essence de la religion, la substance de l'Evangile, et qui prêtent à l'éloquence Chrétienne de si puissans leviers pour frapper, pour émouvoir; si, suivant le désir de ces hommes, qui professent le Christianisme sans être en effet Chrétiens, on ne prêchoit dans ces chaires

qu'une morale sèche, sans âme et sans couleur, alors, je l'avoue, ce culte seroit froid, alors il ne seroit plus un culte; mais tant que les livres saints seront notre règle, tant que les grandes vérités de la foi échaufferont nos cœurs; animeront nos discours, notre culte sera loin d'être froid."

Two sermons follow, *on the Observance of the Sabbath*; in the first of which that important duty is asserted and enforced upon the most just and scriptural principles. The relaxation which under the French government had so deplorably prevailed in Geneva upon this essential point, rendered it the more necessary for the Christian minister, upon the happy return to its former institutions, to endeavour to restore to the Sabbath its claims to sanctity and regard. M. Cellerier, after establishing the duty of hallowing that sacred day, points out the principal causes which lead to its profanation, and which he traces—not to innocent national peculiarities, or the mere circumstances of climate, as some writers would tell us\*—but to the love of the world, the forgetfulness of Divine Providence, and that spirit of infidelity which seeks to throw off the yoke of religion.—In the second discourse, some of the most prevalent mistakes respecting the due observance of the Sabbath are stated and exposed. These M. Cellerier considers as referring either to the employments, the pleasures, or the worship itself of the Sabbath. He then draws a beautiful picture of the manner in which the true Christian consecrates to religion the day of rest; his private devotions and meditations; his attendance in the house of God; his works of beneficence and charity; his domestic occupations; and lastly, his relaxations. In this part of his subject, we could not but be struck with the resemblance between the description of the Ge-

\* See our Review of Helen Maria Williams's work, in the present Number, page 535.

naive preacher, and that of our pious and eloquent countryman, Mr. Wilberforce, whose admirable treatise on religion is well known on the continent. Knowing, as we do, the common practice in Geneva, of devoting the evenings of Sunday to ordinary amusements and pleasures, we were rather prepared to expect that M. Cellerier would have marked with strong and distinct disapprobation the habits of those "*petites sociétés*" in which the sacred character of the Sabbath is so generally forgotten and disregarded. His own sentiments upon this point cannot indeed be doubted; nor would any one who should adopt his principles be in danger of acting inconsistently with regard to the duties of the Lord's-day: yet the following extract, from that part of his sermon in which he describes the relaxations of the Christian, is perhaps not altogether satisfactory.

"C'est une réunion d'amitié, de famille, où président la concorde et la simplicité. Ce sont des amusemens que régient l'ordre et la décence, car je ne prétends exclure du Jour du Seigneur aucune récréation innocente et paisible. Le fidèle y portera le souvenir du bien qu'il a fait, un front riant, une âme tranquille et contente.... Mais j'en ai dit assez pour vous faire comprendre qu'il n'en a pas besoin, et que celles qui le distrairont le moins des sentimens qui remplissent son âme, seront pour lui les plus douces."

The last observation entirely coincides with our feelings upon this subject: but though we are very far from wishing to render the Christian Sabbath gloomy and uninteresting, we are so fully persuaded that the danger, in the present day, is rather on the side of relaxation than of strictness, that we feel it to be at all times our duty to insist on the necessity of devoting its sacred hours to employments and pleasures really corresponding with its grand design; believing that whatsoever is more than this, either "*cometh of evil*," or will too probably lead to

it. We refer the reader to what we have before remarked upon this subject, at page 536. It is in fact, a subject which painfully forces itself upon the Christian spectator, in every reference to continental manners.

Of the remaining sermons in this volume, two are on the Consolations afforded by the Gospel under the Loss of Friends, and on the Duties of the Dying; two are directed against Luxury in general, and excess and impropriety in female apparel; two are on Filial Obedience, and on the means of securing it; and one is on the Respect due to Old Age. Each of these important and interesting subjects is treated by M. Cellerier with his characteristic judgment, piety, tenderness, and warmth of feeling; and of each we should be happy to afford our readers a more satisfactory and detailed account, but we have yet to notice another volume, to the consideration of which our limits admonish us to proceed.

The "*Discours familiers d'un Pasteur de Campagne*," were published by M. Cellerier as a farewell bequest to his parishioners on resigning the pastoral care of Satigny. They preceded the three volumes which we have already considered; but though they possess considerable merit and attraction, we must confess that we have not altogether perused them with equal pleasure. M. Cellerier is evidently a great lover of rural life, and many of the subjects of his sermons, as addressed to a country congregation, are very justly drawn from rustic occupations and incidents. It is not, of course, of this circumstance that we are disposed to complain. We deem it, on the contrary, an important part of the duty of a country clergyman, after the example of our Lord himself, to adapt his instructions to the capacities and habits of his hearers; and we admire the ability and taste displayed by M. Cellerier, with reference to this point, in several of the

discourses in question. We have, accordingly, "The Husbandman," "A Country Life favourable to Piety," "The Spring," "The Winter," "Disorder the Source of Ruin," "Drunkenness," "The Fertility of the Ground:" and they are treated in a very instructive and interesting manner. Now, considering the topics thus selected as forming, in all probability, a specimen of the general method of village preaching adopted by their excellent author, we were somewhat surprised to find them embracing subjects of a moral nature, rather than such as directly relate to those grand and fundamental doctrines of the Gospel, of which, as we have seen, M. Cellerier is so able and zealous a supporter. It is true, that others of these parochial discourses—such as those on "the Rule of Labour," John vi. 27; on "Resignation;" on "Early Piety;" on "the Obligations of Catechumens;" on "the Widow's Mite;" on "the Prayer of Hezekiah;" and on the "Gift of Wisdom"—are of a more evangelical character, and that throughout the volume the great doctrines of the Gospel are referred to and taken for granted. Still, we could wish that something more definite and express, upon those all-important points, had been introduced into his parting legacy to his parishioners. Presuming, however, that the objects of his pastoral solicitude were not without adequate scriptural instruction concerning the way of salvation by the Gospel, the discourses in this volume are well calculated to cherish the piety, to preserve the simplicity, to correct the errors, to relieve the anxieties, and to promote the happiness of his rural flock. We extract a few passages from the sermon entitled "The Husbandman," in order to enable our readers to form some judgment of M. Cellerier's familiar and parochial style.

"Rémunissez maintenant, mes frères, les vertus dont nous avons parlé, la simplicité,

l'amour du travail, la piété; et peignez-vous ce bonheur d'une famille qui les fait régner dans son sein.

"Elle n'est pas à l'abri, je l'avoue, des accidens et des revers de l'humanité; mais ces maux sont adoucis par les consolations de la foi. La main pesante de la pauvreté peut quelquefois s'y faire sentir, mais on n'y connoit point le tourment de la cupidité trompée ou de l'orgueil humilié; et si l'on en excepte ces cas imprévus qui sortent du cours ordinaire des choses, une telle famille jouit de l'aisance. Là, vous verrez des vieillards vénérables, blanchis dans les honorables travaux d'une carrière utile; des pères respectés, des enfans soumis, ingénus, à l'abri des nombreux écueils de l'oisiveté. Le voyageur qui s'arrête dans leur demeure, y respire, si je puis ainsi parler, un parfum de vertu; en voyant leur union, leur gaieté, leur confiance, leur résignation aux décrets de la Providence, saisi d'un respect involontaire, il dit en secret, Voilà le vrai bonheur, voilà la vraie philosophie.

"Tel est même le prix de ces vertus que nous vous avons prêchées, telle est leur convenance avec la constitution de l'homme et sa félicité, qu'elles peuvent améliorer toutes les situations. Oui, mes frères, quelque soit votre état, quelque soit le lieu de votre séjour, si vous ne connoissez que les besoins de la nature; si votre cœur et votre esprit sont simples comme elle; si vous savez remplir tous vos momens par des occupations utiles; si votre âme est nourrie des délicieux sentimens de la piété, fortifiée, agrandie par les espérances de l'Évangile,—vous serez heureux, autant du moins qu'on peut être ici-bas. Ces vertus sont faites pour tous les hommes; elles sont faites pour les peuples comme pour les particuliers, pour les villes comme pour les hameaux. Mais ne l'oubliez jamais, mes chers paroissiens, c'est à la campagne qu'elles sont plus faciles et plus nécessaires. Puisse-elles être toujours votre partage! Puissez-vous être jaloux de les faire régner dans vos maisons, et de les transmettre à vos enfans!"

We could willingly gratify our readers with larger extracts from these village discourses, which breathe the genuine spirit of Christian piety and benevolence, and present an attractive picture both of their devout and amiable author,

and of the flock to which he was so affectionately attached, and amongst whom he still continues to reside. May his labours, both in the country and in the city, be abundantly prospered; and may he, and those who are like-minded with himself in the Church of Geneva, enjoy the elevated satisfaction of having contributed to restore it to the distinction which it once possessed among the Protestant churches of Europe!

We have given so ample a view of M. Cellerier's discourses, that it cannot be necessary to add much by way of general remark upon them. Allowing for the unavoidable difference of style and manner between French and English preaching, we scarcely know a more finished model of pulpit eloquence than some of these sermons exhibit. With much of the clear

and simple statement, and the sound and perspicuous reasoning, of our English divines, there is much also of the vivacity and warmth of feeling and of colouring, which distinguish the best French preachers. Occasionally, no doubt, M. Cellerier betrays some of the characteristic faults of the Continental school; but in general he is free from any thing forced, unnatural, diffuse, or turgid. His good sense and good taste for the most part prevail; and the piety and devotion, the holy and heavenly feeling, the love of God and of man, which pervade all his discourses, render them in no common degree interesting and edifying. We take leave of him, therefore, with the sincerest respect for his talents and virtues, and with our renewed prayers for the Divine Blessing upon his labours.

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## LITERARY AND PHILOSOPHICAL INTELLIGENCE,

Éc. &c.

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### GREAT BRITAIN.

PREPARING for publication.—The Life of the late William Hey, Esq. of Leeds, by John Pearson, Esq. of Golden Square;—Travels in Syria and Mount Sinai, by J. L. Burkhart;—British Mollusca, by Dr. Leach;—British Plants, by S. F. Gray;—Devonia, by the Rev. G. Woodley.

In the press:—Two volumes of Sermons, by the late Dr. Milner, Dean of Carlisle;—Antiquities of Stoke Newington, by Mr. Robinson.

*Prisoner's Asylum.*—An institution is about to be established in the county of Lancaster, for the reform of discharged criminals. The design has been taken up with spirit by the wealth and rank of the county, and is under the sanction of the collective magistracy—the Lord Lieutenant of the county is patron. The Bishop of the diocese is also active in the undertaking. The purposes of the institution are thus announced in the prospectus:—"To provide a temporary asylum for persons of

both sexes liberated from penal confinement in the several jails and houses of correction belonging to the county palatine of Lancaster; to furnish them with the means of religious instruction; to habituate them to a system of moral and Christian restraint; to employ them in various trades of profitable labour, qualifying them, during their residence in the refuge, for the future exercise of some honest, industrious, and reputable calling; by mild restraints and reasonable motives to reform the character to the voluntary exercise of self-government, and to habits of practical virtue; and when, at length, such progress in amendment is made as to justify a re-admission to the free intercourse of society, then to furnish recommendations, (which, it is hoped, the merciful part of mankind may receive,) or to secure for them, by other means, such situations in life as may be suited to their condition and acquirements."—No stronger proof needs be given of the pressing call for such an institution, than the following statement of prisoners confined for trial in the Liverpool county jails in the

years 1816, 1817, and 1818 respectively:—In 1816, Males 482, Females 190: total 672. In 1817, Males 583, Females 135: total 718. In 1818, Males 991, Females 227: total 1218.

In the Manchester house of correction the boys from 8 to 18 are returned as follows:—1816, 61; 1817, 119; 1818, 181; so that in three years the number of juvenile delinquents has been very nearly tripled.

*Compressibility of Water.*—From a recent experiment, it has been ascertained that water is compressible in a much greater degree than appeared from the experiments of Canton and Zimmerman. A cylinder, three feet long and four inches in diameter, into which a rod or piston was passed, with a sliding ring upon the rod, was filled with water, and lowered 500 fathoms into the sea, when it appeared, by the situation of the sliding ring, that the column of water which pressed upon the piston, had sunk it so as to have compressed the water one-hundredth part of its bulk. The same apparatus was placed in a cannon filled with water, when a pressure equal to 500 fathoms, was forced in by means of the hydraulic press, and the same results took place.

*New Bank-Notes.*—The preamble of an act of parliament, just passed, gives the following description of the intended bank-notes, for preventing forgery. The ground-work of each will be black or coloured, or black and coloured line work; and the words 'Bank of England,' will be placed at the top of each bank-note, in white letters upon a black, sable, or dark ground, such ground containing white lines intersecting each other; and the numerical amount or sum of each bank-note in the body of the note will be printed in black and red register work, and the back of each note will distinctly shew the whole contents thereof in a reversed impression. The exclusive privilege of using this plan of printing notes is given to the Bank of England.

#### FRANCE.

The Protestants of France propose to publish a collection of portraits, &c. entitled, *Musée des Protestans célèbres, &c.*: "Museum of celebrated Protestants who have appeared from the commencement of the Reformation to the present day." The work will consist of lithographic portraits of the earliest Reformers, and others distinguished by their rank, their talents, or their suffer-

ings, with short memoirs of their lives. It is proposed to extend this collection to about one hundred and fifty portraits. It will be published at the Protestant Library in the Place du Louvre.

The following is a report of the number of persons imprisoned in France on the first of July, 1819:—Accused, 8,274. Sentenced, to imprisonment for a term less than a year, 2,389—to compulsory labours during their confinement, 1,160—to labour of a miscellaneous description, 435—to solitary confinement, 9,521, of whom 6,206 are men, and 3,315 women—to one year's imprisonment and upwards, 9,824, of whom 7,158 are men, and 2,666 are men.—Total, 31,603.

#### GERMANY.

The following ordinance of the Grand Duke of Mecklenburgh Schwerin was published in February last:—"We make known, that after a mature deliberation with our most faithful knights and provincial states, and in concert with the Grand Duke of Mecklenburgh Strelitz, we have abolished personal servitude throughout the whole of our dominions."

#### AUSTRIA.

The Emperor of Austria has published the following ordinance concerning the Jews in his dominions:—Before they are allowed to exercise any religious function, the Rabbins shall undergo an examination as to their acquaintance with the principles of the Jewish religion, and their progress in the philosophical sciences; the appointments allotted to them will be in proportion to their acquired knowledge, and their talents. The prayer-books of the Israelites shall be translated into the language of the country, which shall be exclusively employed in religious offices and discourses addressed to the people. The Israelitish youth shall participate among others in the benefits of the established public instruction.

#### RUSSIA.

The Count de Romanzow is fitting out, at his own expense, an expedition, which is to set out from Tchouktelies, so as to pass over the solid ice from Asia to America, to the north of Behring's Strait, at the point where Cook and Kotzebue were stopped. The same nobleman is also fitting out an expedition which is to ascend one of the rivers on the western coast in Russian America, in order to penetrate into the unknown tracts that lie between Icy Cap and the river Mackenzie.

In the course of last winter, the Russian government established, for the use of travellers along the Gulph of Finland, from Petersburg to Cronstadt, guard-houses, at the distance of every three versts. They are kept well warmed, and are carefully attended. On the tops of the buildings are placed reverberatory lamps to be seen at a distance; and in foggy weather, large bells are kept constantly ringing, to recal strayed travellers. The road is also indicated by large poles with flags, on both sides, at due distances. About half way, an inn has been built, plentifully stored with every convenience for the traveller.

#### AMERICA.

Dr. Dana has constructed a portable electrical battery, consisting of alternate plates of flat glass and tin foil, the glass plates being on all sides two inches larger than those of the foil. The alternate plates of tin foil are connected together, 1st, 3d, 5th, 7th, &c. on one side, and the other series, the 2d, 4th, 6th, 8th, &c. on the other side; slips of tin foil extending from the sheet to the edge of the glass plates for that purpose. A battery constructed in this way contains, in the bulk of a quarto volume, a very powerful instrument,

which, by varnishing the edges to keep the whole of the inner surfaces from the air, may be retained in a constant state of dry insulation.

#### JAVA.

The following circumstance is a striking illustration of the strange superstitions which prevail in countries where the "true light" has not shone:—Some years ago it was discovered, almost by accident, that the skull of a buffalo was superstitiously conducted from one part of the island of Java to another! It was never to rest, but to be kept in constant progressive motion. It was carried in a basket; and one person was no sooner relieved from the load than it was taken up by another; for some dreadful imprecation was understood to be denounced against the man who should let it rest. In this manner the skull was hurried from one province to another, and, after a circulation of many hundred miles, at length reached the town of Samarang, the Dutch governor of which seized it and threw it into the sea, and thus broke the spell. The Javanese expressed no resentment, and nothing further was heard of this unaccountable practice. With whom, or where, it originated, no man could tell.

### LIST OF NEW PUBLICATIONS.

#### THEOLOGY.

The Rich and Poor shewn to be of God's appointment, in Two Sermons; by Thos. Calvert, B. D. 4to. sewed 2s.

An Address from a Clergyman to his Parishioners, to which are added Morning and Evening Prayers; by Dr. Valpy. 4s. 6d.

Weekly Prayers imitating the excellent Liturgy of our Established Church; by the Author of the Historical Epitome of the Old and New Testaments. 2s.

Lectures on the Holy Bible; by the Rev. Thomas Gilbert, of Dublin. 8s.

The Apocryphal New Testament. 6s. 6ds.

Friendly Visits, in 12 Lectures, compiled from the Discourses of the late Dr. Paley; by Lombe Atthill, A. B. 2s. 6d. bds.

A Selection of Family Prayers; by J. D. Coleridge. 9d. or fine paper 1s. 6d.

The Athanasian Creed defended; by the Rev. Stephen H. Cassan, M. A. 1s. 6d.

The Scandals of Impiety and Unbelief; a Charge delivered by Archdeacon Pott. 4to. 2s. 6d.

Sermons, Plain and Practical, explanatory of the Gospels for every Sunday in the Year; by the Rev. George Hughes, Curate of Walthamstow. 8vo. 2 vols. 21s.

The Evidence of the Divine Origin of Christianity; as derived from a View of the Reception which it has met with from the World. 8vo. 4s.

Salvation by Grace; a Sermon, preached at Dunmow; by the Rev. Henry Budd. 2s.

Responsibility of the Clergy in regard to Doctrine; a Sermon, preached at Woodbridge, Sussex; by the Rev. G. F. Favel, M. A. 1s. 6d.

Chillingworth's Works, containing the Religion of Protestants, a Safe Way to Salvation, Sermons, &c. &c. 3 vols. 8vo. 11. 16s.

#### MISCELLANEOUS.

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## RELIGIOUS INTELLIGENCE.

### NATIONAL SOCIETY.

At the last annual meeting of this Society, which was attended by the Archbishop of Canterbury, and a number of Bishops and other persons of distinction, it was stated, that there have been established 1614 schools. In the general Central School there were about

502 boys and 230 girls. They had been twice examined before the Archbishop and other distinguished personages, and had given them general satisfaction. Numbers of the children, after they had left the school, made their appearance to return thanks, and were presented with a Bible and Prayer-book. During



the last year the number had increased by 20,000, and the whole number receiving instruction in England amounted to 270,000. The number of schools had increased from 1467 to 1614. The system was established in Nova Scotia, and other foreign parts. A Negro had been admitted, and sent out as a teacher, who had succeeded extremely well. The Report alluded to the munificence of Mr. Watson, the treasurer of the Society, who had purchased the chapel in Ely Place, and made it a present to the Society, for the children of the National Schools to attend Divine Service, and assigned it over to the Archbishop of Canterbury as the trustee for the Institution. The Rev. Dr. Bell had presented them with a communion service of plate for the chapel. The system had been generally introduced in the Army, under the patronage of the Duke of York; and also in the Navy, under the patronage of several distinguished officers; in Portsmouth Dock-yard, under the patronage of the Commissioner. Thirty-two grants of money had been made, amounting altogether to 3,202*l.*, to various populous parishes in and about the metropolis, particularly to Newington-Batts, Bethnal Green, and St. Paul's, Deptford; and, in the latter place, instruction had been given in the evenings, and also on Sundays, to children whose occupations would not allow them to attend in the day-time. The committee had been restrained from doing more in assisting schools with money, from the scantiness of their funds. The Report concluded with a strong recommendation to support the system, in order to counteract deists and infidels, and to promote the cause of religion.

The several resolutions were moved and seconded by the Archbishop of Canterbury, the Bishops of London, Salisbury, Ely, Chester, and Exeter, Lord Kenyon, Mr. Wilberforce, and Dr. Walmesley.

Ely Chapel was opened on Sunday, April 23d, when the Archbishops of Canterbury and York, the Bishops of London, Ely, and Landaff, with many of the clergy, were present.

#### SOCIETY FOR THE PROPAGATION OF THE GOSPEL,

The Rev. W. H. Mill, M. A., Fellow of Trinity college, Cambridge, has been appointed Principal of the Mission college at Calcutta; and the Rev. J. H.

Alt, B. A., of Pembroke college, in the same university, a Professor in the Mission college. These gentlemen will soon proceed to their destination.

The supreme government has made a grant of land for the site of the college, about three miles below Calcutta, in a fine situation, on the opposite bank of the Hoogly. The plans and estimate for the buildings were in a forward state, and the ground was under preparation: The grants made to the college have enabled the Bishop of Calcutta to pursue such plans as his Lordship judged best adapted to the ultimate object.

We take this opportunity of introducing to our readers a sermon preached by his Lordship in St. George's church, at Palo Penang, or Prince of Wales island, on Sunday, the 16th of May, 1819, from Phil. i. 27: "Only let your conversation be as becometh the Gospel of Christ; that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, striving together for the faith of the Gospel."

The following short extracts will shew, that, while his Lordship is laudably anxious for the propagation of the Gospel among the natives, he is not indifferent to the state of those who "profess and call themselves Christians" in his own diocese. He thus applies his text to the state of the Christian church in India: "We are here, for the most part, small societies dispersed through a territory of vast extent: the Christian churches already existing in the lifetime of St. Paul, probably did not occupy so wide a field as do our English churches in this quarter of the globe. There is, indeed, one point of difference, which is sufficiently obvious: the primitive churches arose and subsisted under every discouragement, and were exposed to hostility and persecution; while we have nothing to dread from the heathen around us, but are ourselves the ruling power. This difference, however, though in other points of view it carries with it important considerations, affects not the application of my text: to you, at this moment, as it was then to the Philippians, every clause of it may be suitably addressed. Prosperity and independence have their trials, as well as adversity and depression: and I may fitly exhort you to 'let your conversation be as becometh the Gospel of

Christ,' so that 'I may bear of your standing fast in one spirit, and with one mind striving together for the faith of the Gospel.'

"The basis of all Christian society must be faith in Christ. The heart must be sensible of its weakness and its wants, and of the utter insufficiency of man to his own well-being. The conscious need of a Saviour, and a thankful acceptance of pardon and peace as offered in the Gospel, are indispensable to the general Christian character; and, of course, to qualify and dispose men to be members of a really Christian community."

The following passage touches upon a most serious yet common mistake, to which the members of a Christian church are liable, especially under circumstances of external peace and prosperity. May the warning have its due effect upon those among us who are mistaking indifference for Christian candour; or who would prefer the dead calm of a hollow neutrality, where all are deceived and none benefitted, to the active piety and zeal of various bodies of Christians, who, differing in secondary, agree in primary points, and are all striving in their peculiar spheres for the promotion of the kingdom of our common Lord!—

"Let me caution you," remarks his Lordship, "against the easy mistake, that you are 'standing fast in one spirit,' if in truth you are sunk into indifference. Men are apt to believe that they agree in religion, and even take credit to themselves for the agreement, when the subject does not sufficiently interest them to afford any cause of discussion. Unity is, indeed, precious in the sight of God, and lovely in the eyes of men: but remember, that religious unity supposes that we are really religious: in no other case does it deserve the name; and in candour I must admit, that better are differences when all are in earnest, than the mere semblance of Christian agreement, when the great and vital doctrines of the Gospel are little regarded."

His Lordship thus expresses his wishes for the spiritual welfare of his diocese. We trust that his prayers may be abundantly answered.

"All Christian graces and virtues—all, indeed, which belongs to faith, to piety, to order, and to peace—must work together in forming a Christian community which shall do honour to the

Gospel of Christ. To all these I beseech the Being, 'without whom nothing is strong, nothing is holy,' to incline your hearts: and that He will 'nourish you with all goodness, and of His great mercy keep you in the same.'

"Vast as is the extent of this diocese, and various as are the duties imposed upon me, I must not hope, even if life be spared me for some years to come, to be an eye-witness of your progress; but, though absent, I shall endeavour to hear of your affairs: and I trust that what I shall hear will afford me satisfaction and comfort; that so my visit to this place may be associated in my mind with something even more gratifying than your personal attention and kindness—I mean, your advancement as a Christian community; and the probable extension, through your means, of the kingdom of Christ."

#### CHRISTIANITY IN THE SOUTH SEAS.

The missionaries of the London Missionary Society write:—"King Pomare has lately erected a large and very long building at Papaoa, and devoted it to the meetings of the Missionary Society, which was formed amongst the Tahitians last year. This building we denominate the Royal Mission Chapel, the dimensions of which are as follow: it is 712 feet long by 54 wide\*. The ridge-pole, or middle, is supported by thirty-six massy pillars of the bread-fruit tree. The outside posts all around the house are 280. It has 123 windows with sliding shutters, and 29 doors; the ends are of a semicircular form. There are three square pulpits, about 260 feet apart from each other, and the extreme ones about 100 feet from the ends of the house. It is filled with forms, except an area before each pulpit, and laid with dry grass. The rafters are covered with a fine kind of fringed matting, which is bound round with cords of various colours, in a very neat manner; and the ends of the matting are left hanging down, like the naval and military flags in St. Paul's cathedral. The

\* The prodigious length of this place renders it inconvenient; but it is supposed that Pomare, having acknowledged the only living and true God, was determined that the building erected for his honour should far exceed any edifice formerly devoted to the idols of the country."

whole building is surrounded with a very strong fence of wood, and the space between it and the building is filled with gravel."

Pomare has lately expressed an earnest desire for baptism, engaging to devote himself to the service of God, and to put away every appearance of evil. He has had conferences with some of the missionaries on the subject; and has expressed a deep sense of his sinfulness and unworthiness, and a firm dependence upon the blood of Christ for pardon. As it appeared to be the voice of the nation, and particularly of the most pious chiefs, and as his conduct has been so constant in teaching and promoting religion, the missionaries resolved to baptize him, which has since been solemnly performed. Many other persons have since been baptized.

On the day appointed for opening the chapel, three of the missionaries preached at once; and the whole congregation sang together. No confusion ensued, the pulpits being at so wide a distance apart. The assembled thousands were clean, and dressed in their best clothes. The number of hearers was between five and six thousand. Many apprehensions were entertained from bringing so many parties together, who formerly had always been at variance. Pomare had been informed, that some people would come with guns, and fire in upon them from the windows; and he had taken the precaution to place two principal persons, on whom he could depend, at each door and window; but every thing was very peaceable and orderly. "Surely," said some, "there will be no war; for all the people have left their arms at home, and have brought the old and decrepid, the children, the lame, and the blind!" a thing that was never done in any of their great meetings before.

The missionaries give the following description of the ceremony of promulgating the laws.—"About noon we all assembled in the centre of the Royal Mission chapel. The king requested Brother Crook to open the business of the day. He ascended the pulpit, and Pomare followed. After singing, reading the Scriptures, and prayer, the king stood up, and looked upon the thousands of his subjects, on his right and his left. Addressing himself to Tati, the pious chief of the southern part of the island, he said, 'Tati, what is your desire? what can I do for you?' Tati, who sat nearly opposite the pulpit, arose

and said, 'Those are what we want—the papers you hold in your hand, the laws; give them to us, that we may have them in our hands, that we may regard them, and do what is right.' The king then addressed himself to Utami, the good chief of the Teoropaa, and in an affectionate manner, said, 'Utami, and what is your desire?' He replied, 'One thing only is desired by us all, that which Tati has expressed—the laws, which you hold in your hand.' The king then addressed Arahū, the chief of Eimeo; and Veve, the chief of Taiarabū, nearly in the same manner, and they replied as the others had done. Pomare then proceeded to read and comment upon the laws respecting murder, theft, trespass, stolen property, lost property, sabbath-breaking, rebellion, marriage, adultery, the judges, court-houses, &c. in eighteen articles. After reading and explaining the several articles, he asked the chiefs if they approved of them? They replied, aloud, 'We agree to them—we heartily agree to them.' The king then addressed the people, and desired them, if they approved of the laws, to signify the same by lifting up their right hands. This was unanimously done, with a rushing noise, owing to the thousands of arms being lifted at once. When Pomare came to the article on rebellion, stirring up war, &c., he seemed inclined to pass it over, but after a while proceeded. At the conclusion of that article, Tati was not contented with signifying his approbation in the usual way only, but, standing up, he called in a spirited manner to all his people to lift up their hands again, even both hands, he setting the example, which was universally followed. Thus all the articles were passed and approved. Brother Henry concluded the meeting with a short address, prayer, and blessing. This interesting scene may be better conceived than described to see a king giving laws to his people with a regard to the authority of the Word of God, and a people receiving the same with such universal satisfaction, was a subject very affecting to us all."

An Auxiliary Missionary Society was formed in the island of Hualne, on the 6th of October, 1818, when a president, vice-presidents, and governors, with a secretary for each governor, were appointed. Every contributor of five bamboo of cocoa-nut oil, or three balls

of pia (arrow-root), or one pig, or four baskets of cotton, was to be considered a member; but smaller contributions would be received. When the contributions of each division of the island were summed up, the total amount appeared to be—

3995 Ohemori, or bamboos of oil.

98 Buaa, or pigs.

96 Taamu-pia, or balls of arrow-root.

From Raiatea the missionaries write: "A little time since, the body of kings and chiefs assembled, of their own accord, to advise as to the best means to be adopted for the suppression of those vices to which the people were most addicted. Husbands who had recently discarded their wives, and wives who had discarded their husbands, were assembled before the tribunal of the chiefs, and caused again to unite. They now live in peace together; and we live to testify the good effects of promptitude on the part of those who govern. The happiest results have followed. The people call loudly for books, and to obtain them they spare no pains. Many have made considerable progress in learning; can repeat the Multiplication Table, work the most difficult Long-Division sums, and sums in Reduction, without a mistake. They not only evince towards their teachers the most affectionate attachment, but encourage them to greater diligence, and invite them to press forward in their work. Nor are they backward in the cultivation of the useful arts; for, considering the means they possess, they stand on equal, if not superior ground, with any of their neighbours. If the Tahitians are kindly treated, they may be led as children; if coercively, they will be entirely unmanageable, and will forsake the person's house who should so treat them. The greater part of the natives are regular in their attendance on the preaching of the Gospel, and the chapel is frequently crowded an hour before the time of public worship. We are soon to have a new place built, which the natives say shall be plastered within and without, and floored. Our prospects of usefulness are pleasing.

"The islands adjacent present an extensive field for usefulness, and occupy part of our time and labours."

#### CHURCH MISSIONARY SOCIETY.

The letters and journals which are constantly arriving from the various stations

of the Society, furnish many interesting and important facts connected with the progress of the Gospel among the heathen. We proceed to give a specimen of these communications, beginning with

#### INDIA.

A clergyman writes from Calcutta,—  
"Great things are going on here; and, in five years' time, this will be an altered place. When I came hither, I passed through the Native district as a being unconnected with the crowds who surrounded me, unnoticed and unknown; now, I am recognised with evident pleasure by the children or their parents, who stop to make their 'salam.' The children often surround my buggy, or run along by the side, calling out, 'Sahib! when will you come?'—'Oh! he says he will come to-morrow!'—This is charming, and makes me love and pity them more and more.

"Our school system will soon be considerably enlarged; and when the spirit of inquiry is abroad, as it is now in a wonderful degree, the solemn exhibition of Christian worship in our principal stations will greatly tend to decide the wavering, and to impress the sincere inquirer after truth. There are some among the Natives who steal in to observe, and perhaps in heart to join, our worship; and I trust that the opportunity will quickly be thrown open to them wherever our power extends."

To the Second Report of the Calcutta Corresponding Committee of the Society, is prefixed a sermon preached by the Rev. T. T. Thomason, at the Old Church, in Calcutta, from which we extract the following view of the state of the Calcutta and North India Mission.

"Whoever considers the nature of missionary exertions in this country, must be conscious that they are attended with peculiar difficulties—difficulties in some respects more discouraging than those which the missionary has to encounter in countries completely barbarous: so that, for a long course of years, it may still be 'the day of small things.'

"Such is our actual state. Small and great, indeed, derive their meaning from comparison. If we reflect on the magnitude of eternal realities, the rescuing of one immortal soul from death is an object worthy of all our solicitude, which will richly compensate any sacrifice that may be made for its attainment. Every such event is a glorious instance of Divine grace, and in many such we can rejoice. In the short time

that has elapsed since the Society commenced its operations in India, a considerable number from among the natives have been brought, by its instrumentality, to the knowledge of the Truth: many are, at this day, maintaining an honourable and consistent profession of Christianity, and not a few have died in the faith and hope of the Gospel. Still, when we reflect on the extent of the field of labour—on the vast population of this benighted country—on the force of opinions rivetted by ignorance; and of prejudices grown inveterate by time, rendered sacred by education, and backed by the zeal of a wild enthusiasm, as well as the terrors of a gloomy superstition—and when we consider, further, the feebleness and paucity of our instruments, and compare the little which has been accomplished with what remains unattempted—we feel that it is, in every sense, 'the day of small things.' But we call on you not to despise these apparently small things; but, with one heart and mind, to help them forward."

"We have now establishments, of more or less magnitude, at the following places:—Agra, Meerut, Lucknow, Chunar, Benares, Buxar, Burdwan, Kidderpore, and Calcutta. At all these stations, schoolmasters are employed in instructing the Native youth: at many of them, besides schoolmasters, we have Native Christian catechists and exponents of the Scripture; who, either at their own houses, or by itinerating among the villages, are daily employed in reading or conversing with the natives. At Agra and at Chunar, a considerable number of native Christians regularly assemble for Divine worship. For the united accommodation of the Europeans and Native congregation, the Committee have undertaken the work of erecting a church at Chunar, the expense of the building being defrayed by a special voluntary contribution."

"Another considerable branch of our expenditure is at Burdwan. The progress of our Bengalee schools in that quarter has been such, as to encourage us to form a central school for the instruction of the Natives in the English language. The first classes of all the Society's schools, thirteen in number, are here brought together, and placed under an English master. The boys of this central school are supported as weekly boarders, and the outlays of the Burdwan establishment form regular and large demands on the Committee's

funds; the monthly expenses of their operations, in this quarter alone, amounting to about five hundred rupees."

"On the whole, the monthly charges at the various stations amount to nearly one thousand and four hundred rupees."

"In addition to these expenses, a considerable sum has been laid out in the printing of tracts, which is a necessary article of expenditure, since a missionary without books somewhat resembles a soldier without arms."

Mr. Corrie has devoted much attention to the instruction of some Hindoostanee youths, with a view to their future usefulness as teachers. They have accompanied him to his different stations, and are thus spoken of by the Corresponding Committee:—

"They entertain the best hopes, of the institution which has been formed for the education and supply of Christian Native teachers, and has already furnished seasonable aid to the mission at Chunar. Mr. Corrie, on his removal to the presidency, brought with him his Hindoostanee boys; and continues to labour for their spiritual good, and to watch over their education, with his accustomed diligence. Their number, at present, is ten; who are fed, clothed, and educated at the expense of the Society. The Committee are sensible that a much larger number of boys might be trained at a small additional expense to the establishment, as the masters would remain the same. They contemplate the gradual enlargement of the school; and propose to receive new scholars, as opportunities may offer. In addition to Persian and Arabic, without some knowledge of which languages they cannot become efficient instructors to their countrymen, they also learn English. The Hebrew language, from its affinity to the Arabic, is of easy attainment; and being of essential importance to those who handle the Sacred Scriptures, it forms a prominent branch of their instruction."

"During the last year Mr. Ellerton has concluded his tracts on the History contained in the Book of Genesis. Their number is nine, and all of them are written in a manner, peculiarly attractive to the Native reader, combining entertainment and instruction. Four of these dialogues have been published with the English translation on the opposite page. Between one and

two hundred complete sets have been sent to be bound up as a school-book for the head classes in the Burdwan villages. One of the tracts has been translated into Hindoostanee, and published in the Nagree character, for the use of Mr. Bowley, a new edition of whose Catechism has also been published, as well as a version of the Catechism in Sanscrit, which Mr. Bowley's Pundit had prepared, for the use of those who would condescend to read Christian books in no other than their own sacred language. This department of missionary exertion presses with a very heavy and increasing charge on the funds of the Society.

The following passage, from an address of the inhabitants of Benares to the Rev. D. Corrie (signed by 267 persons), shews the spirit in which the friends of the Society have conducted themselves in promoting the extension of religion.

"For several years past, we have entertained a desire, that no one would indulge in any kind of controversy, and that all theological discussion might cease among us. For the attainment of this our desire, Jay Narain Maharaj often attempted to establish a school; but was never able to accomplish his design. When you arrived at Benares, and kindly engaged in the superintendance of a school, in which instruction should be afforded in the English, Persian, Hindee, and Bengalee languages, from that time our wishes began to be realized; seeing that though at all times it is a difficult thing to collect individuals of different religious principles, your investigation, liberality, and kindness, caused upward of two hundred to lay aside their religious prejudices, and engage in the same pursuits. Since when, by the will of God, you were pleased to embark for Calcutta, your condescension, liberality, and charity—your kindness, love for truth, and omnity to deception—your excellent understanding, convincing knowledge, and acquaintance with the theological works of the Christian Religion—your Christian-like conduct—your affording instruction to those desirous of being made acquainted with the way of salvation by the mediation of Christ, and meeting the views of the learner—are subjects of daily conversation; and cause us to admire that prudence, which, aloof from the violence made use of by those of other dynasties,

causes Rajahs, Baboos, great and learned Pundits, Moulwees, Moonshes, in fine, the great of the city, to court your friendship. A remembrance of these things occasions much sorrow, and produces a desire for another interview. Here we trust that God Almighty will again suffer us to meet; and that, as long as it please him to retain you in Calcutta, he will not fail on your account to bless both us and the school."

In a letter, dated May 7, 1819, the Rev. Henry Fisher, chaplain at Meerut, reports very favourably of the progress of the little Native church, which he is gathering round him, the principal members of which he employs, in various ways, in promoting the objects of the Society.

Mr. Fisher remarks;—"The little party of converts is now becoming an object of considerable interest to the natives themselves. On Good Friday, I baptized two fresh converts, who have been known to us for about two years; and whose acceptance of Christ as their God and Saviour, I have reason to believe and hope, is from the heart. On Easter Sunday the whole took the Sacrament with us, except Præme, who was ill. I have also to mention a convert, whom we all love and admire. He has been sircar to Smith, the Soudagur, for a considerable time; and ever since I came, has been a diligent student of the word of God. About half a year ago, he came to unfold to me the state of his mind; and, with great feeling, declared his conviction of the truth of Christianity, and that he had long renounced his Hindoo idolatries, and prayed to the One Eternal God, through Jesus Christ the Lord; but that he did not yet dare to receive baptism, lest he should not stand firm, and besides that he wished to teach his wife the same things. Last Sunday week, he was baptized, together with his wife, publicly, after the church service; and they were afterward married; and, on Sunday last, they took the Sacrament with us.

"Thus you see we have at present, at Meerut, Anund, Moones, and Buhadur, Præme and Philip, Wilson and his wife, with the occasional visits of David Jy-singh, Mungle Doss, Thomas, and Joseph; amounting altogether to eleven Native Christians, who unite in the worship of Jesus Christ."

"Every day Mussulmans and Hindoos

—sometimes few in number, sometimes twenty or thirty—call on my little flock to reason and inquire into the word of God. Oh that I were fully qualified to preach to them! My heart fills as I think about them. Only this moment they have been telling me, that a Musulman judge came to the converted Brahmin Anund, and asked him to read to him, which he did, eight or ten chapters of St. Luke. The man went away, exclaiming, in the spirit of the officers sent to apprehend Jesus, "Never man spake like this man! Never was there one to compare to the Lord Jesus Christ! he must be God."

At Palamcottah and its neighbourhood, the number of Native children in the schools had increased to four hundred and seventy-one. The practice of questioning the children on what they read, which is a practice new and difficult to them, has been adopted with good success. Many instances have occurred of the utility of the schools. The Rev. J. Hough, the chaplain at Palamcottah, writes of a boy who had just passed through one of the schools: "He replied, that he was convinced in his mind of the truth of Christianity. This I should have attributed to the docility so common among the natives, were it not that he stated his reasons out of the Testament and a Tamil book, which he is translating into English, with a degree of intelligence that surprised me: I mean not to say that this youth is a convert to Christianity. His knowledge had had the effect, however, of causing him to forsake the pagoda, and to employ his leisure hours over his Christian books at home." This I know to be the fact; and he told me the same of another youth in the same class with himself; and of a third, instructed in a

English school at Madras, he made a similar report; adding, that though he could not walk in opposition to his father, he turned his ceremonies into ridicule. Mr. Hough made an excursion to the southward of Palamcottah for the purpose of inspecting the Protestant churches, and described the eagerness with which schools were requested at various places. He recommended the establishment of a girls' school at each of the principal stations which he visited. "This proposition," he writes, "seemed quite new to the people; but, at the close of the Church Service, some portions of Scripture were read and explained to the women, shewing how many of their sex were among the disciples of our blessed Lord—that they had immortal souls as well as their husbands and sons—that, in order, to the salvation of their souls, they must understand the Gospel of Christ;—and that, though this were not the custom in heathen lands, yet, in England and every other enlightened country, women learn to read as well as men. After this they appeared to assent cordially to the plan; and I hope, in the next Report, to be able to give you some account of their progress."

The Rev. Marmaduke Thompson has arrived in England from Madras, for his health; and has brought with him dispatches containing much recent Missionary information; a part of which we shall probably be enabled to lay before our readers.

We shall take another opportunity of giving a few extracts from the communications from some of the Society's other stations, and particularly Western Africa.

## VIEW OF PUBLIC AFFAIRS

### FOREIGN

**FRANCE.**—A fresh plot has been discovered in Paris for overturning the government, the promoters of which appear to have been military men attached to the policy and the family of Bonaparte. The conspirators—twenty-five in number, all of them subaltern officers—having been arrested, the scheme was frus-

trated, and Paris remained in perfect tranquillity.

**SPAIN.**—The Cortes continue to sit, and a great variety of propositions have come under their deliberation, for completing the details of the new constitution, and tranquillizing the country. It has been proposed to organize an armed force, to be called,

"The Legion of National Safeguards," in order to quell any disturbances which may arise from the efforts of the anti-constitutionalists. A Tribunal of thirty persons has been appointed to try the sixty-nine members who advised Ferdinand to subvert the constitution in 1814. The army and navy appear to be in a state of deplorable destitution, and the finances to be in the utmost disorder, and miserably unproductive. Of a loan of forty millions of *reals*, negotiated by the late government at an interest of *ten per cent.*, only five millions had been realized. A proposition has been made for a law to protect the property of foreigners in time of war with their particular nations; and one of a more absurd kind, for conferring on the king the title of Ferdinand the Great. The state of the secular clergy has also engaged the attention of the Cortes. The manner in which this last point shall be disposed of appears to us to be of vital importance to Spain; for in her present state, while intellectual improvement is making rapid advances among the higher classes, and the education of the poor upon the system of mutual instruction is beginning to spread throughout the country, if some effectual plan be not devised for securing, as far as possible, the influence of religion, by means of an active, well-informed, and pious clergy, the results will be worse than doubtful; and we may expect, in proportion as superstition declines, to see infidelity occupying its place. And yet what hope can be rationally indulged, that immersed as Spain has hitherto been, in the thickest night of Papal darkness, any enlightened plans will be pursued for the diffusion of a purer form of Christianity among her population? The very utmost we venture to look for at present, is a liberal toleration of other religions.

The recent occurrences in Spain have not passed unobserved by the governments of other countries. The Emperor of Russia has addressed a Note to the different ministers of the Allied Powers, in which he shews himself far from satisfied with the mode in which the Spanish revolution has been effected, and urges it as a duty that the Allied Sovereigns should severally express their disapprobation of it to the Spanish government. "This outrage," the Emperor remarks, "is

deplorable; it is deplorable for the Peninsula, it is deplorable for Europe; and the Spanish nation now owes the example of an expiatory deed to the people of the two hemispheres. Till this be done, the unhappy object of their disquietude can only make them fear the contagion of her calamities." This document has excited much speculation in this country; and the King's ministers have been questioned, in both houses of Parliament, as to the nature of our engagements with the Allied Powers, and how far we are pledged to interfere in the internal affairs of Spain, or of any other country that may chance to be similarly circumstanced. We are happy to learn, from their answer, that this country is under no engagement to interfere in any such case, and that there is no reason to apprehend that our relations with the Peninsula will be in any manner affected by the late events. Even the Note of the Emperor of Russia, Lord Castlereagh contends, does not maintain the expediency of actively interfering with Spain; much less express an intention to do so: for while it disapproves, in the most earnest terms, of revolutions effected by military force, it laments that the late government was not prevailed upon voluntarily to give its subjects, in both hemispheres, a constitution adapted to the altered state of political feeling and intelligence in the present day. We think the circulation of such a Note a very hasty and ill-advised measure; yet who, that looks calmly on the aspect which Europe exhibits at this moment, but must feel something of the dread which the Emperor expresses respecting military revolutions; and must fear the effects of the example which Spain has set to other nations, and which has begun already to be pleaded, not only in despotic

\* Perhaps, however, some passages in the Memorial, if taken literally, may be construed to imply such an intention: we are therefore the more gratified by his Lordship's disavowal of it on the part of his Imperial Majesty. Take as an instance the following passage: "Revolution has changed its ground; but the duties of monarchs cannot have changed their nature; and the power of the insurrection is neither less formidable nor less dangerous than it would have been in France,"—where, it is notorious, the Allies *did* feel it their duty to interfere.



monarchies; like that of Naples, but even by the disaffected among ourselves? There is a lesson of great moment, which rulers might already have learnt from the page of history, but which recent events teach perhaps still more impressively—namely, that in a state of society like that which exists in Europe, where information is widely and rapidly diffused, including even those countries where the press is not perfectly free, the prevailing sentiments of the intelligent part of a nation must, in the long run, obtain the ascendancy; for even the military, who are employed to restrain them, will at length come to imbibe the general feeling, and will prove the most efficient instruments of revolution, instead of affording a security against it. But the Note of the Emperor of Russia teaches another most important lesson, to which the governments of Europe would do well to listen, where it tells them, that even “institutions the most satisfactory would cease to be a means of peace and happiness, if, instead of being granted by kindness as voluntary concessions, they should be adopted by weakness as a last resource of salvation.”

**NAPLES; &c.**—The delay of a week, which the King of Naples assigned in his first proclamation, for fixing and publishing the fundamental articles of a constitution, appeared too long for the impatience of the army; and deputations were sent to the King, proposing that he should adopt without delay the constitution of the Spanish Cortes of 1812. His majesty thus pressed, issued a Rescript, in which he announced, that, the state of his health not permitting him to undergo the fatigue of the duties of royalty, he had appointed his son Vicar-general of the Two Sicilies, under the title of *Alter Ego*. The Vicar-general soon published a proclamation promising to comply with the demand; but this not appearing to the insurgents a sufficient pledge, the King himself was constrained to add his promise and signature also. The military conducted themselves quietly, and the people seemed almost indifferent to what was passing between the court and the troops. A provisional junta was formed. One of the last measures of the government for overawing the disaffected, was the publication of a Note

of the Emperor of Russia to the Spanish minister, containing nearly the same sentiments as those in the circular note already alluded to. Austria is said to be preparing to interfere in the affairs of Naples, and to be collecting troops for that purpose.

An attempt has been made to extend the Neapolitan revolution to the island of Sicily; in consequence of which, serious disturbances have taken place, attended with outrages of the worst description, and with the loss of a great number of lives. Many of the Sicilians appear desirous of taking this occasion to assert their independence of Naples.

#### DOMESTIC.

The stage to which the proceedings respecting the Queen have advanced, renders it more than ever necessary to refrain from any observations on her painful case, except such as are of a general kind.

During the whole of the month, addresses have continued to pour in from a variety of places, all of which assume her Majesty's complete innocence as a point admitting of no doubt, and characterize the pending measures for the investigation of her conduct as in the highest degree oppressive and unjust. We deeply regret to state, that to many of these addresses her Majesty has thought proper to give replies of a most inflammatory and mischievous tendency. She has also published a document, bearing the title of a Letter to the King, of a nature so exceptionable, that, if it had come from any other quarter, we should not have hesitated to pronounce it libellous and seditious; insulting to the Sovereign and to Parliament; and most injurious to her own cause, in the eyes of all who are attached to the constitution, and who desire the tranquillity of the country. The effect of these various writings, indeed, has, in many cases, been the very reverse of what was their obvious intention; and many persons, who were at first favourably disposed towards the Queen, have regarded the course she has pursued not only as strongly indicative of a consciousness of guilt; but as aiming to prevent, by clamour, or even by some revolutionary movement, the conviction which she knows must be the consequence of an investigation. How far such surmises are well founded, it is not for us to say.

But no one, we are persuaded, not even the Queen herself, notwithstanding her declarations to the contrary, can doubt that the decision of Parliament will be in the strictest accordance with justice.

The investigation of this distressing case came on in the House of Lords on the 17th instant. Counsel were first heard against the principle of the Bill itself, which they alleged to be unnecessary, and therefore unconstitutional; the proper mode of proceeding being, by impeachment. Their objections, however, were overruled. We could have greatly wished, indeed, and that without any reference to the guilt or innocence of the Queen, that the investigation should not have taken place at all; and we retain our conviction, that, while any alternative remained, (except, indeed, that of investing the Queen with the high authority and influence of her station while charges so serious were unrefuted) it ought to have been adopted, rather than subject the country to the disgrace, the agitation, and the pollution of the present process. Whether, in the first instance, this might have been effected, it is too late to inquire, and indeed we have not the means of ascertaining. The conduct pursued in this respect can only be fairly judged of when the inquiry now pending shall have closed.

With regard to the mode of proceeding by a Bill of Pains and Penalties, it is necessarily open to many exceptions, as well as to the various inconveniences which may arise in its progress through the House of Commons. The question, however, is, whether (supposing an investigation to have been found unavoidable) any known method presented itself of effecting that object which was less liable to exception. An impeachment before the Lords by the House of Commons, was perhaps the only other which could have been taken, without constituting an entirely new court for the purpose. To an impeachment, however, it is alleged, that in the present case there exist insuperable legal difficulties. But, supposing that mode to have been substituted, we do not see that the Queen would have been at all a gainer by the exchange. On the contrary, she would have been deprived of some advantages which the mode of proceeding by Bill affords her. We can have no doubt that the

Peers, who have to investigate the matter, will act with the same substantial justice in the present instance as they would have done if the Queen had been brought before them by impeachment. They form identically the very same tribunal in both cases. But their sentence, be it ever so decisive, will now have to undergo a revision in the House of Commons, where it may be reversed. We can imagine, it is true, modes of trial against which the same plausible objections could not be urged which are employed to throw suspicion on the fairness and impartiality of the method actually adopted, but we repeat, that we cannot have the slightest doubt that by no other could the ends, of substantial justice, as far as the Queen is concerned, be more effectually secured than by the present proceeding. We are the more anxious distinctly to express this opinion, because it has been the aim of the factious press to persuade the nation—and to this most unfounded and injurious aspersion the Queen has made herself a party—that nothing but injustice is intended towards her Majesty. We conceive it, at the present moment, to be the urgent duty of all good citizens, and especially of all Christians, to oppose the obvious design, which has been manifested by the Radical party in this country, to make the cause of the Queen an instrument of promoting their own factious and revolutionary purposes, while in truth they give themselves little or no concern about the intrinsic guilt, or innocence of her Majesty.

With regard to the scene which is passing in the House of Lords, we shall say little. The Attorney-General's opening speech contained a long recital of alleged acts of most indecent and licentious conduct on the part of her Majesty, which, if proved, will fully justify, and more than justify, the strong preamble of the Bill. We shall not pollute our pages with those particulars, nor with the evidence which has been as yet given to prove them. Before our next Number, the case may perhaps have proceeded far enough to enable the public to judge, better than they can now do, of the truth or falsehood of the charges. One point, however, is very clear, that nothing can be worse advised, under existing circumstances, than the tone adopted in those strongly worded ad-

dresses to the Queen, which many well-disposed persons have been led to sign, and in which the perfect innocence of her Majesty's conduct is always a point assumed.—In conclusion, we entreat our readers to endeavour, in their respective spheres, to soften down rather than exasperate existing asperities; and to check, wherever they have influence, the spirit of prurient curiosity which this unhappy subject has so widely awakened, to the serious injury of virtuous, modest, and Christian feeling. And, above all, we earnestly pray that God may be pleased to avert the many calamities which appear to impend over the nation, and which are rendered doubly ominous by that spirit of disunion and

discontent which has gone so widely abroad, and which, if not timely and wisely counteracted, may work effects which we are little prepared to anticipate.

We have not space for other articles of domestic intelligence; except to mention the death of the Duchess of York, who expired, after a long illness, respected for her many benevolent qualities.—We must also barely state, that twenty-two prisoners have been found guilty of high treason in Scotland, for their conduct in the late insurrectionary movements in that country. Most of them, however, have been reprieved, and it is supposed that only two will be executed.

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## ECCLESIASTICAL PREFERMENTS.

Rev. W. Killett, B. A. Kenninghall V. Norfolk.

Rev. G. Hunt, Boughton R. Norfolk.

Rev. George Martin, M. A. (Chancellor of Exeter), Haberton V. Devon.

Rev. E. James, M. A. of Christ church, Oxford, Mortlake Perpetual Curacy, Surrey.

Rev. Mr. Bathurst, Berwick in Elmer R. near Leeds, vice Bishop Mansel, deceased.

Rev. George Lucas, B. A. Billockby R. Norfolk.

Rev. W. Roles, M. A. Upton Lovell R. Wilts, vice E. Seymour, dec.

Rev. G. Grantham, B. D. (fellow of Magdalen College, Oxford) Waith V. Lincolnshire.

Rev. R. Marks, Great Missenden V. Bucks.

Rev. J. W. Jones, A. B. Church Broughton V. Derby.

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## ANSWERS TO CORRESPONDENTS.

H. G.; and J. S.; have been received.

We cannot insert Obituaries without an authentic signature or reference.

We are sorry a Cornish Correspondent, who signs himself "INDAGATOR," should have been "quite disappointed" because we did not reply to the Biblical question which he so peremptorily proposed; but we could have dispensed with a letter from the extremity of the kingdom, postage unpaid, to communicate the information.

We are authorized by the Rev. SHALCROSS JACSON, to state, that he had no intention or wish to arrogate the patronage of the Society for promoting Christian Knowledge to his intended "Family Manual," and that the title of his work, correctly quoted, did not imply it. If the author will refer to our Number for last October, page 690, he will find that we took the earliest opportunity of correcting the misstatement of "Clericus Derbiensis;" but we have willingly inserted his own disclaimer, notwithstanding the very strange tone of his letter, and the stranger threat with which it is accompanied.

THE  
CHRISTIAN OBSERVER.

No. 225.]

SEPTEMBER, 1820. [No. 9. Vol. XIX.

RELIGIOUS COMMUNICATIONS.

*For the Christian Observer.*

**A**MONG the biographical sketches which have enriched your pages, I do not recollect to have met with one of the truly apostolic Bishop Wilson. A detailed memoir of him having been recently published by the Rev. Hugh Stowell, rector of Ballaugh, in the Isle of Man, I avail myself of his narrative to collect the most interesting particulars in the life of that venerable prelate, referring your readers to the work itself for larger details.

C. N.

THOMAS WILSON was born at Burton, a village in Cheshire, December 20, 1663. His family was ancient and respectable, and his parents were persons, as he himself expresses it, "honest, and fearing God." He was peculiarly affectionate in his conduct towards them, and remembered them diligently in his prayers. Of his early life little is known, except that he was placed at the academy of Mr. Harpur, at Chester, where he laid a deep foundation of classical literature. He thence removed to Trinity College, Dublin, which he entered with an income of only twenty pounds per annum. He had formed the resolution of studying medicine; but, in consequence of his intercourse with Archdeacon Hewetson, who aided him with his valuable counsel while he animated him by his own Christian example, Mr. Wilson was induced to prepare himself for the sacred office. He still, however, kept up a general

acquaintance with medicine, which became afterwards of great service to him among his country parishioners. His residence at the university was marked by uniform propriety of conduct, and diligent application to study. The duties also of private devotion appear to have occupied a considerable portion of his time; and all his desires and efforts became supremely devoted to the great object which had now engrossed his mind.

Mr. Wilson quitted the university in 1686, and, after a diligent preparation, and under the deepest sense of the awful responsibility of the sacred function, received Deacon's orders from Dr. Moreton, Bishop of Kildare. On this occasion he composed a prayer, which he was ever after in the habit of using at every return of the day of his ordination;—a day which he always observed with great solemnity, renewing his sacred vows and obligations, and imploring the assistance of God's Holy Spirit to enable him to perform them. It was his custom to read on that occasion St. Paul's directions to deacons, and to pray to God, "that as he had given him the will, he would also give him power and strength to scrye him in the holy ministry." He supplicated for "a wise, a sober, a patient understanding; a devout, a religious, a courageous heart; that he might instruct the ignorant, reclaim the vicious, bear the infirmities of the weak, comfort the afflicted, and confirm the strong; that he might be an example of true piety, constantly speak

the truth, boldly rebuke vice, and cheerfully suffer for righteousness' sake; that he might keep the example of his Lord and Master continually before his eyes; that his days might be spent in doing good, and that his zeal might ever be concerned in matters of real moment." The record of these secret devotions is found in a memorandum-book, which was presented to him on the day of his ordination by his pious friend Archdeacon Hewetson, and which he kept for such sacred purposes. At the beginning of the book, the Archdeacon had written several hints for the regulation of the conduct of his "dear friend Thomas Wilson;" and, among others, he wisely advises him to "avoid in his sermons all deep and useless speculations, all matters of controversy that do not necessarily offer themselves, and all juvenile affectation of fine language, wit, and learning."

Mr. Wilson did not continue long in Ireland after his ordination; for in December 1686 he was appointed to the curacy of the New Church, in the parish of Winwick, in Lancashire, of which Dr. Sherlock, his maternal uncle, was rector. His annual stipend was but thirty pounds; yet such were his early habits of frugality and self-denial, and such his elevation of Christian principle and his freedom from the love of the world, that he regularly and cheerfully devoted a tithe of his pittance for charitable purposes. But though his pecuniary bounty was necessarily restricted, he had a large heart; and his time, his exertions, and his prayers were diligently devoted to his flock. Thus, while passing through the first gradation of the sacred office, his talents were improving; his knowledge, piety, charity, and ministerial ability were enlarging; and his whole character was becoming eminently fitted for that more conspicuous station in the church of Christ, which he was

ultimately to occupy. In the mean time, content and happy in his retired sphere, he felt no desire for change, but devoted himself to the duties of his station, and found in the love of his parish and the favour of God an ample recompence for every self-denying exertion.

Mr. Wilson did not receive the order of Priest till October 1689, when he was admitted to that office by his diocesan, the Bishop of Chester; on which occasion he was led to dedicate himself anew to the service of his God and Saviour. A happy combination of the qualities of the scholar, the gentleman, and the Christian, recommended him to the notice of the Earl of Derby, who, in the year 1692, appointed him his domestic chaplain, and tutor to his son, Lord Strange, with a salary of thirty pounds per annum. He was shortly after elected Master of the almshouse at Latham, which added twenty pounds per annum more to his income, while it enlarged his sphere of ministerial usefulness, and summoned into wider exercise his charitable disposition.

The following private memorandum points out the effect which this increase of income had upon his conscientious mind. "It having pleased God," he remarks, "of his mere bounty and goodness to bless me with a temporal income far above my hopes and deserts; and I having hitherto given but one-tenth of my income to the poor; I do therefore purpose, and I thank God for putting it into my heart, that of all the profits which it shall please God to give, and which shall become due to me after the sixth of August next (before which time I hope to have paid my small debts), I do purpose to separate the *fifth* part for pious uses, and particularly for the poor." Should any persons be inclined to suppose, that because Mr. Wilson had now doubled his charity he had grown in his own estimation, and was inclined

to attach a pharisaic merit to his almsgiving, they will feel pleased to find appended to the above memorandum that apostolic corrective of a self-righteous spirit: "Though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing."

In every part of Mr. Wilson's conduct, remarks his biographer, order was seen united with benevolence. He arranged all his affairs with exact method. His charities were regulated by a determinate plan. Not choosing to trust a matter of such importance to contingencies, he regularly, on receiving any sum of money, deposited the destined proportion in a drawer of a cabinet assigned for that purpose, with a register of the amount. In this depository he placed, as we have seen, first a tenth, and afterwards a fifth of his income; and he subsequently increased the proportion to a third, and at length to *a half*, of his whole annual property. Every fresh deposit was converted into an act of devotion as well as charity, for he never consigned the poor man's portion to its allotted receptacle without solemn prayer and self-humiliation.

It had been an early resolution of this excellent young man, not to accept a benefice on which he could not personally reside and perform the ministerial duties. A circumstance soon occurred which put his sincerity to the test. The valuable church-living of Baddesworth, in Yorkshire, becoming vacant, it was offered to him by the Earl of Derby, with an understanding that he should continue to reside in his Lordship's family as chaplain, and tutor to his son. This offer Mr. Wilson steadily declined, as "inconsistent with the resolves of his conscience against non-residence." The preferment was in consequence bestowed upon another person.

In the year 1693, Mr. Wilson was brought to the confines of the grave

by a severe fever. He has himself recorded the pious reflections and holy resolutions to which this visitation gave rise; acknowledging the hand of God both in his sickness and his recovery, and remarking, "that his Heavenly Parent " would have been less kind had he been less severe."

During Mr. Wilson's residence in Lord Derby's family, a circumstance occurred which displayed his knowledge of business, and his acquaintance with the human character, not less than his disinterestedness and intrepidity of conduct in the discharge of what he considered to be a duty. His patron, the Earl of Derby, by habits of profusion and inattention to domestic economy, had suffered himself to be involved in great pecuniary embarrassments. Mr. Wilson, who was a daily witness of the serious evils resulting from this culpable conduct, found himself impelled by a sense of duty to remonstrate with his Lordship, and to call his attention to a serious investigation of his perplexed affairs. The biographer justly remarks, that to perform such a duty must have been peculiarly painful; for his noble patron might naturally think his interference officious and unbecoming his station; and as his advice, if taken, would cause an interruption to his Lordship's pleasures, and was manifoldly opposed to his wishes, Mr. Wilson had no reason to suppose that it would be cordially received, but rather that it might lead to a dissolution of their connexion. He has himself expressed the workings of his mind, in an interesting memorandum, headed "Reflections on my present Circumstances, Oct. 21, 1696." The paper affords so pleasing an illustration of his disinterestedness, humility, and Christian philosophy, that the reader will not regret its insertion.

"It has pleased God to call me, out of a family which, though its

honesty and industry, by God's blessing, has secured it from poverty, yet is far from being rich, to a post which my own merits and prudence could never have brought me to. The several steps I have made to this place have been very extraordinary, and such as plainly appear to have been by the direction and goodness of God: from which I cannot but conclude, that since God has thus raised me, it must certainly be for some wise and good end; and that I might be obliged, by the force of interest and gratitude, to do my duty in this state of life to which I am called. It is true, it may at first sight appear very hazardous to use that liberty and freedom which may seem necessary to advise and reclaim that great man whom I serve; but, then, I am to consider, that were I really to lose all my expectation, as well as what I have gotten, I am but where I was when God at first shewed me his favour: nay, my education will still set me above my father's house.

"But this is not what I ought to fear: for cannot God, who raised me without myself, cannot He raise me or keep me up, though my ruin should be designed or attempted? And perhaps it may never come to this; for who knows but God may give a blessing to my honest endeavours? And then I am sure it will be the greatest advantage, as well as honour, of my whole life, and an ease to my soul all my days. And if he even falls out with me, and discharges me his family, I have still the glory and satisfaction of having done a great good work.

"Now, if I neglect this, which I take to be my duty, or, for fear of danger, or any temporal consideration, put it off in hopes of a better occasion, I may justly expect that God, who raised me (it may be for this very purpose), when I am found so backward in his service, will level me with the meanest of my

father's house. My fortune is in His hand entirely; and He that could find out a way to raise me without myself, can find out a way to ruin me in spite of my best endeavours.

"And since in my conscience I know that I have not the least pretence to what I enjoy, but that all is owing to his providence and goodness, I am his debtor for it; and I have no other way of making a return, but by doing my duty honestly, and leaving the event to God.

"And may that Eternal Goodness inspire me with a resolution answerable to this good and great design! May no weak and cowardly apprehensions fright me from my duty! May I fear Him only, who has power over my soul as well as body, to destroy them both if I am disobedient to the heavenly command!—Inspire me, O God, with a zeal and courage becoming my profession; that I may rebuke vice boldly, and discountenance wickedness wherever I find it, and be jealous for Thy glory in the presence of the greatest men on earth. Above all, O Lord Almighty, make me to do some good in this station, in which, by thy providence, is my present lot; that when thou shalt please to remove me (whether for the better or worse, Thy will be done!) I may not have to repent of having done nothing which thou requirest of me. Grant this, O my great and bountiful Lord and Master, for the sake of Jesus Christ. Amen."

It is pleasing to observe in this extract, how far removed was Mr. Wilson from the hard and uncourteous disposition of some, who seem really to love the ungrateful office of reproof for its own sake, and are apt to disguise an unchristian temper under the semblance of zeal for God. The value of Mr. Wilson's action is raised above suspicion, by the cautious and painful course of private reflection which

preceded it. Thus fortified by the best of all weapons, faith and prayer, he obtained a private interview with his noble patron, and with great delicacy and humility introduced the subject of his Lordship's embarrassments; and, after a short conversation, presented a letter to the Earl, and retired. As it is to be feared that there are too many persons in the unhappy situation of the Earl of Derby, who have not at hand a friend so faithful as Mr. Wilson to point out the evil of their conduct, and the extent of the injuries which they are inflicting on themselves and others by their culpable inattention to their pecuniary affairs, it may be useful to transcribe Mr. Wilson's letter. The several considerations in it deserve to be well weighed by all persons similarly circumstanced. The fifth consideration is peculiarly applicable to our own times; and it might be well worth while, for those whose conduct has resembled that of Mr. Wilson's patron, to inquire how far the discontent or disaffection of their tradesmen, tenants, or other dependents, of which they complain, may have been aggravated by similar causes. Mr. Wilson's letter was as follows.—

“ My Lord,—Nothing but a sense of duty and gratitude could have put me upon taking such a liberty as this, which, because I have reason to believe concerns your Lordship, I can willingly hazard all the future favours your Lordship designs me, rather than be unconcerned and silent in a matter of this moment, though I have no reason to fear such a consequence. I do therefore, with all imaginable submission, offer these following particulars, touching your creditors, to your Lordship's consideration.

“ First: Though several debts, as your Lordship urges, may be unjust, and perhaps most of the bills in part unreasonable; yet it is very probable that a great many

are really just; and if these are not paid, those who suffer have a just complaint to God and man, which must certainly have a very ill influence upon your Lordship's affairs.

“ Secondly: That several in the neighbourhood are undone, if they are not speedily considered. They are forced to the last necessity; some to sell their estates, and others ready to leave the country, or to lie in gaol for debts which are owing to them from your Lordship. They come every day with tears and petitions, which nobody takes notice of; and so your Lordship never comes to know what they suffer and complain of.

“ Thirdly: Your Lordship sees what methods the rest, who are more able, are taking, and you know best what may be the consequence of what they are doing: but, however it ends, if their demands are just, they will still have reason to complain of the wrong that is done them.

“ Fourthly: Your Lordship is never suffered to know what influence these things have upon your temporal affairs; but I am ready to make it out, whenever your Lordship shall think it your interest to inquire into this matter, that you pay constantly one-third more for what you want, than does any other person. I know, very few care or are concerned at this; but I am one of those who cannot but see and lament this hardship and misfortune, which cannot possibly be remedied, till your Lordship has taken some order with your creditors, and reformed those who shall have the disposal of your monies for the time to come.

“ Fifthly: I am not able to foresee how these things will end, and one cannot tell what they may be forced to attempt. It is too likely, that if any disturbance should happen in the government, their wants may make them desperate, and their numbers insolent. I have been lately told, that some



of them have secretly threatened some such thing.

“ And now, my Lord, if I have said any thing unbecoming me, I hope your Lordship will pardon me, and believe it a fault of indiscretion rather than of design. I mean honestly; and that your Lordship may think so, I do protest, in the presence of God, that I had rather beg all my life than to be so far wanting to myself, and that duty which I owe to God and your Lordship, as not to have given your Lordship these short hints, by word of mouth and writing, which your Lordship could not possibly have but from some faithful servant, as I presume to subscribe myself, and, my Lord, your most dutiful chaplain,

“ Oct. 22, 1696.”

“ T. W.”

“ An profecturus sim, nescio; malim successum mihi quam fidem deesse.”

It is highly gratifying to learn, that Mr. Wilson's faithful yet delicate conduct was crowned with success. The Earl, convinced by his chaplain's arguments, proceeded immediately to adopt the plan which he had suggested, and found in the friend who advised the reform, an active and skilful coadjutor in effecting it. In a short time, Mr. Wilson had the high satisfaction of seeing his patron's affairs happily arranged, and a train of distressed tradesmen and dependents effectually relieved.

Lord Derby now regarded his chaplain as a man of tried character for inflexibility of principle and capacity for business; and one whose own life, moreover, confirmed his doctrines and enforced his precepts. In strict accordance with the remark of Solomon, that “ he that rebuketh a man, shall find more favour than he that flattereth with his tongue,” Mr. Wilson rose high in his patron's esteem; and not less in that of the Countess of Derby, whom he represents as an illustrious example of piety, sincerity, and religious

zeal, and who gave him the utmost countenance and assistance in his efforts for the improvement of their household; for in those days the office of domestic chaplain had not quite degenerated into a mere nominal appointment.

It is only necessary to say further, respecting the period of Mr. Wilson's residence in Lord Derby's family, that he exerted himself diligently to form the moral and religious character of his pupil; and that, while he instructed him in secular literature, he taught him to regard his wealth and station only as instruments for advancing the happiness of those around him, and admonished him to devote all his talents to the glory of God and the good of mankind. What would have been the mature effects of his assiduous instructions can only be presumed, as his pupil died at an early period of life, while travelling on the continent of Europe.

We must now follow Mr. Wilson to more public scenes. The Bishoprick of Sodor and Man having been vacated by the death of Dr. Baptiste Levinz in 1693, Lord Derby, to whom the right of appointment belonged, offered the preferment to Mr. Wilson, who modestly, but firmly, declined it, considering himself as incompetent to the duties of so arduous and responsible an office. The Earl being unwilling to appoint any other person, the see continued vacant during four years; till at length Dr. Sharp, the Archbishop of York, to whose province the bishoprick of Sodor and Man belongs, complained to King William, and urged that it should be filled without further delay. The King, in consequence, sent for the Earl of Derby, and insisted on an immediate nomination, declaring, that, in case of procrastination, he would fill up the vacancy himself. The Earl, thus pressed, again importuned his chaplain, and would receive no denial; so that, to use Mr. Wilson's

own words, he "was forced into the bishoprick." He was consecrated to his high office January 16, 1697, at the Savoy Church, by Dr. Sharp, his metropolitan, assisted by the Bishops of Chester and Norwich; and arriving at his diocese on the 5th of April following, was installed on the 11th of the same month, in the cathedral of St. German, in Peel. The following excellent prayer, used by him in private on the day of his installation, will best shew the spirit in which he undertook his arduous function.—

"In an humble and thankful sense of thy great goodness to a very sinful and very unworthy creature, I look up to thee, O gracious Lord and Benefactor, who from a low obscurity hast called me to this high office, for grace and strength to fit me for it. What am I, or what is my father's house, that thou shouldest vouchsafe us such instances of thy notice and favour? I am not worthy of the least of all the mercies which thou has shewed unto thy servant.

"O God, grant that by a conscientious discharge of my duty I may profit those over whom I am appointed thy minister, that I may make such a return as shall be acceptable to thee. Give me such a measure of thy Spirit as shall be sufficient to support me under, and lead me through, all the difficulties I shall meet with. Command a blessing upon my studies, that I may make full proof of my ministry, and be instrumental in converting many to the truth. Give me skill and conduct, that with a pious, prudent, and charitable hand I may lead and govern the people committed to my care; that I may be watchful in ruling them, earnest in correcting them, fervent in loving them, and patient in bearing with them.

"Let thy grace and blessing, O Father of mankind, rest upon all those whom I bless in Thy Name; and especially upon those who to-

gether with me are appointed to watch over thy flock. Bless every member of this church: support the weak, confirm and settle those that stand; and feed our flock together with ourselves: through Jesus Christ, the Chief Shepherd.

"Lord, who is sufficient for so great a work? Thou, O Lord, canst enable the meanest of thy creatures to bring to pass what Thou hast determined. Be pleased to make me an instrument of great good to this church and people; and grant, that, when I have preached to and governed others, I myself may not be lost or go astray. Preserve me from the dangers of a prosperous condition; from pride and forgetfulness of Thee, from a proud conceit of myself, and from disdain- ing others. Rather turn me out of all earthly possessions, than they should hinder me in my way to heaven. If affliction be needful for me, let me not want it; only give me grace thankfully to receive and bear Thy fatherly correction; that, after this life is ended in thy immediate service, I may have a place of rest amongst thy faithful servants in the paradise of God, in sure hopes of a blessed resurrection, through Jesus Christ. Amen. Amen."

And here for the present we shall take leave of this revered Prelate, whose qualifications for the episcopal function are thus stated by his biographer. "Few persons," remarks Mr. Stowell, "have ever entered on this high and honourable office with purer views; with a more single eye to the glory of God, and a more fervent desire to advance the salvation of man. He saw, he understood, he felt the awful responsibility of the office; and while he was deeply sensible of his own insufficiency, his whole dependence was placed on the sufficiency of God. As he was, clearly and distinctly called by Divine appointment to this arduous station, he

was fully persuaded that every necessary help would be afforded him, and that he should be enabled 'to do all things through Christ strengthening him.' To this all-sufficient Saviour he had dedicated himself without reserve: his time, his health, his substance, his heart, and his life, were Christ's."

It will have been already seen that Bishop Wilson was eminently "a man of prayer." In the secret retirements of the closet the lamp was trimmed, and that sacred oil supplied which caused it to burn so brightly before men. His "Sacra Privata," which have been preserved for the benefit of posterity, shew how close a communion he held with the Father and with his Son Jesus Christ. Prayer occupied the larger portion of those hours which were not devoted to active duties; and his own estimate of the value of prayer may be inferred from the following, among many other, passages in his *Sacra Privata*, with which I conclude the present paper.

"He who has learned to pray as he ought, has found out the secret of a holy life. Never intermit devotion if you can help it; you will return to your duty like Samson when his locks were shorn, weak and indifferent as to the rest of the world. God will deny us nothing that we ask in the name of his Son. Whenever we offer up our prayers through this Saviour, it is then *He* that prays, *His love* that intercedes, *His blood* that pleads; it is He who obtains all from his Father. In order to dispose our heart to devotion, the active life is to be preferred to the contemplative. To be doing good to mankind, disposes the soul most powerfully to devotion; and indeed we are surrounded with motives to piety and devotion, if we would but mind them: The poor are designed to excite our liberality; the miserable, our pity; the sick, our assistance; the ignorant,

our instruction; those that are fallen, our helping hand. In those that are vain, we see the vanity of this world; in those that are wicked, our own frailty. When we see good men rewarded, it confirms our hope; and when evil men are punished, it excites us to fear."

Again, he remarks: "*The effectual fervent prayer of a righteous man availeth much.* This ought to make me aspire after every possible degree of holiness, that God may hear my prayers for my flock, and for such as have desired my prayers. The devil knows that when we have a relish for prayer, and apply ourselves in good earnest to it, we are in the way of life; he therefore strives by all ways possible to divert us."

Adverting to John xv. 7, *Ask what ye will, and it shall be done unto you*, the devout Prelate remarks, "*These*, O Jesus, are the things that I ask: Intercede for me, that I may be truly sensible of the diseases I labour under, and thankfully embrace the means which thy goodness hath ordained for my recovery. Grant that the end of all my actions and designs may be the glory of God. Enable me to resist all the sinful appetites of my corrupt nature. Grant that I may hunger and thirst after righteousness. Vouchsafe me the Spirit of adoption, of supplication and prayer, of praise and thanksgiving. Give me the patience of Job, the faith of Abraham, the courage of Peter, and the comfort of Paul, and a true submission to Thy will.

"We are to pray for the particular direction of God's Holy Spirit upon all great occasions: we are humbly to depend upon and cheerfully to expect it; which he will manifest either by some plain event, or determination of his providence, or by suggesting such reasons as ought to determine the will to a wise choice."

(*To be continued.*)

*To the Editor of the Christian Observer.*

Sept. 7, Two o'Clock, P. M.

THE impressive natural phenomenon, at which so many persons in various parts of the world are at this moment gazing, having led my thoughts to the contemplation of that great spiritual eclipse in which the Sun of Righteousness once veiled his beams, and descended, as it were, to the horizon red with blood on the mount of Calvary, and of which the preternatural darkness that occurred at the time was an expressive symbol, I purpose noting down some of the reflections, that have presented themselves to my mind on the occasion; and which, if suitable for your pages, are at your service.

A. M.

#### THE GREAT ECLIPSE.

The Crucifixion of the Lord of Life and Glory is an event which, contemplated in all its awful circumstances, cannot but deeply affect every Christian mind. The various incidents connected with it are calculated to heighten the general impression; to increase our pity and veneration towards the innocent Sufferer; our deep sense of the malice and injustice of his enemies; and our penitential sorrow for our own sins, which were a part of that heavy debt for which such an awful compensation became necessary. It might be, that God permitted the external sufferings of our blessed Lord to be so deeply humiliating and affecting, in order, among other reasons, to soften our hearts with the solemn spectacle, and to lead us bitterly to lament and unfeignedly to renounce the sins which caused so painful a sacrifice.

In illustration of these remarks, we might advert to the various circumstances which took place during the last few hours of our Saviour's mortal life. But let us pass by "his agony and bloody

sweat;" his harassing and unjust removal from tribunal to tribunal; the various artifices employed against him; the taunts, the stripes, the buffetings which he endured; in order to attend him to the last painful scene—his crucifixion.

Crucifixion was a mode of punishment confined to the basest of criminals, and was expressly devised, by cruel ingenuity, to inflict excruciating yet long-protracted agonies. The unhappy victim of this barbarous torture was stretched upon a cross of wood, to which he was fastened by nails driven through several exquisitely tender and sensible, yet not vital, parts of the human frame; and was thus left slowly to expire by an ignominious and agonizing death. Hunger, thirst, and acute pain, all conspired to hasten the last moment; which, however, in some cases, did not arrive till after several days, though in general forty or fifty hours of such keen torture were amply sufficient to dissolve the frail tie which unites the human soul to its mortal receptacle. The victim, thus liberated by death from the grasp of his persecutors, was generally left to be mangled and devoured by birds and beasts of prey, being denied the common rites of sepulture.

The various attendant circumstances were scarcely less dreadful to the imagination than the last agony itself. Far from sharing the protection of the higher powers, or the sympathies of the populace, the unhappy victim was exposed, from the moment of his condemnation to his crucifixion, to every indignity. He was derided and spit upon by the multitude; he was cruelly scourged by the soldiery; and in this pitiable and exhausted state was urged on to the place of execution. To add to the disgrace and insult, the cross on which he was to be suspended, or at least the transverse beam of it, was placed upon his shoulder for him to carry to the fatal spot.

Hence the name of cross-bearer—a name now so honourable, as the badge of our holy profession—was then the most insulting appellation that scurrility could devise. In the case of our blessed Lord, the malice of his persecutors had already proceeded so far that he was unable to undergo this ignominious load. Lacerated with stripes and bruises, faint with the loss of blood, and still more exhausted by that inconceivable anguish of spirit which had fallen upon him; he was incapacitated to sustain the outward burden of his cross,—though; happily for us! he did not shrink from encountering its last terrors.

Let us pass by the heart-rending scene which ensued, when, arrived at the destined spot, the sufferer was laid prostrate on the earth, and transixed to the cross, which was then lifted up on high, and suffered to fall violently into the cavity dug in the ground for its reception; thus exposing the unhappy victim, racked in every limb, as “a spectacle to the world, to angels, and to men.” In the case of our Redeemer, a number of other affecting occurrences are added, which can never be related so pathetically and faithfully as in the simple narrative of the sacred historians themselves. Among numerous other circumstances of a supernatural kind, which occurred on that great and awful occasion, we are told that “the sun was darkened; and from the sixth hour there was darkness over all the land unto the ninth hour”—that is, of Jewish time; which, according to the mode of computing time in our own country, is from noon till three in the afternoon. It is on this circumstance that I propose to offer a few reflections,

And, first, the chief and immediate design of this prodigy was doubtless to strengthen our faith in the divinity and innocence of Him who, in his human nature, was then stretched upon the cross of Calvary, and of whose temporary

obscurations that darkness was a striking emblem.—Had our Lord been guilty of blasphemy, as the Jews alleged, it is not conceivable that the Almighty would have interposed with miracles to signalize his death. The rending of the rocks, the trembling of the earth, and the darkening of the sun, were therefore strong proofs that He, whose dissolution was accompanied with such awful convulsions of nature, was no other than the God of nature himself. Shall we not say, with the Roman centurion and his band of soldiers—men doubtless inured to the usual painful scenes of a crucifixion, but not prepared for the miraculous circumstances which attended that of our Lord,—“Truly this was the Son of God.”

For the full confirmation of our faith on this subject, it is necessary that we should have undeniable testimony, both of the fact itself, and of its being an occurrence out of the common course of nature; and on each of these points we have the most satisfactory evidence. With regard to the former, we find the fact narrated in no less than three of the Evangelists: so that every argument for the unimpeachable validity of their testimony, bears with undeniable strength on the miracle in question, which stands upon as strong ground as any miracle recorded in the sacred Scriptures. It is remarkable also, that though the early Christian fathers often refer to the miraculous darkness at the crucifixion; none of their opponents ventured to dispute the truth of the fact. And, indeed, there are several strongly attested passages in history which corroborate the statement; especially the testimony of Phlegon, an astronomer, the freed man of Adrian, cited by Origen from his own book, and which relates, that, in the fourth year of the two hundred and second Olympiad, the nineteenth of Tiberius (at which time our Lord is supposed to have suffered), there happened the great-

est eclipse ever known; so that the day was turned into night, and the stars became visible. We have also the well-known remark of Dionysius, an Egyptian, who is said by Suidas to have exclaimed, on beholding the prodigy, "Either the God of nature suffers, or sympathizes with some one who does suffer."

Of the supernatural nature of the appearance, and that it was not a common eclipse of the sun, we have also the strongest proof; for the crucifixion, it is well known, took place just before the feast of the Passover, which was held at the time of the full moon; whereas an eclipse of the sun can only happen about the change, when the moon intervenes between it and the earth. Thus God was pleased by a variety of minute circumstances to attest this miracle, for the confirmation of our faith.

But though this miracle, as well as the several others which accompanied the crucifixion, appear to have been designed primarily to attest the innocence and divinity of our Lord, in order to the confirmation of our faith at a time when his ignominious death seemed to render such a corroboration peculiarly desirable; it is not derogatory to their spirit and intention to direct our meditations to some other points of useful inference.

I cannot then, in the first place, reflect upon the awful darkness which then prevailed in the land of Judea, without thinking I perceive in it a plain testimony of the displeasure of God against that people for their part in the awful crime which was then accomplishing.—Eclipses were reckoned among the ancients, and are still among the uninstructed in modern times, a mark of the anger of Heaven against human transgression. It is true that the discoveries of science have dispelled such superstitions, and reduced these phenomena to a well-defined system, and traced

them to unerring rules. Yet, as the general opinion in that age was, that such appearances expressed the displeasure of the Almighty, it would not seem to be an improbable supposition that God might see fit to make use of natural phenomena for the purpose of reproof or instruction. The present case was, however, clearly miraculous, and therefore undeniably of a monitory and portentous kind. How strongly must it have appealed to the heedless multitude, who had just been vociferating in the streets of Jerusalem, "Crucify him; crucify him; his blood be upon us and our children!" And though this great sacrifice had been ordained by God himself, before the foundation of the world; yet it was "by wicked hands" that our Lord was crucified and slain; so that the judgment of the Almighty was justly provoked against the offenders, even while in his all-wise providence he overruled their crime to the fulfilment of his own inscrutable purposes. The effects of his great displeasure were soon afterwards seen in the total destruction of Jerusalem, and the unexampled calamities of its inhabitants. Who, that beheld the miracle under contemplation, and remembered the prophecy of our Lord respecting the final destruction of the city, but must have experienced a fearful anticipation of its being fully realized, and have revolved in his mind the terrible prediction of the prophet Amos: "I will cause the sun to go down at noon, and I will darken the earth in the clear day; and I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof shall be as a bitter day: I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the word of the Lord."

Another reflection which occurs

to my mind in considering the supernatural darkening of the sun at the crucifixion, is, that it furnished an expressive emblem of what was transacting at the time of its appearance.—The great Light of the world was then concealed by a dark and impenetrable cloud; He was shorn of the beams of his majesty; the sins of a lost world intercepted his lustre, and his glory seemed about to be forever extinguished. The blessed Sufferer of Calvary was then being wounded for our transgressions, and bruised for our iniquities; on his meek and patient head were laid the iniquities of us all; so that, reduced to the extremity of anguish, he exclaimed, “My God, my God, why hast thou forsaken me!” But the powers of darkness did not long prevail: as the third hour restored the natural world to its wonted lustre, and exhilarated it once more by the return of the light and heat of the solar beams; so on the third day the spiritual eclipse was likewise over, and the Sun of Righteousness broke forth with new effulgence; rising from the dark bed of death, never more to set, but to appear through endless ages in the meridian of celestial splendour, diffusing amongst the blissful inhabitants of heaven the beams of his eternal love, and the beatific rays of his never-fading glory.

And who, again, that reflects upon the darkening of the natural sun at the crucifixion, and the still deeper obscuration of which it was both the concomitant and the emblem, but will be led to advert to the dreadful evil of sin, that source of every pain and suffering, and in an especial manner the cause of the awful scene of Calvary? When we hear, as it were, the Redeemer say, “Was ever sorrow like unto my sorrow!” shall we not add, Was ever any evil like that of sin; was ever any burden so intolerable as the accumulated guilt of a rebellious world! It is on the cross of the Redeemer that we seem to be-

hold most clearly inscribed the malignity of human transgression, and the inflexible justice of the Divine law: there we read, in direful characters, that, “it is an awful and bitter thing to sin against God:” there we learn to estimate the magnitude of our guilt, by the unutterable price of its expiation: thence we infer the inefficiency of man to make atonement for himself: and thence also, as disciples of Christ, let us derive a powerful motive to forsake every evil way, and to mortify the corruptions and lusts of the flesh, lest we should crucify our Saviour afresh, and put him to an open shame.

Finally, who can contemplate the scene to which we have been referring, without reflecting on that immeasurable love, that unchangeable faithfulness, which, while the disciples fled, and even the Roman soldiers were terrified; while the sun hid his beams, and all nature seemed convulsed; remained, amidst the general consternation, constant and unmoved? “Having loved his own, He loved them to the end.” Though taunted to come down from the cross, and doubtless having power to do so, He voluntarily remained transfixed to it, in order that he might “finish the work which was given him to do,” and that he might “see of the travail of his soul and be satisfied.” The same love to mankind which led him to take upon him the form of a servant, and to be found in our likeness, also caused him to “submit himself to death, even the death of the cross.” This was the last trial of his affection, the last infliction upon his meek-enduring patience: and so conspicuously did his love and pity prevail over the dread of suffering, the suggestions of revenge, and even the pains of death, that he exclaimed, amidst his last agonies, “Father, forgive them, for they know not what they do.”—Such was the love of our Redeemer! Let the response of our hearts be, “We love Him, because

He first loved us;" let the language of our lives be, "This is the love of God, that we keep his commandments:" and then our eternal anthem will be, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing;" "for he hath redeemed us to God by his blood," "and hath made us unto our God both kings and priests."

FAMILY SERMONS.—No. CCLI.

Isaiah xxviii. 17, 18.—*Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.*

THIS passage was addressed immediately to the Jews, whose whole history exhibits them as a stiff-necked and rebellious people. The forbearance of the Almighty, notwithstanding their constantly renewed provocations, is one of the most striking features of that history. He had selected them from all people, as the depositaries of his will, and the channel for communicating the blessings of salvation to the ruined race of man. "In thy seed shall all the nations of the earth be blessed," was his promise to Abraham. God continued mindful of this covenant. He spared them notwithstanding their continual relapses into sin; and, after having sent them into captivity for their transgressions, restored them to their own land; until his purposes of grace and mercy were accomplished by the coming of the Messiah. He had given them his word, but they neglected or perverted it. He had sent among them his prophets, to rebuke, to

admonish, to warn; to allure them with promises, to alarm them with menaces; but the prophets were despised and persecuted. He at last sent unto them his own Son, who came to seek and to save the lost sheep of the house of Israel, and to turn the hearts of the disobedient to the wisdom of the just; but him with wicked hands they crucified and slew: thus filling up the measure of their iniquities, until at length the threatened wrath came upon them, and they were swept as with the force of a whirlwind from the land which they had so long polluted with their crimes.

There seems to be an evident allusion in the text to this final destruction of Jerusalem by the Roman armies; for it immediately follows a verse which the New Testament has taught us to regard as a direct prediction of our Saviour's coming: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste." After which, the Almighty is represented as laying judgment to the line, and righteousness to the plummet; as sweeping away all refuges of lies, depriving the impenitent of every resource, disannulling their covenant with death and hell, and treading them down with the overflowings of his vengeance.—We have the authority both of the Apostle Peter and of our Saviour himself, for applying this passage to the Gospel dispensation. "Jesus saith unto them, Did you never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner?" "and whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." "Wherefore," observes St. Peter, "it is contained in the Scripture, Behold, I lay in Zion a chief corner-stone, elect, precious; and he that believeth on



him, shall not be confounded. Unto you therefore which believe, he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient."

Here, then, the words of the Prophet are shewn, first, to point to Jesus Christ, as the chief cornerstone of the church of God, on whom the whole superstructure rests; and, next, to warn those of their danger who, neglecting this foundation, place their hope on any other: their refuge of lies shall be swept away in that day when judgment shall be laid to the line and righteousness to the plummet. Now, that part of the prediction which respects the promised Messiah, has long since been accomplished. Christ came, in the fulness of time, to put away sin by the sacrifice of himself; to rescue us from the dominion of sin and Satan; and to make us partakers of the Divine purity here, and of the Divine glory hereafter. And he finished the work which was given him to do; so that "whosoever believeth in him, shall not perish, but shall have everlasting life." And as the promise contained in the 16th verse has been fulfilled, so also most certainly will the threatenings which follow be accomplished. The hour is coming, when the security of the refuge to which we may have repaired shall be brought to the test; In the day of God's judgment, when the storm shall arise, and the rains descend, and the floods come, and the winds blow, then shall every refuge of lies, every false and delusive hope, be swept away: no other refuge will then avail us but Christ himself; and if we have relied for safety on any other, we shall find ourselves forlorn and undone. The strong language employed in the text is cal-

culated to impress upon us the magnitude of the disappointment, and the irremediableness of the ruin which will come upon us. How much, then, does it become us, as we value the interests of our immortal souls, to examine the ground of our hope, and, rejecting every fallacious dependence, to fix our reliance firmly upon the Rock of Ages, that tried Foundation which God hath laid in Zion.

It will now be proper to advert to some of those refuges of lies on which men are apt to rely, and which, however fair and plausible they may appear, will infallibly disappoint every expectation of safety derived from them.

1. Some persons rely on the respectability of their character in the world. They are active and useful, correct and decorous, kind and courteous. They are beloved in their families; and they discharge well their public functions... They enjoy, therefore, a large share of the general regard and esteem. Now all this is good and valuable as far as it goes. In thus acting, we deserve the commendation which is bestowed upon us; and in that commendation we have our reward. But let us not delude ourselves with imagining that such a character will shelter us, when God lays judgment to the line and righteousness to the plummet. What difference would it have made to such persons if Christ had never come into the world? In their desires, pursuits, and conduct there is no reference to Him who is the way, the truth, and the life; no reference to the will of God, by which, if the Bible be true, our conduct must be regulated here, if we would escape condemnation hereafter; no reference to the future judgment, or to the rules which are to guide it. Their views are bounded by the present life. They make, it is true, a general profession of Christianity; but if they are called Christians, and not Mohammedans or heathens,

it is only because their parents had previously borne the name of Christian: and the name is almost all of Christianity which is exhibited either in their principles or their practice. They might have been the same men essentially, if they had never heard of Him whose blood alone cleanseth from sin; and by whom alone we can come to God with any hope of acceptance. Yet such, alas! is the sole refuge of numbers, who trust they will be sheltered by it at the last, and who will only, perhaps, awake from their delusion, when they find their refuge swept away by the storm which will then descend upon the ungodly.

2. Others there are, who place their reliance on belonging to the Established Church; on having been baptized in infancy; on having been regular in their participation of the Lord's Supper, and in the observance of the various forms of religion. And when at any time they experience an alarm of conscience, they quiet their fears by an increased diligence in the use of those forms. Now, the Church is certainly an invaluable institution; and it is a great privilege to have been born and educated within her pale. But the object to be answered by the Church, and by all its sacraments and ceremonies, is not to supply us in themselves with any ground of reliance, or to serve as a refuge for us, but to bring us to Christ, to make us experimentally acquainted with him in all his offices, and to retain us in a state of union with him, and dependence upon him as our sole refuge. If they are not made subservient to this one great end, of promoting our salvation through faith in his blood and by the sanctification of his Spirit, they are utterly unavailing. And yet, how many are there, who, losing sight of this truth, place their hopes on their attachment to the Church and its external forms, while its principles have never reached their hearts, and its

spirit is neither felt nor cherished by them!

3. Another class found their hope of safety on the sorrow and remorse which they feel from time to time for the sins they have committed. Sometimes they are arrested in their criminal course by some serious inconvenience or danger to which it has given rise. Sometimes they are alarmed by the voice of conscience, when roused from its slumber by some awful or affecting visitation. And from these occasional interruptions of their vicious practices they derive their consolation; although, as they do not issue in true conversion; and in a renunciation of the service of sin for that of God; they ought rather to increase their apprehensions, as they will surely aggravate their condemnation. Thus they proceed, alternately sinning and repenting; experiencing these fits of remorse, which soon pass away; and which their self-love leads them to think have effaced the crimes that produced their alarm; and they please themselves with the notion, that because these crimes have left but faint traces in their own memories, they will not be found recorded against them in the book of God's remembrance. But what a wretched delusion is this! Have we then yet to learn that sorrow for sin is nothing, if it be not godly sorrow? that the repentance enjoined by Christianity is not merely regret or remorse for the sins we have committed, but a complete change of principles and practice; a revolution of the whole man, of his heart and life? We must be not only sorry for our sins, but we must utterly forsake them; we must be made new creatures in Christ Jesus, the workmanship of God himself, created anew unto good works. Any thing short of this will be unavailing to our safety, and will only prove one of those refuges of lies which will at length be swept away as with the besom of destruction.

4. There is a fourth class of persons, who are well acquainted with the subject of religion; who are orthodox in their creed; who have had at times their affections strongly excited by religious considerations; who, having assumed a religious profession, have greatly altered their external demeanour; and who found on these circumstances a firm persuasion of their having been really converted in heart. On this supposed conversion they look back with complacency: and, though they cannot deny that at the present moment their hearts are alienated from God; that they have lost their relish for communion with him; that they feel but slightly, if at all, the influence of his power and presence, or of fear and love towards him; and that the outward decencies of a religious profession serve to cover many a cherished appetite, and many a secret indulgence, against which the most awful denunciations of the word of God are pointed; yet they take refuge in the recollection of what they once felt and performed. But from whatever source a person in such circumstances derives comfort—whether from the peculiarity of his religious experience, or from the mental agitations he may have undergone, or from such an abuse of the doctrines of grace as leads him to the persuasion that he has been once converted, and is therefore in no danger of final ruin—his comfort is altogether illusory; his hope is that of the hypocrite, which shall perish, when God lays judgment to the line and righteousness to the plummet. To be safe, he must begin anew the great work of turning to God and attending to the salvation of his soul: he must cast away his refuge of lies, and repair, as a poor, miserable, lost sinner, to the only Saviour of sinners: he must deem as nothing, as worse than nothing, as only an aggravation of his guilt in departing from his God and Saviour, the soundness of his know-

ledge, the extent of his experience, the notions of past conversion, with which he has quieted his conscience in a state of wilful sin: he must lay again the foundation of repentance from dead works, and faith in the blood of the Atonement, as his only refuge, his only ground of hope: he must set out afresh on his Christian course, and in the strength of Divine grace seek the daily renewal of his soul in the Divine image. Then, and then only, will he experience true peace and consolation; then, and then only, can he count himself safe.

Such are some of the false refuges in which men vainly think to find shelter and safety. But what says the Almighty? The storm of my displeasure shall sweep away these refuges of lies—"when the overflowing scourge shall pass through, ye shall be trodden down by it." There is here an evident reference to that great day of final judgment, in which we shall all be deeply concerned; in which the dead, small and great, shall stand before God, to receive according to the deeds done in the body. In this world God has ordained a variety of ranks and distinctions; but on that great day there will be no distinction, but that which separates the righteous from the wicked, him that served God from him that served him not. The highest of the sons of men cannot then obtain any exemption from the keen and impartial scrutiny of the Omniscient Judge; nor shall the lowest be overlooked by his all-seeing eye: towards both he will act with the same strict and inflexible justice. The book of his law will be opened, and will be applied as the rule of judgment. Some persons there are, indeed, who, boasting of their religious attainments, deny that law to be binding upon them now, and who cannot therefore expect that they will be judged by it hereafter. But what say the Scriptures? Do they give us any intimation that

the only standard of right and wrong, the Law of God, will be warped in deference to the errors and vain conceits of presumptuous men? No. Christ himself, the Saviour of sinners, the Giver of grace, the Author and Finisher of faith, the only Source of righteousness and eternal life, came to magnify this law—to fulfil it in his own person; and in doing so, to leave us an example that we should follow his steps; that, strong in his strength, and in the power of his might, we should be holy in all manner of conversation, as he who hath called us is holy. And here let us mark our Saviour's own strong and pointed declaration on the subject: "Think not that I am come to destroy the Law or the Prophets: I am not come to destroy, but to fulfil: For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law till all be fulfilled: Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." How little does such language countenance the error, either of those who, on pretence of doing honour to Christ, would abrogate the Law as the rule of life and the standard of judgment; or of those who, because they dislike the strictness and extent and spirituality of the Law, the obligation of which they acknowledge in general terms, are anxious to narrow its demands and fritter away its sanctions, and, instead of rising to the level of its requirements, lower these to the level of their own scanty and heartless services. Those who trust in such refuges of lies, will in that day find themselves destitute of all shelter from the storm which will beat upon them: they will discover that they had built their hope upon the sand, and that the very founda-

tions of it have been swept away with an irresistible destruction.

Let it not, however, be supposed that the reference here insisted on to the Law of God as the standard of judgment, excludes the Gospel. By no means. "For this is the work of God; that ye believe on Him whom he hath sent;" and the Gospel, in bringing life and immortality to light, has also added fresh sanctions to the Law, and, while it has enhanced its obligations, has also given us fresh strength for its performance. But the peculiar excellence of the Gospel is, that it points out to us a sure Refuge, a Foundation for our hope which will never disappoint us, a safe Hiding-place from the storm, a salvation which is complete and eternal. Whoever betakes himself to any other refuge, does, in fact, reject Christ, and will be condemned by the Gospel no less than by the Law. Upon him, even that mercy which is higher than the heavens and stronger than death, will at length pronounce the sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels!"

Having thus shewn the nature of those refuges of lies which will be swept away in the day of God's wrath, let us turn for a few moments to the verse which immediately precedes the text, and which directs us to the only sure Refuge. "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste,"—that is, shall not stumble, shall not be disappointed. We have seen that this passage points distinctly to Jesus Christ, and him crucified. If, then, we have hitherto been trusting to other refuges, let us now learn true wisdom,—the wisdom of trusting our souls, our eternal interests, wholly and exclusively to our blessed Redeemer. Here is the very refuge we want, the very rock on which we may safely build

our hopes. Here, and here alone, shall we find that solid resting-place, that stable foundation, which is capable of sustaining our souls when the heavens shall pass away as a scroll, when the earth and all that it contains shall be burnt up, when the elements themselves shall melt with fervent heat, and when the whole visible creation shall be dissolved. And when we consider, that to each of us the day of our death is big with all the awful importance of the day of this world's final doom; and how rapidly we are hastening, as on the wings of a tempest, to this awful consummation; what manner of persons ought we to be in all holy conversation and godliness! Let us not, I beseech you, mispend the short interval of life which remains, before the realities of the eternal world, if unheeded now, shall break in upon us with terror and dismay. Those who have placed their trust in any refuge of lies, shall then sink in irretrievable ruin; while those who have trusted in the Rock of Ages shall be everlastingly secured against every evil, and shall be put into possession of happiness large as their utmost wishes, and lasting as their immortal souls. Oh! let not the events, the business, the cares, the pleasures of this life, withdraw our thoughts from God, and interfere to the ruin of our souls. If the things belonging to our peace have been hitherto neglected, let us attend to them now, while space is still mercifully allowed us for repentance. If, after being thus warned and admonished, we continue still to harden our hearts against God, what security can we have that we shall not be suddenly destroyed, and that without remedy?

But observe, that all this, awful as it is, is addressed to those who do entertain *some* concern for their souls, *some* apprehensions about futurity; for otherwise they would not even have thought of providing themselves with any other refuge,

however inadequate. But is there not a large class who live as if they had no God to serve, no soul to save? If, then, even those who entertain some anxiety on this point, who are looking out for a refuge to shelter them in the day of God's judgment, but who have betaken themselves to some other refuge than Christ, shall be disappointed of their hope; what must become of those who never bestow one serious thought on the subject, who are utterly regardless of futurity, and are content with a mad indifference to brave all the terrors of death, judgment, and eternity? Are any of us conscious that such is our case? O let us reflect on our folly, our guilt, and our danger! It never can be too late for us to retrace our steps, while life is continued to us. In the concerns of this life, indeed, reflection is often unavailing; nor can the evil brought upon us by our folly and misconduct in many cases be repaired. But it is not so with the concerns of our souls. Here, the evil we have brought upon ourselves may be remedied. "Come unto me," says the Saviour, "all ye that labour and are heavy laden, and I will give you rest.... Him that cometh unto me, I will in no wise cast out." Though we may have reached the eleventh hour of life, we shall still be welcome, if we return in penitence and prayer to Him from whom we have revolted. He that made us will in that case have mercy upon us: He will receive us as his long-lost but returning children: He will dry our tears, and turn our mourning into joy and gladness: He will clothe us with the robe of righteousness, and the garment of salvation, and will admit us to a participation of his own glory. Amen.

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*To the Editor of the Christian Observer.*

A CORRESPONDENT in your Number for July (page 443); in reply to a statement of Archdeacon

Hook, has convincingly shewn, from Chillingworth, the general intelligibility of the sacred Scriptures to the poor, even though unassisted by the aid of human commentaries. Fully agreeing with him in this point, I was glad to find him adding in his postscript, that he was not arguing "against the *usefulness*, but against the *indispensable necessity*," of such assistance to the unlearned reader. There is perhaps, to many minds, some danger in the present day of verging to an error the opposite of that which Chillingworth has so zealously confuted, by undervaluing the subsidiary aids which God has graciously put into our possession for coming to the right knowledge of his word. But surely there is a wide difference between making a human comment a necessary accompaniment to the Bible, and discarding such assistance altogether, as a useless or dangerous hand-maid to the Sacred Volume. In speaking of the supreme importance of the Scriptures, and their sufficiency to make even the poor and unlearned wise unto salvation, if studied with simplicity, sincerity, and prayer; we should always take care not to disparage the labours of devout and learned men, who have devoted their lives to sacred studies, and have left the result of their labours for the edification of posterity. The following short extract from the venerable John Fox's preface

to the translation of Luther's Commentary on the "Psalms of Degrees," will shew how justly that eminent divine thought on this subject; and I adduce it the rather, as the example of Luther and the commendation of John Fox will probably weigh with peculiar force on the minds of those who are most likely to fall into the error in question.

"Albeit the reading of the Scripture itself, and the simple text thereof, without further helps, hath matter enough to give intelligence and instruction sufficient for the soul of man to salvation, if with heart and diligence it be earnestly applied and followed, as it should; yet, notwithstanding, the help of good commentaries and explications annexed withal, especially such as be learned and godly, is not hurtful, but rather is *much requisite*, and *greatly needful*, both for opening of places of difficulty, for dissolving doubts, and debating of controversies, such as may and used many times to happen. Therefore most highly bound we are to the goodness of our Lord and Saviour, who hath herein so well provided for our infirmity, in blessing this time of ours so plentifully with so many learned writers and worthy workers in his word; as in all times he hath done, but most chiefly in this time of ours is now to be seen."

ARBITER.

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## MISCELLANEOUS.

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To the Editor of the *Christian Observer*.

IT has often struck me, that Palestine is eminently the land of pastoral poetry. In that delightful country, flowing with milk and honey, abounding in rich landscape, and blessed with a fertile

soil, and where the people, at least in the earlier stages of their history, enjoyed an extraordinary share of political freedom, many of the visions of Arcadian fable were probably realized. Indulging in this train of thought, it occurred to me, that the custom, which existed among the young women of Israel,

of going every year to the mountains to bewail the sacrifice of Jephthah's daughter, who, whatever the commentators may say, it seems to me was really sacrificed, would be a good topic for a Hebrew eclogue. I send you the fruits of a few hours' labour on the subject.

As Jephthah was a Gileadite, I have laid the scene in Gilead; and I have, as you will see, followed Warburton, in supposing that the Israelites had at that time no very clear and fixed ideas on the subject of a future state. I do not pretend to vindicate the opinion; I only state the fact.

Aug. 20, 1820.

S. N. Y.

THE LAMENTATION OF THE VIRGINS OF ISRAEL FOR THE DAUGHTER OF JEPHTHAH: A HEBREW ECLOGUE.

1. Haste, virgins! haste to climb yon sunny mountains,  
And join the dance in those melodious bowers.  
Haste! crown your urns from Gilead's purest fountains,  
And weave your wreaths of Gilead's sweetest flowers.  
For once again the slow revolving hours  
Have brought the day when weeping Palestine,  
From wild Idume's groves to Sidon's towers,  
Bewailed the daughter of her noblest line,  
And Moloch's offerings smoked upon Jehovah's shrine.
2. And ever on the day that viewed her led  
To that dire rite, in deepest terror calm,  
Around her grave the youths and damsels shed  
Rich odorous gums, and twine the verdant palm;  
While many a sacred dance and mournful psalm  
Bewail the victim of reluctant slaughter;  
And Ephraim's hills, and Gilead's groves of balm,  
And the green rocks by Jordan's dark blue water,  
Echo the funeral dirge of Israel's fairest daughter.
3. " Oh! child of heroes, if in death thou lovest  
" The land thy virgin blood was shed to save,  
" Hear from the happy realms where now thou rovest  
" The solemn lay we warble o'er thy grave.  
" For prophets tell, that to the good and brave  
" Our fathers' God assigns a happier dwelling,  
" Where gorgeous streams of liquid emerald lave  
" Refulgent groves, all groves of earth excelling,  
" Where heavenly music floats, through the rich branches swelling;
4. " Where heaven in endless sapphire burns above,  
" And earth smiles gaily on the smiling skies;  
" Where flowers more radiant than the blush of love  
" Are fann'd by breezes softer than its sighs;  
" Where seraphs furl their wings, whose countless dyes  
" Burn with the glories of departing day,  
" And, as in Eden's earlier Paradise,  
" Delight with men through those fair scenes to stray,  
" And all their Maker's works and all his love display.
5. " Hope views thee living—Nature mourns thee dead;  
" And, fairest, we must weep,—though not for thee.  
" Oh, who can stand above the grassy bed  
" Of that fair form which we no more must see,  
" Nor think, how thy dark eyes flash'd forth with glee,  
" When thy great father's conquering arms were sung  
" From broad Euphrates to the Western sea,  
" Bless'd by each heart, and prais'd by every tongue,  
" And clouds of incense rose, and songs of triumph rung?—
6. " Haste! sling green garlands through the crowded street—  
" Roll back the portals—let the trumpet sound—  
" Throng every battlement, the Chief to greet  
" Who comes with glory's brightest chaplet crown'd;  
" And, as he passes, scatter odours round.

- " ' Heard ye the thunders of his gilded car?  
 " ' Saw ye his milk-white coursers paw the ground?  
 " ' While sobs, and shouts, and clapping hands, afar  
 " ' Hail the triumphant track of Israel's saviour's car.'
7. " See! from the gates a lovely train advance  
 " To greet their prince with symphony and song.  
 " Who, who, more fit to lead the hallow'd dance,  
 " Than she, belov'd so well, unseen so long?  
 " On either side rolls back the gazing throng,  
 " As those celestial forms, with airy tread  
 " And brandish'd timbrel, blushing, glide along.—  
 " But He——why shakes he with convulsive dread,  
 " And heaves that shuddering groan, and hides his helmed head?
8. " Oh! daughter of a father's tenderest care!  
 " Oh! victim of a father's cruel faith!  
 " Yes——thou must die! Those snowy brows must wear  
 " The sacrificial, not the bridal, wreath.  
 " For joyful state, for clarion's jocund breath,  
 " For wedding dance by kindred maidens led,  
 " Thine is the mournful pomp and dirge of death!  
 " Dark is the spouse, fair maid, whom thou must wed,  
 " And dire the nuptial rite, and cold the nuptial bed.
9. " Yet, even while trembling on the brink of life,  
 " No voice to cheer her, and no hand to save,  
 " She calmly saw the shrine, the flame, the knife,  
 " And smiled on horrors that appal the brave,  
 " She wept for him who doom'd her to the grave.  
 " With her last ebbing breath she faintly blest  
 " The frantic wretch who took the life he gave;—  
 " His white and writhing lips to hers she press'd,  
 " And hid her dying face upon his sobbing breast.
10. " Therefore on this sad day, with mournful pleasure,  
 " Thy spotless fame, thy cruel fate we sing,  
 " And hail thy name in many a tuneful measure,  
 " And gird thy bier with many a choral ring :  
 " Therefore, upon thy couch of turf we fling  
 " Each dewy flower, which like a jewel glows  
 " Around the brilliant coronal of spring,—  
 " The painted tulip, and the pale primrose,  
 " And violet, which, like thee, in chastest beauty grows.
11. " Twine, sisters, twine the bashful rose, which lent  
 " Her breath its fragrance and her cheek its bloom,  
 " And spread those modest tints, that balmy scent,  
 " To grace a fairer, sweeter victim's tomb :  
 " And twine the thyme, which yields its rich perfume,  
 " When bruised and wounded by the heedless tread ;  
 " For, like that flower, beneath her cruel doom  
 " In patient loveliness she bow'd her head,  
 " And round her murderer's path delight and blessings shed.
12. " From the clear bosom of yon shaded lake,  
 " Haste, cull the broad-leav'd lily's virgin flower :  
 " When whirlwinds rend the oak and waste the brake,  
 " And heaven is dark with hurricane and shower,  
 " Its frail white cups defy the tempest's power :  
 " And she, as pure, as modest, and as fair,  
 " When fate and frenzy brought the deadly hour,  
 " Smiled with pale, gentle firmness on despair,  
 " And meekly arm'd her soul to suffer and to dare.
13. " Oh, noblest, purest, gentlest, fairest, best!  
 " Martyr of fame, of freedom, and of love!  
 " Long round the bed of thine eternal rest  
 " Shall snowy feet in mazy circles move.  
 " Long may the pensive virgin footsteps rove,  
 " When ocean burns beneath the blush of even,  
 " Through the dim shade of thy sepulchral grove.  
 " And to the turf where thou art laid be given  
 " The sweetest flowers of earth, the softest tears of heaven."



To the Editor of the *Christian Observer*.

To the sixth edition of Mrs. Hannah More's "Moral Sketches" is prefixed a brief but interesting review of the reign and personal character of our late Monarch, which, for the sake of those of your readers who possess only the former editions, as well as to give greater publicity to the passage, I could wish to see embodied in your pages, by way of supplement to the extracts already given in your review of the work—(see *Christian Observer* for 1819, p. 668). I will not anticipate the reflections which your readers will feel inclined to make upon the subject; but shall proceed, without further introduction, to the passage itself;—a passage which, independently of its intrinsic merit, claims attention from the high value so justly ascribed to the writings of its much revered author, who, at a time of life which must doubtless need repose, and after domestic afflictions which must have enfeebled a mind less vigorous in its energies, or less supported by the consolations of religion and the near prospect of the glories of eternity, is still found at her post of duty, anxiously interested in the passing scene, and zealously employed in promoting the best interests of her country by her truly scriptural and eminently useful publications.

F. L.

"If there be such a thing as a character formed of the elements of the land which gave it birth, it was realized in the instance of our now beatified Sovereign. Our King exhibited the exactest specimen of the genuine English gentleman in its highest and fairest form: he had not only the general stamp and impress, but the minor modes and peculiarities of a Briton. He was also a fair representative of the religion of his country: he was a Protestant, not in name, but in heart and soul.

"He began his reign with an act of self-control, which gave a flat-

tering presage of his future magnanimity. He sacrificed, in the tenderest point, passion to duty. In the bloom of life, young, ardent, and a king, he felt there was something to which even kings must submit—the laws of their country. He made the sacrifice, and, by so doing, was rewarded in his large and lovely family by the long enjoyment of the dearest blessings of domestic life in their highest purity, and in the greatest human perfection. A strict conscientiousness seems to have pervaded every part of his character: it appeared in his frequently repeated solemn reverence for his Coronation Oath; in his uniform desire to promote the good of his people; in his zeal for the spiritual welfare of the poor, expressed in a sentiment too notorious to require repetition. The fear of God seems to have been supremely his governing principle; and a deep sense of his own awful responsibility, the corresponding result of that principle.

"If, from a too tenacious hold of an opinion once adopted, he might be chargeable with a political error in a persevering contest with the Western Continent, yet even then his pertinacity was principle; and if he was wrong, it was his judgment which erred, and not his intention: but he knew, even in this case, how to retract gracefully a favourite opinion when the event required concession. In a visit he made from Cheltenham to Dean Tucker, at Gloucester (who had written strongly in favour of a separation), the King had the candour to say, 'If, Mr. Dean, we had followed your advice by an earlier termination of the war with America, we had acted wisely; you were in the right.' This the Dean repeated to the writer a few days after, together with the whole conversation, which was so honourable to the good sense, general knowledge, and rectitude of mind of his Majesty, that it is to be regretted that it had not been preserved.

“His understanding, though perhaps it had not received the highest cultivation of which it was susceptible, was soundly good, and the whole bent and bias of that understanding was turned to objects of utility. In such of his conversations as have been recorded by Johnson, Beattie, and others, his talents are seen to great advantage. His observations are acute, and his expressions neat. In the details of business he was said to be singularly accurate, and particularly well informed in the local circumstances of whatever place was the subject under consideration. His domestic duties were filled with eminent fidelity, and uniform tenderness. His family enjoyments were the relief and solace of his public cares; while the proverbial correctness of his court furnished a model to contemporary sovereigns, and bequeathed a noble pattern to his own illustrious posterity. He observed the law of kindness as scrupulously as he observed all other laws; nor was its exercise limited to those about his person or court, but extended to as many of inferior rank as fell under his observation.

“He was strictly punctual in the discharge of his religious duties,—a practice which alone could have enabled him to fulfil his other duties in so exemplary a manner. The writer has heard an inhabitant of Windsor (a physician of distinguished learning and piety) declare, that in his constant attendance at the morning chapel, his own heart was warmed, and his pious affection raised, by the devout energy of the King’s responses. Who shall presume to say what portion of the prosperity of his favoured people may have been obtained for them by the supplications of a patriot, paternal, praying king?

“Firmly attached to the Church of which God had made him the supreme head; strong in that faith of which God had appointed him the hereditary defender; he yet suffered no act of religious persecution

to dishonour his reign. His firmness was without intolerance, his moderation without laxity.”

“Though involved in darkness, both bodily and mental, for so many of his latter years, he was still regarded with a sentiment compounded of sorrow, respect, and tenderness. He was, indeed, consigned to seclusion, but not to oblivion. The distinctions of party, with respect to him, were lost in one common feeling; and the afflicted Monarch was ever cherished in the hearts of the virtuous of every denomination, whether religious or political.

“Even in the aberrations of reason he was not forsaken. The Hand which inflicted the blow, mercifully mitigated the pain. His wounded mind was soothed by visionary anticipations of heavenly happiness.—Might not these fanciful consolations indicate something of the habit of a mind accustomed in its brightest hours to the indulgence of pious thoughts? And may we not in general venture to observe, in vindication of the severest dispensations of the Almighty, that even during the distressful season of alienation of mind, the hours which are passed without sorrow and without sin, are not, to the sufferer, among the most unhappy hours?

“Notwithstanding the calamities with which it has lately pleased God to afflict a guilty world—calamities in which England has had its share, though by no means an equal share—yet the reign of the Third George may be called a brilliant and glorious period. Independently of the splendour of our geographical discoveries, our Eastern acquisitions, and other memorable political events, we may challenge any æra in the history of the world to produce a catalogue of the twentieth part of the noble institutions which have characterized and consecrated this auspicious reign. Of these, some have successfully promoted every elegant

art, and others every useful science. Painting, statuary, and engraving, have been brought into fresh existence under the Royal patronage: the application of chemistry and mechanics to the purposes of common life, has been attended with unexampled success: signals at sea have been reduced to a science: the telegraph has been invented: military tactics are said to have been carried to their utmost perfection. Among the gentle arts of peace, the study of agriculture, which the King loved and cultivated, has become one among the favourite pursuits of our honourable men. The time would fail to recount the numberless domestic societies, of every conceivable description, established for promoting the moral and temporal good of our country. Persons of high rank, even of the highest, men of all parties and professions, periodically assemble to contrive the best means to instruct the ignorant, and to reclaim the vicious; to relieve every want which man can feel, or man can mitigate; to heal the disturbed in mind, of the diseased in body; nay, to resuscitate the apparently dead. Prisons have been converted into places of moral improvement, and the number of churches have been rapidly multiplying. But the peculiar glory which distinguishes the period we are commemorating, is that of our having wiped out the foulest blot that ever stained, not only the character of Christian Britain, but of human nature itself, by the abolition of the opprobrious traffic in the human species.

"If we advert to other remarkable circumstances which distinguish this reign: while new worlds have been discovered in the heavens, one of which bears the honoured name of the Sovereign under whose dominion it was discovered, on the earth Christianity has been successfully carried to its utmost boundaries. In this reign, also, it has been our pre-emi-

nent glory to have fought single-handed against the combined world; yet, not by our own strength, but by the arm of the Lord of Hosts, England has been victorious.

"England, it is true, labours at present under great and multiplied, but we trust not insuperable, difficulties. We have the misfortunes of a depressed commerce, but we have the consolation of an untarnished honour; we have still a high national character; and in a nation, character is power and wealth. To the distresses inflicted by Divine Providence, our own countrymen had made a large and most criminal addition. In looking out for the causes of this appalling visitation, may not one of those causes be found in our not having used the sudden flow of our prosperity with gratitude, humility, and moderation? Great are our exigencies, but great are our resources. We possess a powerful stock of talent and of virtue; and in spite of the blasphemies of the atheist, and the treasons of the abandoned, we possess, it is presumed, an increasing fund of vital religion.

"Were these and all our other numberless resources thrown into one scale, and applied to the same grand ends and objects; would party at this critical juncture renounce the operation of its narrowing spirit; would every professed patriot shew himself zealous, not for the magnifying of his own sect, but for the substantial interests of his country; what a mighty aggregate of blessings would be the result, and how reasonably might we then expect the Divine favour in a union so moral, so patriotic, so Christian!

"It has pleased God, in his mercy, to restore to health the son of our late monarch, and to place him on the throne of his illustrious ancestors. We have the sanction of his own Royal word, that he will walk in the steps of his beloved parent.

“ We have an earnest of his gracious intentions. Every church has resounded with the Royal Proclamation for the encouragement of piety and virtue, and for punishing profaneness, vice, and immorality. He has pledged his honour—honour is the law of kings—and his honour is unimpeachable. In spite of the machinations of the wicked, he wears by acclamation his hereditary crown, and

‘ May He who wears the crown immortally,

‘ Long guard it his !’

He has commenced his reign auspiciously, with a public act of wise and well-timed beneficence. By his Majesty’s dedication of a large portion of land, with a noble pecuniary bounty, to a most important purpose, Dartmoor will hold out to posterity a lasting monument of Royal liberality. By this permanent establishment for the protection and support of a large class of helpless, houseless beings, not only will the desert be literally converted into a fruitful field, but the neglected plant will be reared and cultivated, the body rescued from the miseries of want, the mind from the desolation of ignorance, and the heart from the corruptions of idleness and the ravages of sin ;

‘ These are imperial arts, and worthy kings !’

“ O may he so live in the hearts of his people, and so reign in the fear of God, that it may become a matter of controversy among unborn historians, whether the Third or Fourth George will have the fairest claim to the now proverbial appellation of the *best of kings !*”

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To the Editor of the Christian Observer.

A CORRESPONDENT, in your Vol. for 1819, p. 442, requests information as to the best mode of ventilating churches ; and being myself much interested in this subject, I have looked anxiously, but in vain,

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for an answer to his query. The point is of great importance to the physical convenience of the worshipper ; an inattention to which often renders it difficult to keep the mind duly fixed upon spiritual duties. I have sometimes attended crowded charitable meetings, where I could as little enjoy the interesting remarks of the various speakers, as an animal under an exhausted receiver be allured by the most delicate and appropriate food. How to remedy the inconvenience is the question for consideration.

In the first place, in the case of new buildings, the object may be usually facilitated by a due attention to this point in the original construction ; and in those already erected, windows and ventilators might often be added in convenient situations, for carrying off the heated and contaminated atmosphere, which, as it ascends and escapes by the apertures prepared for its emission, will be supplied by the external air without any human contrivance. The misfortune, however, is, that this process is seldom complete ; and is necessarily productive of partial currents, which are more inconvenient to many persons than even vitiated or overheated air.

In ventilating a building, two points are to be attended to, which, though quite distinct, are very often confounded—namely, the *quality* and the *temperature* of the air. In most cases in which persons complain of the *heat* of large assemblies, it is not so much the mere *heat*, as the *vitiated state* of the atmosphere, that oppresses them. A person can exist for a long time in air heated even beyond the point of boiling water, provided it be pure ; but if, by repeated breathing or other means, it be deprived of its oxygen, or impregnated with deleterious gases, it becomes incapable of respiration, whatever may be its temperature. I have often found crowded

churches most oppressive in cold weather, because, every aperture being carefully closed against the external atmosphere, the vitiated and moist vapours have less opportunity of escaping than in summer, when the doors and windows are thrown open.

To remedy the evils arising from contaminated or over-heated air, various methods have been contrived. For the former inconvenience it has been proposed, and the experiment tried, to throw in a gradual supply of pure oxygen gas by means of a chemical process; but this plan, besides being difficult to manage, and very expensive, is obviously inapplicable, for a variety of reasons, to the case of most crowded buildings, especially churches. It only remains, therefore, to *change* the body of air, instead of attempting to *purify* it by artificial processes.

In order to change the air (supposing the usual mode of ventilation by doors, and windows, and other apertures, to be found insufficient; which, however, they would not so often be, if matters were scientifically contrived to effect the purpose), it becomes requisite either to *pump in* fresh air; which will expel the old; or to *pump out* the old, which will make room for the admission of new. Either process is adequate to the end, as all fluids must and will find their level, as long as a single aperture, were it but a key-hole, remains for their transmission. The usual agent employed in artificial ventilation, for thus forcing in good air or drawing out bad, is *fire*; which, by its property of heating and rarefying air, may be applied in a variety of ways to effect the object. The usual plan is by means of stoves, pipes, and other apparatus, placed in a contiguous apartment, to throw in a stream of heated air near the floor of the building, which rises and expands itself throughout the whole body of the air contained within the walls.

Every particle of air thus forced in necessarily expels an equal quantity; and thus a continual circulation takes place. This method is employed rather to regulate the *temperature* than the *quality* of the air: indeed, in careless hands, it often injures the latter in proportion as it heightens the former, as most persons can witness who have breathed or scented the *burnt air* which fills many public buildings and private houses where this plan of warming the apartments is adopted. With *good management*, however, it is capable of effecting every necessary object in the most perfect manner; as it gives the power both of altering the temperature and increasing the circulation. We cannot, however, always hope for good management in things of this nature, the principles of which are not understood by those to whom it usually falls to regulate the process: The use of steam, for heating the metallic tubes and surfaces employed in artificial ventilation, will indeed prevent the unpleasant and noxious effluvia of scorched air; but this method also has its inconveniences; and the apparatus for all these processes is complicated and expensive.

There is, however, a very simple, cheap, and effectual plan, which might be adopted without inconvenience in all buildings where the object is simply to *ventilate*, and not to *warm*, the air; as is usually the case in crowded assemblies. This plan is nothing more than to draw off the respired and heated air (which always ascends to the ceiling), by means of a pipe or pipes perforating the roof and opening into the external air; through which pipes a constant and rapid stream of air is to be maintained by means of artificial heat. The methods of applying this power are various. In a sick-room, for instance, or crowded school-room, or close bed-chamber, or in a ship, let an aperture be made through the ceiling, or towards the top of the wall

or windows, through which a pipe open at both ends is to pass upwards into the chimney or the open air. With this pipe a lamp or candle must be so connected that the air which is decomposed or rarefied by its flame shall escape *only through the pipe*. A constant current will be thus perpetually maintained; the impure air of the apartment will be drawn off; and fresh air will be gradually supplied from the doors and windows to make up the deficiency. In an ordinary apartment, where a light would otherwise be burned, the expense of this ventilation would be literally nothing but fixing the pipe, which might be easily managed so as for the aperture not to disfigure the room. A few lamps skilfully applied in this manner would probably keep a large and crowded building adequately ventilated.

But a still more powerful, and often more convenient, mode of effecting the object, especially in churches, would be, simply to fix an open pipe, as before, in or near the ceiling; and to extend it to a stove or fire-place, either in the building itself, the vestry, or even an adjoining house. The pipe must descend below the level of the stove, and then be bent, and made to pass upwards through the fire, or at the back or side of it, and thence be carried a short way up the chimney, or into the open air. The air in the part of the pipe bent upwards being rarefied by the fire, would ascend and escape, and the deficiency would be supplied by the vitiated air from the interior of the building through the aperture in the ceiling, and fresh air would gradually flow in at every door, window, and crevice, to keep up the equilibrium. If one pipe were not sufficient, two or more might be used. It is only necessary, in this and every other mode of ventilation, to contrive that the fresh air flowing into the building shall have its current so directed as not to be inconvenient to the persons assem-

bled. This may be easily effected by fan-lights, casements, or other contrivances, so fixed as to deflect the stream of wind to a convenient angle, in order that it may mix with the body of air in the building without blowing directly upon any part of the congregation.

The plan here suggested, as before observed, is only for the purpose of *ventilating*, and not *warming* churches. The latter is quite a secondary point, and in country churches is seldom thought of. Where, however, it is considered necessary, it may be effected in any of the usual methods, which will not interfere with, but rather assist, the foregoing process. Stoves and fires in a church possess the advantage both of ventilating and warming the building; but they cause partial currents, and, unless fed by pipes from without, vitiate the air by absorbing its oxygen. A great inconvenience from them is, that, being placed above the level of the floor, they cause a constant rush of cold air to the feet, and hot air to the body. To obviate this inconvenience, the fire ought always to be below the level of the pavement.

Where a stove is already used in a church, it would be very easy to employ it for the purpose of ventilation as well as warmth. Let a pipe, reaching nearly to the ceiling, and open at top, be brought down the side of the building and bent as before *under* the stove. The stove must be made air-tight, except through this pipe, which has a communication with the body of air in the interior of the building, at or near the ceiling. The fire being lighted, the air will rush up the chimney; but the whole apparatus being air-tight, the place of this rarefied air can be supplied, and the fire fed, *only* through the ventilation-pipe, which will thus draw off the vitiated air from the interior of the building, and carry it through the chimney, into the open air, while fresh air flows in from every crevice

to supply its place. The whole apparatus may be concealed, or rendered ornamental, if necessary.

I trust these observations will not be considered inappropriate to your pages, especially as they have reference to a point of great importance to the frequenters of charitable meetings and crowded churches. It is justly remarked by Mr. Cecil, in his "Remains," that "There is too little attention in many churches to man as man. I would consult his convenience in all lawful points. If he could sit

easier on cushions, he should have cushions. I would not tell him to be warm in God's service, while I leave him to shiver with cold; No doors should creak; no windows should rattle."

There is much wholesome suggestion in this advice, and I offer it as my apology for troubling you with the present remarks, which concern not less the mental composure than the health and physical convenience of the worshipper.

## REVIEW OF NEW PUBLICATIONS.

*Sermons preached in the Parish Church of High Wycombe, Bucks.*

By the Rev. CHARLES BRADLEY, Curate of High Wycombe. Vol. II. London, 1820. pp. 308.

AMONG the effects of the general extension of information, one has been to tear away the veil of mystery which hung around many subjects, and to produce in the public the habit of judging for themselves on a variety of important points respecting which they were once accustomed to imbibe implicitly the opinions of their teachers. The result has been, to render any attempt at mysterious concealment both impolitic and unpopular. The three learned professions have all felt the effects of the change. The courts of law no longer conduct their proceedings under the covert of a learned language; the physician finds that more than the solemnity of a technical jargon is necessary to gain public confidence;

The first volume having been some time before the public, and the fourth edition being on sale, we shall confine our remarks and extracts exclusively to the second, which is just published, and is consequently less extensively known. The merits of both are about equal

and the divine, bereft of much of the prescriptive reverence which once attached to his office in the sight of his parishioners; is constrained to adapt his exertions to the existing state of things, and to acquire by the propriety of his conduct, and the acknowledged excellence of his pulpit instructions, the respect which cannot any longer be secured by a mere assumption of sacredness and infallibility. The sermons of the clergy are judged of with the same freedom as a secular composition; it is not what the preacher says, but what he can prove, or what at least appears to the hearer to be proved, that commands assent. The best way to counteract any evil consequences arising from this freedom in the laity, is for the clergy to exercise the same, or even a severer, criticism upon themselves and particularly, in the article of preaching; to fix in their own mind a standard so high, that they need not fear the increased information of the age, as far at least as it is content with censuring only what is really deserving of castigation.

In thus adverting to the critical spirit of the times as respects pulpit compositions, we are not defending that spirit, at least in its excess,

Indeed, nothing can more strongly counteract the effects of public instruction than the, undue, indulgence of, such, a, temper of, mind; for, where it becomes predominant, it must necessarily subvert, that Christian, simplicity, and docility which are requisite for, the right reception of, sacred, truth. The hearer ought, indeed, to endeavour to, ascertain, whether, the general tenor, of, a, sermon, agrees, or disagrees with, the Sacred Oracles, and to approve or censure accordingly; but, this, is, a, very different thing from that spirit of captious criticism which makes a man an offender for a word. Some distinction must, however, be made between preached and printed sermons. We go to the house of God for better and humbler purposes than to criticise the, structure, or style, of a discourse—it is the spiritual food which, is set before us at the moment;—and it is our duty and privilege rather to derive what nourishment, we can from it, than to waste the opportunity, in criticising the mode, in which it happens to be presented for our acceptance. But a, published, sermon seems voluntarily, to invite a severer examination; it lays aside the plea of the solemnity, due to sacred worship, and, throws itself on the stream of current literature to find its level. We would not indeed even here encourage a cavilling or fastidious spirit; for candour, delicacy, and a certain degree, we might say, of reverence, are due, to a composition, which professes to have been drawn, up for far higher than literary ends, and which appeals to us on subjects of infinite and eternal importance. But from fair and temperate criticism a volume of sermons ought not to be exempted, any more, than a volume of poems or essays; especially when we consider how much benefit both the composers and the hearers of sermons may derive from a judicious exposition of their excellencies and defects. There are, indeed, some

few persons, both preachers and hearers, who view a sermon as an effusion so far removed from every thing which affects ordinary compositions, and are accustomed to speak of the promised assistance of the Holy Spirit in the pulpit as falling so little short of direct inspiration, that they regard with a sort of horror every remark upon a sermon which has reference to its style or structure, the selection of its topics, or the propriety of its quotations. But, with the exception of a few individuals of this cast of mind, the importance of attending to the subsidiary as well as the higher aids of the pulpit is readily acknowledged; and we do not fear to be considered as unscrupulously entrenching upon sacred things, when we take a literary as well as religious survey of the published discourses which fall under our critical inspection.

It will not, we hope, be inferred from these preliminary remarks, that the work before us, calls for any severe exertion of this duty. So far from it, Mr. Bradley's volumes are highly respectable, in a literary as well as theological point of view, and will furnish some suggestions which may be of utility to less accurate and methodical preachers.

With regard to the general structure of his discourses, Mr. Bradley has adopted the useful practice of dividing each sermon into separate heads; thus putting the hearer or reader in full possession of every topic of the discussion, and assisting the understanding to comprehend, and the memory to retain, the substance of the discourse. We have often pointed out, the utility of this method above the polished flow of an essay; in which an ordinary hearer usually finds it difficult to discern the drift, or to collect the separate arguments and illustrations. We are glad to perceive that the national pulpit has begun so widely to resume this old homiletic custom; and that while



we avoid, as common sense and good taste equally require, the minute intricacy of division and subdivision in which some of our old divines displayed their ingenuity and patience, we are not ashamed to break in upon the even flow of a discourse with a firstly, secondly, thirdly, or other intelligible notification of plan and argument. This practice is also usually as beneficial to the preacher as to the auditor: for while the latter more clearly understands; and more easily retains, the substance of the disquisition; the former is obliged to think more methodically, and to delineate in his mind the whole outline of his discourse before he ventures to fill up any single part.

Our author's divisions are usually very happy; and often possess the threefold merit of flowing from the text, of being connected with the subject, and of rising in regular gradation above each other. These three points should always, as far as possible, be attempted to be secured by the writers of sermons. If the division does not flow from the text, the discourse is rather an essay on a given subject, than an explanation and application of the passage professedly under deliberation, which thus becomes only a motto to the argument. The connexion of each division and subdivision with the general subject, is also of great importance; otherwise, in place of a satisfactory discussion of a fixed set of topics, we have a sermon of patchwork, the various parts of which have little or no real connexion, and are brought together only because the separate words or clauses of the text happened to furnish an apology for their introduction; of which the preacher was perhaps glad to avail himself, in order to have a sufficient quantity of matter for his discourse without the labour of collecting ample materials on a few select topics. And here, advocates as we are for the system of generally dividing

sermons into well-defined heads, we fear the practice is sometimes made subservient to indolence, especially by extempore preachers. We have more than once heard a clergyman say to a friend, "Give me a division for my sermon tomorrow," with a tone which seemed to imply, that, a suitable division being found, the whole affair was accomplished. But this is far from being the case; for to fill up the heads of a good division with rich, valuable, and appropriate matter, must be a work of much study and reflection. It is indeed easy, after having projected two or three heads, and subdivided each into as many more, to occupy the allotted time of a sermon by a few common-place remarks under each: there is scarcely a boy in a National School who is not master of a sufficient stock of divinity for this purpose: but it is a very different exertion of mind to make the divisions and subdivisions rise, as it were, in regular progression, each dependent upon and growing out of the other; and to fill up each, not with mere casual remarks or random quotations from Scripture, which might serve as well for any other sermon connected with the same topic, but with arguments, texts, illustrations, and appeals in strict consonance with the general frame and bearing of the discourse.

In both these points Mr. Bradley's sermons deserve praise; for his divisions are not only generally good in themselves and appropriate to his subject, but are worked out with such materials as prove that he does not multiply his heads in order to spare himself the labour of thought, or content himself with expending all his power upon the mere skeleton of a discourse, thus putting off his hearers with a thread-bare enumeration of topics, which the preacher is too indolent or too unskilful to clothe with their appropriate vestments.

We purpose to give two or three

specimens of the manner in which our author divides his sermons; and then to present a few passages illustrative of the mode in which he fills up his outline.

Opening almost casually towards the middle of the volume, we find two discourses, respectively on "the Repentance of Judas," and "the Repentance of Peter." The first is from Matt. xxvii. 3—5. The author proposes to consider, first, Wherein the repentance of Judas resembled true repentance; and, secondly, Wherein it differed from it. Under the first head, he shews that the repentance of Judas resembled true repentance, 1. In that conviction of sin from which it sprang; 2. In the open acknowledgment of his guilt; 3. In the sorrow with which his repentance was accompanied; 4. In the self-condemnation to which it led; and, 5. In his anxiety to counteract the evil consequences of his crime, and his renunciation of its fruits. All these particulars are perspicuously inferred from the words of the text. But, secondly, it differed, 1. In its origin; 2. In the object of his sorrow; 3. In its extent; and, 4. In its result. The whole discourse forcibly points out the difference between the repentance of Judas, and that godly sorrow for sin "which needeth not to be repented of." The practical lessons derived by the preacher from his subject are, 1. That we may bear a very close resemblance to the disciples of Christ, and yet remain in the number of his enemies and share their condemnation; 2. That a profession of attachment to Christ aggravates the guilt of sin, and renders an indulgence in it peculiarly dangerous; and 3. That no man can eventually be a gainer by sin.

The "Repentance of Peter," which follows that of Judas, and seems intended as a counter-part to it, is from Luke xxii. 60—62. We are invited by the preacher to consider, first, The *means* by which it was produced; secondly, The *sorrow* which

accompanied it; and, thirdly, The *effects* by which it was followed. The means are shewn to be, 1. A circumstance apparently unimportant: "while he yet spake, the cock crew;"—2. The interposition of our Lord, who took advantage of that circumstance to recal the thoughts of the Apostle: "The Lord turned, and looked upon Peter;"—3. His own serious reflection: "Peter remembered the word of the Lord." The *sorrow* of St. Peter is described as of a *softening* nature: "he wept;"—as *acute*: "he wept bitterly;"—and as secret and unostentatious: "he went out and wept." The *effects* of his repentance are shewn to have been, 1. An increasing love for his Divine Master; and, 2. Greater zeal and boldness in his service. The whole is applied, 1. To the pardoned transgressor; 2. To the humble penitent; and 3. To the hardened sinner.

The next discourse (the Twelfth), entitled "The Confession of Pharaoh," from Exod. ix. 27, 28, is somewhat similar, to the Tenth, on "the Repentance of Judas." The author shews, that the confession of Pharaoh resembled genuine penitence, in being open and undisguised; in being accompanied with a sense of guilt; in the confession of sin as an offence against God; in admitting an acknowledgment of God's justice in inflicting his judgments; in being attended with certain good resolutions; and in a general conviction of the Divine mercy;—but it differed from true contrition in being forced and reluctant; in being unaccompanied with true humiliation before God; in not being followed by an entire renunciation of sin; and in not being habitual and lasting. The lessons which the author derives from the foregoing heads are, 1. The great need of self-examination; 2. The deceitfulness and depravity of the human heart; 3. The folly of trusting in mere convictions; yet, 4. The guilt and danger of stifling them; and, lastly, The greatness

of the Divine mercy, as exemplified in the forbearance of Jehovah towards the king of Egypt.

We have taken these three consecutive discourses as a fair average specimen of our author's mode of adjusting his topics. In the remainder of the volume, in some few instances the divisions are not so happy, while in others they are even better; and, upon the whole, we consider them generally simple, perspicuous, and as furnishing appropriate materials for illustrating and enforcing the texts to which they belong. A hearer, who should carry home from public worship nothing more than the bare outline of one of these sermons, could not complain that he was destitute of suitable subjects for his Sunday evening's reflections or conversation. There is something tangible in discourses constructed upon this plan, which enables the auditor to grasp the general outline, and to retain not only the impression of the moment of their delivery, but the exact views of Divine truth which led to that impression, and which, being admitted more easily into the understanding and better retained in the memory by means of the artificial assistance of clear divisions, may be recalled to mind in future hours of retirement and meditation. The effect of an essay sermon, on the contrary, is almost entirely confined, among uninstructed persons at least, to the immediate impression; for but few individuals, in an ordinary congregation, can, with once hearing a sermon, analyse its component parts, and sort its various arguments, so as to detect the outline and method which the preacher had studiously concealed.

But we proceed to give a few examples of the mode in which Mr. Bradley fills up his sketches; beginning with the exordium—a part of a discourse which serves as a sort of portico, not only for the purpose of introducing us to the interior of the building, but of adding

beauty to it, and exhibiting, if we may so speak, at the first glance, its style of ornament and architecture. Mr. Bradley's introductions are generally very short and unstudied: they are, in fact, little more than a stepping-stone from the text to the division, in which utility, and not attraction, appears to be his sole aim: Few writers of sermons have been eminently happy in this difficult part of their discourses; and some of those who have been considered most successful—as, for instance, Lavington—have been too apt, in search of something striking, to forget the severe dignity and simplicity which become the Christian pulpit. Perhaps it is, generally speaking, better that a preacher should usher in his discourse with a few judicious and undeniably appropriate remarks, than spend much time and labour in searching for novel and splendid touches, which, however they may arrest the attention at the moment, are not always capable of bearing the scrutiny of correct taste and criticism, and too often betray the preacher into a love of vain ornament, and turn the minds of the hearers from the sobriety of serious instruction. Important as it is to awaken attention, it is not less so to guard against the disappointment which an inflated exordium followed by a meagre discourse never fails to produce.

Nec sic incipies, ut scriptor Cyclicus olim,

“Fortunam Priami cantabo et nobile bellum!”

Quid dignum tanto feret hic promissor hiatu?

Mr. Bradley's introductions are never attended with this unhappy effect: on the contrary, they lead us to feel that he is so engrossed with the importance of his subject, that he is anxious to “cut short all intermission,” and to enter at once upon the discussion. In some few instances, however, he is more attentive to the vestibule as well as the interior of the edifice; and not

without effect—as, for example, in the first discourse, from Psalm xc. 1, 2.

“As we contemplate the world we inhabit, we are often tempted to conclude that its firm foundations never can be moved, and its scenes of beauty and magnificence never be destroyed. But while we are admiring and speculating, the fashion of this world is rapidly passing away, and its glory hastening to an everlasting end. The heavens above us too must perish. The sun and the stars in their courses are measuring out their own appointed years, as well as ours; and when their numbered revolutions are completed, the sun will cease to rise and the moon to shine, the stars of heaven will fall, and the place thereof know them again no more. And yet, brethren, we who are surrounded by these fading worlds are not thus limited in our duration. We shall be alive ages and ages after the earth has been consumed and the heavens dissolved, and shall still want a habitation to dwell in, a refuge, and a home. Where then is this habitation to be found? The Psalmist tells us. He bids us lift up our eyes to the throne of God, and shews us a dwelling-place there, standing on everlasting foundations, and able to receive and shelter every immortal soul. ‘Lord,’ says he, ‘thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God.’

“The subjects of consideration suggested to us by these words are three;—the eternity of God; the relation in which this eternal God stands to his servants; and the feelings which the contemplation of him as their everlasting dwelling-place ought to excite in their minds.” pp. 1, 2.

We shall give another example, from the seventh sermon, on Isaiah xxxv. 8—10.

“The chapter, of which these words are a part, testifies of Christ. The prophet, while foretelling in it the return of the Jews from their captivity in Babylon, is enabled to look forward to a more spiritual and much greater deliverance. With the eye of faith he sees the kingdom of the Messiah established in the earth; and, calling to his aid the most glowing and expressive figures

which nature can supply, he describes the future blessedness and glory of the church under his reign. His Gospel is represented as making glad the wilderness and the solitary place, causing the desert to rejoice and blossom as the rose, and covering it with the verdure and towering cedars of Lebanon, Carmel, and Sharon. He comes and publishes salvation, and the eyes of the blind are opened and the ears of the deaf are unstopped; the lame man leaps as a hart, and the tongue of the dumb sings. He pours out his Spirit from on high, and then waters break out in the wilderness and streams in the desert; the parched ground becomes a pool, and the thirsty land springs of water. And what follows? In the midst of this once dreary but now rejoicing scene, he casts up a highway; he opens a new and blessed road, by which a multitude of the enslaved and perishing save themselves from their miseries, and are led to his kingdom and his throne.” pp. 125, 126.

In presenting a specimen of the manner in which Mr. Bradley clothes his divisions, we might select from almost any part of the volume; for the excellency of our author's discourses does not consist in peculiarly powerful or striking passages, but in a generally equable flow of sound scriptural instruction. The following, for example, is the manner in which he speaks of “the wrath to come,” in the eighteenth sermon.

“It is Divine wrath; not the anger of a creature, whose power is limited and whose duration is finite, but the displeasure of One, who fills heaven and earth with his power, and eternity with his existence. It is the wrath of that fearful God, of whom his servant Job says, that ‘he moveth the mountains of the earth, and overturneth them in his anger;’ that ‘he shaketh the earth out of her place, and the pillars thereof tremble;’ that ‘he commandeth the sun and it riseth not, and he sealeth up the stars.’ ‘Who then can stand before his indignation? And who can abide in the fierceness of his anger?’

“2. It is also unmingled wrath, judgment without mercy, justice without the least mixture of goodness. Here the most sinful have some mitigation of their sufferings, and the most misc-

rable some intervals of rest; but they, who suffer in eternity, are always and completely wretched. 'They shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and they shall be tormented with fire and brimstone; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night.'

"3. This wrath is, further, provoked wrath. It was not the original inheritance of man. He, who made us, loves us; and though we have rebelled against him, he loves us still, for to him belong mercies and forgivenesses. We are trying his patience to the very utmost every hour we live, but still he spares us, visits us every hour with goodness, and sends us in his Gospel the freest and most gracious offers of reconciliation. If then we persevere in rejecting these offers, the wrath, which will fall on us, will not only come from a God of dreadful majesty and power, but from a God whose patience has been tired and worn out by our obstinate perseverance in rebellion; from a God provoked, not only by our transgressions against his law, but by our pouring contempt on his mercy; by our rejection of a salvation which cost him the blood of his Son. Hence it is called, 'the wrath of the Lamb,' the 'wrath of abused gentleness and exhausted patience.'

"4. And it is also accumulated wrath, a wrath that we have inflamed and increased by every act of sin, which we have committed. All our transgressions provoke the displeasure of God against us, and though we go on year after year, without feeling the effect of it, his displeasure still exists, and unless we are converted and saved, we shall receive it and bear it all. The longer we live then, and the more daringly we sin against Heaven, the more dreadful will be our doom in our latter end. Our daily guilt is increasing our future judgment. Every unclean thought we indulge, every idle word we utter, every transgression we fall into, and every duty we neglect, has its own punishment connected with it, and will aggravate our misery in eternity. 'The Lord avengeth,' says the prophet Nahum, 'and is furious. The Lord will take vengeance on his adversaries, and reserveth wrath for his enemies.' 'After thy hardness and impenitent heart,' says St. Paul, 'thou treasurest up unto thyself wrath against the

day of wrath and revelation of the righteous judgment of God.'

5. "But what adds so greatly to the fearfulness of this wrath, is the consideration that it is, and ever will be, a future wrath. It is wrath to come, and when we shall have borne it millions of ages, it will be wrath to come still, no nearer an end than it was at first, nor easier to be borne. It is eternal wrath, lasting as the holiness of the Being who inflicts, and the guilt of the sinners who endure it. The world will not believe this; but there is no truth which the Bible more clearly and more solemnly asserts. It tells us, that to the ungodly is reserved the blackness of darkness for ever; that their destruction is everlasting; that they are tormented by a worm that dieth not, and by a fire that never shall be quenched. Here for a season we may forget or disbelieve those declarations, but the very moment in which the wrath of God first bursts on us, we shall know it to be eternal; all the sinkings and anguish of despair will accompany it and dreadfully increase its weight." pp. 325—328.

This simple and faithful, yet by no means harsh or unfeeling, method of pressing this awful subject on the consideration of the heedless sinner, by a distinct enumeration of some of the particular ingredients which constitute that bitter cup, seems well calculated to leave a salutary impression on the mind. We shall present, as a counterpart, the following description of "the heavenly Zion," in the eighth discourse. It is introduced in the shape of a comparison between the earthly and the heavenly Zion, from Isaiah xxxv. 10.

"But it is in vain, Brethren, that we endeavour to comprehend the glory and happiness of the future habitation of the redeemed. The earthly Jerusalem was a splendid city, beautiful for situation, and the joy of the whole earth was mount Zion; but even in the height of her greatness, when the glory of the Lord rested on her tabernacle, when peace was within her walls and prosperity within her palaces, she afforded but a poor emblem of the heavenly Zion. At the period, however, to which the words of the prophet primarily relate, the contrast was peculiarly striking

The Zion, to which the liberated Jews so joyfully returned after their captivity in Babylon, was a wilderness, and Jerusalem a desolation. The holy and beautiful house, where their fathers worshipped, was burnt up with fire, and all their pleasant things were laid waste. And even when they had succeeded after years of toil and difficulty in again raising its walls, their joy was embittered by a remembrance of the superior glory of their former temple, and their peace was incessantly disturbed by the attacks of their enemies. And where is Jerusalem now? Where is its temple? Not a stone remains of either, which has not been cast down. And where are the people who founded them, and dwelt in them, and loved them so well? Wandering as outcasts on the face of the earth, scorned by men, and rejected by God. As for their country, it is desolate; strangers devour it in their presence, and it is desolate as overthrown by strangers.

"The heavenly Zion however knows no destruction, and fears no changes. It is a city, which hath foundations; an abiding city; a city, which the force of a universe could not shake nor the rolling ages of eternity impair. Its walls are not lying in ruins, waiting to be rebuilt by the sinners whom Sovereign mercy leads to them. Its builder and maker is God. Before the foundation of the world was laid, he prepared and adorned it for his people, and to secure to them its blessedness and honours, his eternal Son has entered it as their representative, and taken possession of it in their behalf; and he will soon come again with glory to take them to himself, and to lead them to the place he has prepared for them. Then indeed shall they obtain joy and gladness; a happiness, which will allow them to shed no tears, at the remembrance of the bliss that was lost in paradise, but cause sorrow and sighing to flee, like mists before the radiant beams of the sun, for ever away. Their joy shall be everlasting, without interruption, mixture, or end; for no enemies can come near to disturb the city where they dwell. No changes nor commotions are dreaded, no spectacles of woe are ever seen within its walls. No evil tidings are heard there, no fears known. 'Look upon Zion,' says the prophet, 'the city of our solemnities. Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down;

not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby.' Hear also the testimony of one, who was admitted to a nearer view of its glories. 'And I John saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.'" pp. 149—152.

Having thus presented a cursory view of Mr. Bradley's mode of introduction, division, and discussion, we shall next advert to what is usually called the application,—a sort of homiletical peroration, of great importance for impressing a subject on the mind of the ignorant or careless auditor. It may not indeed be very grateful to a fastidious taste, for the Christian minister to marshal his congregation into their respective classes in the scriptural scale, and to apply to each the "doctrine, reproof, correction, or instruction in righteousness," which their wants may require, or the subject may suggest; but for the purpose of arresting the thoughtless, alarming the impenitent, comforting the dejected, and furnishing the means of self-scrutiny to all, no better plan has been devised. We do not indeed intend to say that every discourse should go regularly through this process at its close—a practice which, when uniformly adopted, becomes too artificial, and is apt to produce an effect the very contrary to that intended;—but the practical drift of every sermon, its bearings upon the human character, and its application to the conscience, should always be plainly marked; some-

times in the way of a set enumeration and appeal at the close of the discourse; sometimes at the conclusion of its separate parts; sometimes in the way of what sermons-writers call perpetual application; and sometimes, perhaps most often; by those nicer touches, which lead the hearer to apply the subject to himself without any express notification on the part of the preacher. Mr. Bradley occasionally uses all these methods, and seems generally to have devoted an anxious attention to this part of his duty as a preacher. He is always practical in his instructions; and in none of his discourses has he forgotten, that the object of a sermon is far more than to amuse the understanding with barren disquisitions, or to aim at affecting the passions while the conscience is unimpressed. We are glad also to perceive, that, while he is correct and explicit on the great doctrines which render the Gospel a system of free salvation, and affix its blessings not to human merit but to Divine mercy, he is not deterred, by the fear of incurring the charge of legality, from pressing closely home to the consciences of his hearers the various dispositions and duties which belong to the Christian character. He thus enforces, for example, in his third sermon, the much-neglected duty of forgiving injuries, and repressing every unkind and irritable temper.

"We may infer from the text [2 Sam. xvi., 11, 12], the reason, why so much importance is attached in the Scriptures to a forgiving spirit. It is impossible to read the New Testament without being struck with the frequency, with which this Christian grace is inculcated, and the peculiar sanctions, by which the practice of it is enforced. Not only the sincerity of our religious profession, but even our eternal salvation is made to depend on our possessing it. 'If ye forgive men their trespasses,' says Christ, 'your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.'

"Why then, it may be asked, is this duty so earnestly and solemnly urged on us? And why are consequences so fearfully important connected with the breach of it? The text answers these inquiries. It shows us the grounds, from which Christian forgiveness proceeds; and consequently it discovers to us the dispositions, of which the revengeful are destitute. And what are these dispositions? A mind softened and subdued by the chastisements of Heaven, and cherishing a firm and ever-active belief in a superintending Providence; a heart deeply conscious of its guilt, and yet steadfastly hoping in the mercy of its God. Now it is plain that these spiritual gifts lie at the very foundation of true religion; that the sinner who is destitute of them, can offer to God no worship which he will accept, nor have one feeling in his heart which he will approve. And is not this inference also equally plain, that as long as we remain the slaves of passion, malice, and wrath, we are utter strangers to that grace, which bringeth salvation? that our convictions of sin, however deep, are not the fruits of genuine contrition, but the mere workings of a guilty conscience? that our faith is presumption, and our hope a delusion?

"Will your religion then bear to be brought to this test? Has it subdued the malignant passions of your nature? It found you irritable and revengeful; has it made you patient and forgiving? In your daily intercourse with your fellow-sinners, are you seen to be walking as the disciples of a meek and lowly Saviour, and the children of a long-suffering God?

"It is vain, brethren, to turn away from such questions as these. It is vain to despise them as legal, or to slight them as righteous over-much. That holy Jesus, who will one day call us to his bar, will never forget nor despise these tests of our faith. On the throne of his glory he will try us by them; yea, he is trying us by them now, and deciding by them whether we are among the people, whom he has purchased with his blood. Judge yourselves then by the standard, by which you are judged of your Lord. Bring your dispositions and tempers, as well as your opinions and feelings, to the test of Scripture. What is that religion worth, which does not sweeten the temper and reign over the heart? It may clothe a man with a form of godliness; it may give rise to many lively emotions within him; it

may quiet his conscience; it may even send him out of the world tranquil and fearless; but it cannot make him meet for a kingdom of peace and of love; it cannot save his soul. The wisdom, which is from above, is first pure, then peaceable and gentle; but that, which leaves bitter envying and strife in the heart, descendeth not from above, but is earthly, sensual, and devilish.<sup>2</sup> He who is under its influence, and yet calls himself a believer in Jesus, lies against the truth, and his glory shall be turned into shame. But what shall be the portion of those, whom a consciousness of guilt and a sense of pardoning love have made the followers of peace? "They shall be called the children of God." The God of peace shall be with them, and bless them while they live; and when they die, they shall see the Lord. They shall go to a world, where the wicked cease from troubling and where the weary are at rest. They shall dwell in a peaceable habitation; and in sure dwellings, and in quiet resting-places; and be filled with that abundant and everlasting peace, which passeth all understanding." pp. 59—62.

Our author's usual method of winding up his discourses, and leaving the intended impression, is to deduce from the subject under discussion such important lessons as it may seem calculated to suggest or enforce. This species of application is highly useful, and, if well conducted, seldom fails to arrest the attention of an auditory. Even those who cannot follow the whole series of remarks employed in the body of a discourse, can readily understand what general instruction it is intended to convey, when plainly summed up under a few distinct heads. Most persons are anxious to collect the spirit, the intention, what we may call the *cui bono*, of a sermon; but which, for want of this summary, often eludes the grasp of uneducated minds. To the preacher himself it may be obvious enough, but to the casual hearer it generally needs distinct specification, not only for the purpose of intelligibility, but likewise of impression. The congregation should not be left at a loss as to

what was the practical effect intended to be left upon their minds: they should feel, at the close of every discourse, that they have acquired some distinct and useful view of a Christian doctrine or duty; and are able to reply without hesitation to the inquiry, "What am I to learn from what I have heard?" For want of a suitable application of the subject (which, however, as before observed, needs not be confined to any one method, but may be either inferential or hortatory, may be either summed up in maxims or applied to various kinds of character); many otherwise useful discourses lose much of their effect: And here is one frequent deficiency of essay sermons; they do not come sufficiently to the point. They produce much the same effect as the parable of Nathan did upon David, before the prophet added the application—that is, a general indignation against what is wrong, or a general admiration of what is right—but they want the personal moral, "Thou art the man;" and they consequently fail to excite the penitential acknowledgment, "I have sinned." The hearers retire from the sacred edifice "and straightway forget what manner of men they were;" for the subject was not brought home to their bosoms. The preacher, it is true, made many excellent remarks, and alluded perhaps to various scriptural characters in proof or illustration of his positions; but then

"What's Hecuba to him, or he to Hecuba?"

We must "stand alone," we must "mourn apart;" we must each feel ourselves insulated persons, selected from the body around us; as if the general voice of the sermon were, "I have a message from God unto thee."—We shall give one more example of Mr. Bradley's mode of application, from the sixth discourse, entitled "The redeemed Sinner joining himself in a Covenant with God," from Je-



remial 1. 5. The preacher, after considering first, Why the Almighty condescends to enter into a covenant with his redeemed people; and, secondly, What is implied in their joining themselves to him in a covenant; proceeds in conclusion to address, 1. Those who have already joined themselves to the Lord; 2. Those who are desirous of doing so; 3. Those who have broken their covenant; and, 4. Those who have never joined themselves to the Lord, or thought of his covenant. We select the address to the third class:—

“Others among us may have broken the covenant of the Lord. There was a time, when they appeared to be seeking his favour. They wept as they thought of their sins; their hearts were affected as they heard of his love. They openly confessed his name, and went up to the house of God with his people as friends. But how are they changed! Their eye has now forgotten to weep, and their heart to mourn. The cares and pleasures of the world have driven the remembrance of a crucified Saviour out of their minds, and are reigning in all their former power over their souls. Prayer is neglected, the Bible is seldom searched, ordinances are slighted, heaven is no longer desired nor hell dreaded. They have still perhaps a name to live, but in the sight of God they are dead.

“Your situation, brethren, is most perilous. There is more hope of the thoughtless sabbath-breaker, the dissipated trifler, the drunkard, than of you. The convictions you have stifled have hardened your hearts; the despite you have done to the Spirit of grace has caused him to abandon you to a fearful insensibility; the vows you have broken and forgotten, are all registered in heaven, and have a vengeance connected with them, which is ready to burst upon your heads.

“And dare you, in such a situation as this, talk of the everlasting covenant of grace, and harbor the presumptuous hope that so holy a covenant can ensure the salvation of a proud, worldly-minded, sensual despiser of the Lord? Then listen to the solemn declarations of the Spirit; ‘The just shall live by faith, but if any man draw back, my soul

shall have no pleasure in him. Thus saith the Lord God, As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head. It is impossible for those, who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again into repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.’

“But even while these awful sayings are sounding in your ears; sayings, which seem to close for ever the door of mercy; we are warranted to hold out to you an offer of pardon. Though even in your best days you lied unto God with your tongues, your heart was not right with him, neither were you steadfast in his covenant; and though you have since incurred a guilt, which the angels who are accursed for ever never knew, yet if you tear out of your heart your bold presumption, smite upon your breast, and lift up a prayer for mercy, the blood, on which you have trampled, will cleanse you from all your sins, even from the sins, which have dishonoured him who shed it; the Spirit, whom you have grieved, will take up his abode in your hearts, soften, purify, and heal them; the God, whom you have forsaken, will receive you to his favour, and in the end to his kingdom, his house, and his arms. ‘A voice,’ says the prophet, ‘was heard upon the high places, weeping and supplications of the children of Israel; for they have perverted their way, and they have forgotten the Lord their God.’ And what is the message, which is sent to this mourning people? ‘Return, thou backsliding Israel, saith the Lord, and I will heal your backslidings; and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever.’ pp. 120—123.

Our author does not often entertain his learned, or confound his ignorant hearers, with points of Biblical criticism, which are seldom capable of being rendered interesting or instructive to an ordinary congregation. The initiated reader will, however, often per-

ceive that he has secretly availed himself of what may be called the tools of his profession, though he has not obtruded them upon his auditory; who, it may be supposed, assemble for other purposes than to be rendered superficial critics, or to collect arms for a campaign of Biblical polemics. "If, in composing a sermon," observes an author who well understood the movements of the human heart, the late Mr. Cecil, "a curious remark presents itself, reserve it for another place. The hearer gets away from the bustle and business of the week: he comes trembling under his fears: he would mount upward in his spirit; but a curious etymological disquisition chills and repels him." This description of the disposition in which persons approach the house of God, does not apply so well as could be wished to the bulk of congregations; too many members of which come thoughtlessly, or in mere compliance with education and habit; but the advice appended to it applies very widely; for whether the auditor be really anxious for spiritual improvement, or only a careless attendant on sacred worship, critical topics are in either case equally misapplied. We would not, indeed, in every instance exclude them, especially when introduced only incidentally, or passed over with a secondary notice, so as not to divert the attention too much from the main object of the discourse; but we run no risk in advising that they should be introduced but sparingly; especially as all who desire such information may readily acquire it in a variety of channels more satisfactory than a parochial sermon; and this without subjecting their less-instructed neighbours to the task of listening to what they can neither relish nor understand.

There is, however, one species of Biblical criticism highly useful in sermons, and which Mr. Bradley has occasionally employed—name-

ly, reconciling such apparent difficulties and differences as are likely to suggest themselves to the mind of the bearer, or which infidels have studiously proclaimed in order to baffle the faith of the less-instructed Christian. Where the difficulty is unknown, or of little importance, it can seldom or never be right or necessary to suggest it for the sake of the solution; but in some cases, especially in the historical books of the Old Testament, it occasionally lies so obviously in the path, that a minister may naturally presume that it occurs to the minds of his auditory, and therefore requires explanation. Our author's second and third sermons, on "the Forbearance of David to Shimei," furnish a suitable illustration. The most cursory reader, in perusing that narrative, in connexion with David's dying advice to Solomon, will be induced to pause for a moment, in order to inquire whether David was actuated by a revengeful spirit, and how far his conduct was justifiable. In preaching, therefore, on the subject, a minister would not perhaps act wisely in wholly avoiding the question; because he might thus leave on the minds of his hearers an unwarranted prejudice against the character of that eminent man, and perhaps an argument for their own revengeful tempers. Mr. Bradley thus explains the difficulty.

"The words, on which we have now been meditating [2 Sam. xvi. 11, 12] warrant us to infer, in conclusion, that David was not of a revengeful disposition. A mind so softened by affliction, so fixed on God, so full of contrition and of faith, could not be revengeful. What meaning then must we assign to the charge, which this injured monarch gave to his son, when the days drew nigh that he should die? 'Behold,' says he, 'thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse when I went to Mahanaim; but he came down to meet me at Jordan, and I sware to him by the Lord, saying, I will not put thee to death with

the sword. Now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood.' These words have often been represented as proceeding from a long-cherished and inveterate desire of revenge; but into what an inextricable difficulty does this interpretation bring us? We behold a man of warm passions grossly and cruelly insulted; and, though armed with lawful authority to punish the injury, and urged by those around him to exercise it, yet quietly submitting to the insult, sparing and even protecting his enemy. We follow him a little farther, and we hear him publicly declaring the pardon of the offender, and confirming it with an oath. Hitherto all is consistent, but now the mystery begins. When this same man is brought to the bed of death, in the very hour when the prospect of eternity generally causes the most revengeful to lay aside their malice, we find him suddenly thirsting for vengeance, and without any fresh provocation coolly ordering the death of the enemy, whom he had long ago pardoned.

"And not only this, but the conduct of Solomon is as mysterious as that of David. Instead of at once condemning the traitor to death agreeably to the dying command of his father, he allows him to remain for three years unmolested in Jerusalem; and when he is at length ordered to execution, he suffers, not for his former crime, but for a new act of disobedience.

"How then are we to account for such inconsistencies? They cannot be reconciled; and the language of David not only admits, but absolutely requires a different interpretation. We must consider it as dictated, not by a desire of revenge, but by a regard to justice and a wise and pious concern for the peace of the kingdom, which Shimei wished to disturb. We have reason to think, that the enmity of this ambitious man against the family of David was not overcome by the lenity he had experienced, and that after his pardon he still continued his seditious efforts to reinstate the family of Saul upon the throne. When therefore the sceptre of Israel was about to pass into the hands of his inexperienced son, it was natural and necessary that David should warn him of the treacherous designs of his enemy, and give him his full permission

to inflict on him the punishment he merited. 'Hold him not guiltless,' says he. 'Remember his conduct towards thy father, and regard him as the base and determined enemy of thy family and throne. I do not command thee at once to take away his life; for though it has long been forfeited, thou art a wise man, and knowest what thou oughtest to do unto him. Only mark his conduct; and as soon as he is detected in any fresh act of rebellion, let not the oath I have given him withhold thine hand. The peace of thy kingdom requires that thou shouldst surrender him to justice, and thou must bring down his hoar head to the grave with blood.' Agreeably to this advice, Solomon sends for Shimei as soon as he has ascended the throne; orders him to remain in Jerusalem, where all his movements might be watched, and never touches a hair of his head, till he had broken the command of the king, and again forfeited his life." pp. 55—58.

A simple explanation like this, seems well calculated to satisfy the honest doubts of an upright inquirer; though, after all, it is not, we believe, perfectly agreed among Biblical critics, that the passage from which the objection arises, (1 Kings ii. 9), "his hoary head bring thou down to the grave with blood," might not be grammatically read with the negative in the preceding clause: "Now, therefore, hold him *not* guiltless, but bring [not] down his hoary head to the grave with blood." It is certain, from the context, that Solomon acted in the spirit of this advice; for he so far held Shimei guilty as to keep him under strict inspection during the remainder of his life, while he did *not* bring down his hoary head to the grave with blood for his former conduct, but for another offence, which he had reason perhaps to know was connected with a new intrigue. But even were it certain, that the conduct of David was as hypocritical and revengeful as the sceptic would suggest, it is still only a stain on an individual character, which, though eminently illustrious, is far from being represented as perfect; and not on

the sacred Scriptures themselves, which relate the narrative as a simple matter of fact, leaving to the reader to form his own conclusions, and to make for himself those moral reflections which it is the custom of more artificial historians to interweave with their narrations.

We shall conclude these cursory observations on the introduction of critical disquisitions into sermons, with a remark of Poole's on this very narrative, which furnishes a useful hint as to the *spirit* in which preachers should alone admit subjects like the preceding into their pulpit discourses, and the *method* in which they should touch upon them. "*Natura enim hujus loci,*" says that writer, speaking of 2 Sam. xvi. 10, "*et similia, me invitum trahunt ad ea quæ mallem scriptoribus polemicis relinquere. Dicam, sed breviter; et quantum ad loci intelligentiam necesse est.*"

We have thus endeavoured, without entering into a regular analysis of each of our author's discourses, which our limits would not admit, to convey to our readers a general idea of their character. Our high opinion of them is sufficiently clear from the remarks which we have already made; and we earnestly desire that every pulpit in the United Kingdom may ever be the vehicle for discourses as judicious and practical, as scriptural and devout, as those which have issued from that of High Wycombe.

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*Principles and Practices of pretended Reformers in Church and State.* By ARTHUR H. KENNEY, D. D. Dean of Achoury. Dublin. Rivingtons, London. 8vo. 1819.

THIS is a work against Calvinism. In addition to all the other offences with which the tenets of Calvin are usually charged, we learn from Dean Kenney that they are the legitimate sources of Radical

Reform; that to them mainly are to be ascribed the horrors of the great Rebellion, and the murder of Charles I.; and that we witness at this day the spirit of the Calvinistic system in the dangers which we have recently escaped, and the hazard of commotion which still hangs over us. It is Calvinism, it seems, which renders men dissatisfied with their rulers: it is Calvinism which drives them to resistance; which sanctions every design of hypocrisy, and every act of violence and outrage: and sooner shall the hyæna be tamed, and the tiger sport harmless in our fields, than the Predestinarian become loyal to his sovereign and faithful to his God. The demon of Calvinism, we are instructed, is, under all circumstances, and in all ages, the same: it walks the earth only to overturn thrones and to excite subjects to rebellion: the day affords it no cheerfulness, the night no repose: it is the very gour of Arabian story, its delight is among the dead: if ever it is seen to smile, it is when seated amidst the horrors of carnage, devouring the flesh of the slain and lapping the blood of kings.

There is something so startling in this representation of the doctrinal tenets of the Geneva Reformer, that we were at first almost inclined to doubt whether the charge were intended to be levelled with its full force against the *religious* principles of Calvin, or only against the platform of his *ecclesiastical discipline*; and especially as the author sometimes designates the objects of his aversion by the title of Calvinistic Non-conformists: but the statements in various parts of the work are too clear to leave us under any ultimate doubt upon the subject. In addition to a multitude of phrases—such as, "Calvinian oracles," "Calvinistic authorities," "Geneva divinity," "preachers of Geneva doctrine," "Calvinian fraternity," &c.—phrases closely associated

with the Dean's reprobation of "Calvinian" and "Radical reform;" we find it stated, that "by preaching the peculiar doctrines of Calvinism," among other causes, "the zealots of the Geneva faction" created violent prejudices against the church and her supporters (p. 130);—that the *Geneva doctrines*\* mainly contributed to involve England in the dreadful Rebellion (p. 392);—that Cromwell might justify his atrocities at Drogheda on the principle that he was one of the *elect*, and the inhabitants *reprobate* (p. 29), &c.&c. And, lest by any possibility we should mistake *the design of these and similar brief intimations*, the natural connexion between Calvinistic doctrines, on the one hand, and fanaticism and rebellion, on the other, is impressed upon us with the semblance of serious argumentation, and all the pomp of abstract reasoning. In proof of these assertions we refer particularly to pages 86, 87, and 88.

Such is the view which the work now under our notice is calculated to give us on the subject of Calvinism. Many quotations are adduced for this purpose from the writings of Predestinarians of the 16th and 17th centuries; and they are fortified, so far as the author is able to confirm them, by publications of modern times. The mode adopted by the Dean to substantiate his allegations is, to exhibit "the principles and practices of pretended reformers" during three distinct periods: first, the period *previous* to the Civil Wars in the 17th century; secondly, that which includes the Rebellion and the subsequent Usurpation; and, thirdly, the present times. We shall, in the following observations, confine ourselves as much as possible to the course which is here pointed out.

We must, however, particularly request that our readers will keep in view the real state of the question.

\* In Italics in the original.

It is not whether the peculiar tenets of Calvin's creed be correct, or the contrary; with that point we have no concern;—it is not whether certain persons professing the tenets of Calvin have, like the advocates of other opinions, held language and supported principles inconsistent with peace and good order, and are deservedly to be ranked among rebels and regicides: this is a fact which no man can dispute;—but the question now before us is simply this, Whether the doctrinal notions of the Reformer of Geneva lead naturally, and of course, to rebellion: whether a Calvinist, as such, is naturally hostile to our religious and political establishments: or, which amounts to the same thing, whether "the principles and practices of pretended reformers in church and state" are justly to be referred to the Calvinistic hypothesis. The whole force of the Dean's work turns upon this point. He maintains the close, and almost inseparable, connexion between the religious and political principles of the Calvinistic school. A genuine Predestinarian, he would intimate, has a tendency, under any sort of royal authority, to be at least a radical reformer; and if he can succeed in throwing his country into confusion, he will emerge a regicide.

On the very first statement of this theory, it bears a very improbable aspect; and we must be allowed to suspect, till inquiry shall have removed our suspicion, that there must be some material error, either in the reasoning of our author, or the facts which he adduces to confirm it. We could point out, as we think, several specimens of each description; but we shall, for the sake of conciseness, enter no further into particulars than the subject seems absolutely to require.

1. The method adopted by Dean Kenney to establish his position, in reference to the period which preceded the great Rebellion, is by

appealing to acknowledged documents. He presents us with a variety of extracts from the works of sundry writers, who were avowed friends of the system of Geneva: he ascends even to the founder himself, and Calvin is personally adduced as the enemy of kings. There is something plausible, and apparently candid, in this process: but to a reflecting mind it will probably occur, that partial extracts, even if faithfully given, and left to speak for themselves without those adventitious hints and comments which the Dean so liberally bestows, are not suited to afford a very correct view of the principles of any writer: that a large proportion of the passages here cited is capable of a better construction than that which is in this volume assigned to them: that a due consideration is to be had of the peculiar circumstances of those times, the most obnoxious of these works having been written during the reign of that blood-thirsty persecutor, Queen Mary, and by men who had themselves narrowly escaped the fires which her bigotry had kindled. Under such circumstances—circumstances of which, sitting at ease in our decanal or critical chairs, we can scarcely estimate the force—some allowance is surely to be made for human passions and the infirmities of our common nature. And, even if it could be shewn that the political reformers of *that period* were *exclusively* Calvinistic, and that their love of reform was grounded upon their religious tenets, yet, by those who do not bow to the doctrine of passive obedience and non-resistance, something further might still be wanted to inspire them with a due abhorrence of the Calvinistic creed. A very substantial reform has since that time taken place in the constitution of Great Britain, and we are among those who rejoice in the change. If it could even be demonstrated that Calvin and his associates were hos-

tile, universally, to the government of kings, we would still suggest, that with *them*, the question lay between a despotism and a republic; between a very oppressive despotism, and such liberty as they found at Geneva: and we should carefully guard against any general conclusion to be drawn from such an argument. We go one step further, and say, that if these men were, like the anti-Calvinistic Genevese of this day, republicans on principle; if they were even incapable of being won by the British Constitution as it now exists; the reasoning of Dean Kenney would still be defective: he is still as far, as at the moment when he began the discussion, from proving the natural connexion between the doctrine of election and hostility to our national establishments: a man might still be a Calvinist in *doctrine*, without attaching himself to the *discipline* of Geneva; or, like the Church of Scotland, he might approve of both parts of the system, and yet be a supporter of the throne.

But we do not rest our objections to the statements exhibited in the first chapter of this work simply upon the grounds just mentioned: we take a much higher stand, and affirm, first, that many doctrinal Calvinists were, at and about the period comprised in this chapter, among the warmest friends of the church and government of Great Britain; and, secondly, that the representations given by the Dean, concerning the principal persons here adduced as enemies to regal authority, are liable to great objection.

First. The most distinguished ecclesiastical person towards the close of Elizabeth's reign and the commencement of King James's, was Archbishop Whitgift. With the exception of Laud, there is perhaps no man against whom the violence of sectarian animosity was more fiercely directed; and there was none who set himself with

greater zeal to repress the Puritanical party: yet was this same Archbishop Whitgift a decisive doctrinal Calvinist. For evidence of this fact, we need go no farther than the celebrated Lambeth Articles. The Predestinarian controversy, which led to the composition of those Articles, began at Cambridge in the year 1595; certain individuals of name in the university having about that period publicly denied some of the doctrines usually denominated Calvinistic. For the purpose of allaying the ferment thus excited, the heads of colleges deputed Dr. Whitaker and Dr. Tyndal to wait upon the Archbishop at Lambeth, there to confer upon the subject with his Grace and other learned and eminent men. At this conference, the Lambeth Articles were drawn up and approved; and a copy of them was soon after sent to Cambridge by the Archbishop, with a letter and private directions to teach the doctrine contained in them in that university\*.

We turn from Whitgift to another eminent Calvinist, Archbishop Usher. This great man had a melancholy opportunity of evincing how possible it is to hold the doc-

trines of Geneva, and yet to be a faithful and most devoted subject to his sovereign. The house in which he resided at the time of King Charles's execution, commanded a full view of Whitehall, and the venerable old man was prevailed upon to go upon the roof, for the purpose of taking a last view of his honoured master. The King was speaking at the time; and the Primate, lifting up his hands and his streaming eyes to heaven, seemed to be earnestly engaged in prayer. The last tragical act he could not bear to behold: he would have fainted had he not been carried off: and so deeply was he affected by the recollection of the scene, that he kept the 30th of January as a private fast during the remainder of his life. Such was his love to the discipline of Geneva! such his Calvinistic principles of reform!

Should it be affirmed that these were solitary instances, we answer, that the very reverse was the fact. Every reader of ecclesiastical history will be able to satisfy himself on this point, and to cite many celebrated names in support of our position. Of this class were some of those eminent divines who ex-

\* These Articles may be seen in Strype's Life of Whitgift, anno 1595. To spare the reader the trouble of reference, we subjoin a translation of them.

"Articles approved by the Most Rev. John Archbishop of Canterbury, Richard Bishop of London, & other Divines, at Lambeth, Nov. 20, 1595.

"1. God from eternity hath predestinated certain men unto life: certain men he hath reprobated unto death.

"2. The moving or efficient cause of predestination unto life, is not the foresight of faith, or of perseverance, or of good works, or of any thing that is in the persons predestinated, but only the good-will and pleasure of God.

"3. There is a predetermined and certain number of the predestinate, which can neither be augmented nor diminished.

"4. They who are not predestinated

to salvation, shall necessarily be damned for their sins.

"5. A true, living, and justifying faith, and the Spirit of God justifying, is not extinguished, faileth not, vanisheth not away in the elect, either finally or totally.

"6. A man truly faithful, that is, such a one as is endued with justifying faith, is certain, with the full assurance of faith, of the remission of his sins and his everlasting salvation by Christ.

"7. Saving grace is not given, is not communicated, is not granted, to all men, by which they may be saved if they will.

"8. No man can come unto Christ unless it be given unto him, and unless the Father draw him: all men are not drawn by the Father, that they may come to the Son.

"9. It is not in the will or power of every one to be saved."

perienced "hard measure" in the great Rebellion: of the same description were the learned prelates who concurred with Archbishop Whitgift in the Lambeth Articles: and with respect to the principles contained in those Articles, we are assured by Whitgift that they were generally recognized:—"I know them," saith he, "to be sound doctrines, and uniformly professed in this Church of England, and agreeable to the Articles of Religion established by authority: and therefore I thought it meet that Baret should in more humble sort confess his ignorance and error; and that none should be suffered to teach any contrary doctrine to the fore-said propositions agreed upon." So just are the observations of Bishop Horsley, "Any one may hold all the theological opinions of Calvin, hard and extravagant as some of them may seem, and yet be a sound member of the Church of England and Ireland"....."Her discipline has been submitted to, it has in former times been most ably and zealously defended, by the highest supralapsarian Calvinist. Such was the great Usher; such was Whitgift\*; such were many more burning and shining lights of our church in her early days, when she shook off the papal tyranny, long since gone to the resting-place of the spirits of the just."

Indeed, it must be considered as a little extraordinary, that any person acquainted with the history of those times should mistake the real nature of the question be-

\* The Dean of Achnorhy himself bears his testimony to the character of the Archbishop in these words: "Dr. Whitgift, one of the mildest and most humane prelates that had ever filled the metropolitan chair: but who, true to the sacred duties of his high office, opposed with equal firmness puritan and papal schemes for the subversion of the Church of England; while he tempered the administration of rigorous laws with a benevolent moderation, honourable to himself, as it was rare in the age in which he lived." p. 125.

tween the Established Church and the Puritanical party: it was not a question of *doctrine*, but of *discipline*. If the assailants were Calvinistic, such also were the defenders of the church\*. Hence it is remarked by Archbishop Hutton, "that the Puritans, whose fantastical zeal he disliked, though they differed in ceremonies and accidents, yet they agreed with us in substance of religion: and he thought all, or most of them, loved his Majesty (James I.) and the present state, and he hoped would yield to conformity. But the Papists were opposite and contrary in the very substantial points of religion, and could not but wish the Pope's authority and popish religion to be established †."

We must here also express our surprise at another circumstance, which appears to us materially to affect both the faith of history and the main question which the Dean of Achnorhy has undertaken to discuss. We allude to the way in which he speaks of Abbot, the successor to Archbishop Bancroft. As to the puritanical propensities of that eminent man, if such he had, we leave him to the judgment of others: but so far as we are given to understand ‡ that his Calvinistic views led him into measures hostile to the Church, and that he was the *first* Calvinist who filled the metropolitan see—(without which the argument drawn from his Calvinism is worth absolutely nothing)—we must enter our decisive protest against any such insinuations. His predecessors in that see, after the death of Queen Mary, were Parker, Grindall, Whitgift, Bancroft. Which of these prelates was anti-Calvinistic? If any, we shall doubtless be referred to the last. He, it seems, had "almost rescued the church out of the hands

\* With respect to the points in debate, see Strype's *Life of Whitgift* passim.

† Strype's *Whitgift*, lib. IV. ch. xxxiii.

‡ See pp. 104, 105; also, pp. 134, 135.



of the Calvinian party;" and if he had lived, would quickly have extinguished all that fire in England, which had been kindled at Geneva. So writes Lord Clarendon, and so believes the Dean of Achnory. That, like Whitgift, he was an enemy to the *discipline* of Geneva, is beyond all controversy: but was he hostile to the *doctrines* of Calvinism? Did he not, as chaplain to Whitgift, approve of the Lambeth Articles? And was he not countenanced and promoted by that distinguished supralapsarian? The passages cited from his writings by Dean Kenney prove nothing with regard to his *doctrinal* creed: they might all, so far as our observation goes, have been indited with perfect consistency by Whitgift himself; by that same Whitgift who sanctioned the Lambeth Articles, and declared that the principles contained in them had been uniformly professed in the Church of England. The very works from which these passages are adduced are mentioned to the praise of Bancroft, when recommended by the Archbishop for the bishopric of London\*.

At what period, then, did the members of the Church of England

\* Strype's Whitgift, anno 1597, lib. IV. ch. xxiii.

The reader will find, (in Fuller's Church History, book ix. p. 229), in the account of the Lambeth Articles, the following sentence:—"Now also began some opinions about predestination, free-will, perseverance, &c., much to trouble both the schools and pulpit, whereupon Archbishop Whitgift, out of his Christian care to propagate the truth, and suppress the opposite errors, caused a solemn meeting of many grave and learned divines at Lambeth; where (besides the Archbishop) Richard Bancroft, bishop of London, Richard Vaughan, bishop-elect of Bangor, Humphry Tyn-dall, dean of Ely, Dr. Whitaker, queen's professor in Cambridge, and others, were assembled. These, after a serious debate and mature deliberation, resolved at last on the now following Articles."

Then follow the Lambeth Articles.

generally change their opinions on the subject of doctrinal Calvinism? It is intimated by Mosheim, that the change took place soon after the Synod of Dort: and this change, he informs us, which was entirely in favour of Arminianism, was principally effected by the counsels and influence of William Laud, Archbishop of Canterbury\*. "As the Church of England had not yet abandoned the Calvinistical doctrines of *predestination* and *grace*, he (James) also adhered to them for some time, and gave his theological representatives in the Synod of Dordrecht an order to join in the condemnation of the sentiments of Arminius, in relation to these deep and intricate points. Abbot, Archbishop of Canterbury, a man of remarkable gravity, and of eminent zeal both for civil and religious liberty, whose lenity towards their ancestors the Puritans still celebrate in the highest strains, used his utmost endeavours to confirm the King in the principles of Calvinism, to which he himself was thoroughly attached. But scarcely had the British divines returned from Dordrecht, and given an account of the laws that had been enacted and the doctrines that had been established by that famous assembly, than the King and the greatest part of the Episcopal Clergy discovered, in the strongest terms, their dislike of these proceedings, and judged the sentiments of Arminius, relating to the Divine decrees, preferable to those of Geneva and of Calvin. This *sudden* change in the theological opinions of the court and clergy, was certainly owing to a variety of reasons," &c.† Here, then, we have Laud described as the first anti-Calvinistic archbishop; and the time distinctly marked when the change of sentiment took place generally in the Church of England. The Articles of our church may doubtless be subscribed with a safe

\* Cent. xvi. sect. II. part ii.

† Cent. xvii. sect. II. Part ii.

conscience by moderate persons of either party; but it so happened, from causes which it is unnecessary in this place to discuss, that her ecclesiastical rulers, and the great body of the clergy, had till this period generally embraced the Calvinistic hypothesis. Yet, in the face of these facts, Dean Kenney supposes the Church to have been essentially injured, not simply by the Puritanism, but by the Calvinism of Abbot, as if Calvinism were then a new thing within its walls. He persists also in ascribing the violence of the Reformers connected with Geneva, to the doctrine of election, predestination, &c.: and, by the judicious introduction of the phrases to which we have already adverted—such as “Calvinistic principles of reform,” “the practices of zealots for Geneva innovations,” “zealots of the Geneva faction,” “the inspired fraternity of Geneva,” “Evangelical preachers of Geneva doctrine,” “the Calvinian spirit of reform,” &c.—he almost persuades his readers, as well as himself, that rebellion and predestination are convertible terms. But upon this subject we trust that enough has been said.

Secondly. Let us then examine in the next place, how far the allegations brought personally against Calvin and his associates, as enemies to the government of kings, are entitled to respect. We think it can be shewn that they are substantially unjust.

In order to bear out these allegations, it is a point of the first importance to fix the stigma upon Calvin himself: and for this purpose the author has certainly spared neither pains nor ingenuity. For, if Calvin, with all his love for his own ecclesiastical discipline of Geneva, and with all his attachment to the republican government of the country in which he lived, still thought it a duty for the subjects of other governments to obey the existing authorities under which

they were placed, and was practically a friend to the government of kings, then the never-ceasing inuendoes about Calvinistic reform, and the reasoning which would convert certain detached expressions of that reformer into evidence of his jacobinical and levelling spirit, are absolutely groundless, and serve, moreover, to throw considerable suspicion upon the use made of extracts from Calvinistic divines in other parts of the work.

We cannot indeed, while reading our author's long chapter “on the Principles of Reform maintained by Calvin,” avoid a secret misgiving that the Very Reverend writer is rather at a loss to make out a tolerable case: some of the quotations appear to be totally irrelevant; and a construction is put upon others, which, without a previous impression that Calvin was in principle a revolutionist, few persons would be disposed to admit. If passages are thus to be selected from theological writers, and to be explained in the spirit which predominates throughout this work, there is no writer of eminence, who, having entered at all upon questions of a public nature, may not be made responsible for opinions widely different from those which he actually maintained.

We repeat, that we are not pleading for Calvin's system either of discipline or of doctrine; the former we totally disapprove, and upon the latter we pass no judgment. The simple question here is, Did Calvin deserve the character given of him in this volume, as a sanguinary democrat, and the avowed champion of political principles which are subversive of social order and of legitimate government? The contrary, we think, may be inferred from the marked respect with which he was treated by our Reformers and the most distinguished of our prelates in the days of Elizabeth. Had Cranmer entertained the same sentiments respecting

this great man as the Dean of Achoury, although he might perhaps have been less vituperative, he never would have sent to him the respectful letter which acknowledges him as a very dear brother in Christ. Nor would Hooper have addressed him by the title, "vir præstantissime," or subscribed himself "tuæ pietatis studiosissimus." But we pass over numerous other testimonies on this head, to notice one which seems to bear with no inconsiderable force on the whole volume of Dean Kenney: the quotation is from Strype, and we recommend it to particular attention.

"To all this I cannot but add one passage, *wherein the answerer put the apostate* \* in mind of the Archbishop, *his old master*, as he called him; giving him a rebuke on his account, in regard of his reproaching of Calvin and his writings; and suggesting I KNOW NOT WHAT GREAT DANGERS TO THE CHURCH AND STATE FROM THEM †. 'Must it needs be,' saith he, 'that all who embrace his (Calvin's) pains and learning in those Institutions, intend the subversion of the state, or presently condemn the doctrine of the church of England? Your old master, Archbishop Whitgift, was of another mind; who maintained to his utmost the doctrine of the Church of England, and yet gave he Calvin his due also; labouring always, when any occasion was offered, to countenance his own writings with Calvin's authority, and especially out of that book which you most dislike; yielding him the title of a famous and learned man. Nay, even in the use of things indifferent he gives this testimony of his

\* A former chaplain of Whitgift, who had embraced Popery.

† We have taken the liberty to print these few words in capitals: the rest of the quotation is in the same kind of letter with that of the book from which we quote.

judgment and moderation: *If master Calvin were alive, and right understood the state of our church and controversy, truly I verily believe he would condemn your doings. And I am the rather induced to think so, because I understood him to have allowed many things which you also* (speaking to Cartwright and the Disciplinaryans) *dislike* \*."

We observe, further, that obedience to magistrates is in many parts of Calvin's Commentary on the Scriptures very strongly enforced; a circumstance which renders it extremely improbable that he could countenance the dangerous principles which our author ascribes to him. We refer more particularly to his remarks on Romans xiii. ; 1 Tim. ii. 1—3; Titus iii. 1; 1 Peter ii. 13, &c.; 2 Peter ii. 10, 11; Jude 8, 9: in which he contends that we have no business to examine by what means rulers have come into possession of authority. Obedience is due to them from their subjects for the simple reason that they possess authority: they came not to their elevated station by accident, but by the providence of God, since all power is derived from Him. Neither are we at liberty to disobey because of the wickedness of our rulers: all the magistrates in the days of the Apostles were enemies of Christ, and abused their power: yet, for conscience sake, so long as they do not constrain us to sin against God, we are to submit ourselves to them in all reverence, and under all circumstances to remember them in our prayers †.

\* Strype's Whitgift, lib. iv. ch. xxxii.

† Quotquot erant illo tempore magistratus, totidem erant quasi jurati Christi hostes. Poterat igitur obrepere ista cogitatio, non esse pro illis orandum, qui totas vires opesque suas conferrent ad oppugnandum Christi regnum, cujus propagatio in primis optanda est. Occurrit autem Apostolus et diserte jubet pro illis precari. Et certe

Is it possible that the man who wrote thus could have been the sanguinary monster described by Dean Kenney?

But we come more directly to the point. The question of Calvin's political principles has been most ably discussed, and, as we imagined, fairly set at rest by Bishop Horsley. The subject was taken up by that learned prelate in the appendix to a sermon preached before the Lords on the 30th of January, 1793\* ; and it is for our present purpose peculiarly valuable, not merely because it was written by a person of such authority in the church, but because it is an answer to the Dean by way of anticipation; a clear confutation of his principles without the possibility of any disrespectful feelings toward their reverend author.

As the subject is important, and the sermon is perhaps not very accessible by many of our readers, we shall take the liberty of making a copious extract.

"It is much less from any high opinion of the importance of Calvin's authority, to confirm the assertions of the foregoing discourse, that reference has been so frequently made, in the notes at the bottom of the page, to his Theological Institutions, than from a desire of vindicating the character of Calvin himself from an imputation, which they, who think it ill-founded, will be concerned to find re-

non efficit hominum pravitas quo minus amanda sit Dei institutio. Proinde quum magistratus ac principes Deus ad conservationem humani generis creaverit, utcunque multi degenerent a divina ordinatione, non tamen cessare propterea debemus quin et amemus quod Dei est et salvum cupiamus. Hæc causa est, cur debeant fideles, in quacunque regione degant, non modo legibus et magistratum imperio parere, sed in suis etiam precibus eorum salutem commendare Deo."—Comment on 1 Tim. ii. 1, 2.

\* A few days after the murder of the French king. Was that also the effect of Calvinism?

vived in a late work of great erudition—and for the ability of the execution, as well as for the intention, of great merit—the 'Jura Anglorum' of the learned Mr. Francis Plowden. In a matter, in which the sense of the holy Scriptures is so plain, as it certainly is upon the questions which are treated in the foregoing discourse, the preacher esteems the additional weight of any human authority of little moment. But he cannot allow himself not to take advantage of an occasion, spontaneously as it were arising from his subject, of rescuing the memory of a man, to whom the praise of conspicuous talents and extensive learning must be allowed by all, from unjust aspersions. The injustice of which lies not, however, properly at the door of the learned author of the 'Jura.'

"Calvin was unquestionably in theory a Republican. He freely declares his opinion, that the republican form, or an aristocracy reduced nearly to the level of a republic, was of all the best calculated in general to answer the ends of government. So wedded, indeed, he was to this notion, that, in disregard of an apostolic institution and the example of the primitive ages, he endeavoured to fashion the government of all the Protestant churches upon republican principles; and his persevering zeal in that attempt—though in this country, through the mercy of God, it failed—was followed upon the whole with a wide and mischievous success. But in civil politics, though a republican in theory, he was no leveller. That he was not, appears from the passages cited in the notes upon the foregoing discourse, and will be still more evident to any, who will take the trouble to peruse the whole of the last chapter of the last book of his Institutions of the Christian Religion. In that chapter, he professedly treats the question of the consistency of civil government with the scheme of Christianity, which he maintains

against the fanatics of his times\*. He shews that submission to the magistrate is, under all forms of government, a religious duty. He declares his preference of a republican aristocracy to any other form. But this declaration is prefaced with an express protest, against the futility of the question, what form is absolutely, and in itself, the best? He affirms, that the advantage of one government above another depends much upon circumstances; That the circumstances of different countries, require different forms: That government, under every form, is a Divine ordinance: That the variety of governments, in the different regions of the earth, is no less conducive to the general benefit of mankind, and no less the work of Providence, than the variety of climates. And with respect to monarchy in particular, (by which, it is to be observed, he means absolute monarchy) he remarks, that submission to monarchical governments is particularly enjoined in Holy Writ, for this especial reason, that monarchy was the form, which, in the early ages, was the most disliked. Whatever preference therefore, in speculation, he might give to the republican form, he could not, with these principles, be practically an enemy to the government of kings. This last chapter of his Institutions, in which he expressly treats the general question of government, must be supposed to contain the authentic exposition of his deliberate opinions upon the whole of the subject, the confession of his political faith; and by reference to this, any passages, in other parts of his writings, in which subordinate questions are incidentally touched, ought in candour to be interpreted. — The passages, in which he has been supposed to be-

\* The learned Bishop might have referred the reader to many similar observations in the Commentary, some of which we have already alluded to, at page 616.

tray the principles of a leveller, lie widely scattered in his Comment on the Book of Daniel. They shall be briefly examined, nearly in the order in which they occur. If it should be found, that they bear a different sense from that which hath been imposed upon them, it will necessarily follow, that they will not justify the reflections, which have been cast."

We subjoin a specimen of the notes cited by Bishop Horsley, and to which reference is made in the preceding extract.

"Ratio cur debeamus subjecti esse magistratibus, quod Dei ordinatione sunt constituti. Quod si ita placet Domino mundum gubernare, Dei ordinem invertere nistitur, adeoque Deo ipsi resistit, quisquis potestatem aspernatur: quando ejus, qui juris politici auctor est, providentiam contemnere, bellum cum eo suscipere est."—*Calvin*, in Rom. xiii. 1.

"Quod Dii nuncupantur, quicunque magistratum gerunt, ne in eâ appellatione leve inesse momentum quis putet: eâ enim significatur, mandatum à Deo habere, divinâ auctoritate præditos esse, ac omnino Dei personam sustinere, cujus vices quodammodo agunt."—*Calvin*, *Inst.* Lib. IV. cap. xx. sec. 4.

"— resisti magistratû non potest, quin simul Deo resistatur."—*Calvin*, *Inst.* Lib. IV. cap. xx. sec. 23.

"Hoc nobis si assidue ob aquos et oculos obversetur, eodem decreto constitui etiam nequissimos reges quo regum authoritas statuitur; nunquam in animum nobis seditiosæ illæ cogitationes venient, tractandum esse pro meritis regem, nec æquum esse ut subditos ei nos præstemus, qui vicissim regem nobis se non præstat."—*Calvin*, *Inst.* IV. xx. sec. 27.

"Si in Dei verbum respicimus, longius nos deducet, ut non eorum modò principum imperio subditi simus, qui probè, et quâ debent fide, munere suo erga nos defunguntur,

sed omnium, qui quoquo modo rerum potiuntur, etiamsi nihil minus præstent, quam quod ex officio erat principum."—*Cal. Inst.* iv. 20.

The reasoning of the Bishop through several remaining pages of the appendix is founded upon an examination of various passages in the Comment on the Book of Daniel. Dean Kenney, in order to prove that Calvin's system, was "persecuting and sanguinary\*," dwells particularly upon his sermons on Deuteronomy. The two writers, therefore, do not meet precisely on the same ground; but it is obvious, from the course of argument adopted by the Bishop, and the light in which he interprets his author, that the passages cited by the Dean would, in his view, be utterly inconclusive as to the purpose for

\* The execution of the unhappy Servetus is frequently mentioned as a proof of Calvin's unforgiving and sanguinary disposition. The Dean of Achonry makes good use of that event; and no man in these days can reflect upon it without horror. But to form a correct judgment we should look at the temper of those times. The principles of toleration and civil liberty were not then understood; and it is well if the condemnation of Calvin on these grounds will not also involve that of certain eminent reformers of our own. With respect to this particular act, another great man of that period writes to Calvin in the following terms:—

"Reverende vir, et clarissime frater, legi scriptum tuum in quo refutasti inculentier horrendas Serveti blasphemias."—(N. B. The Dean says, that "it seems to have been on the subjects of free-will and election that the fire of Calvin's zeal blazed with peculiar fury:" and intimates, that the disagreement of Servetus with the Reformer on these points was deemed a sufficient proof of his infidelity and of his deserving death):—"ac filio Dei gratias ago qui fuit *εραβειν*; hujus tui agonis. Tibi quoque ecclesia et nunc et ad posteros gratitudinem debet et debebit. Tuo judicio prorsus assentior. Affirmo etiam vestros magistratus juste fecisse, quod hominem blasphemum, re ordine judicata, interfecerunt."—Such are the sentiments of the amiable and gentle Melancthon!

which they are adduced; and in no wise affect the Bishop's own sentiments on the general question.

That there are many passages in the voluminous works of Calvin, which deserve to be censured in strong terms, is unquestionable. Concerning one of this class Bishop Horsley observes,

"It is not to be wondered, that this exaggerated and indecent language of invective should be offensive to the learned author of the 'Jura Anglorum.' It is to be hoped, that, in the present age, it is offensive to every one, of whatever communion he may be, who reads the passage. It is not indeed to be borne, that the forms of worship of any Christian church, however grievous its corruptions, should be uncharitably stigmatized in the gross with the odious name of impious superstitions; nor is it true of the princes, who persecuted the reformed churches, cruel as the persecutions were, that their object was, to overturn the whole worship of God, and blot his name out of the world. That project was reserved for the accursed crew of French philosophers, turned politicians, at the close of the eighteenth century. But it is to be remembered, that Calvin lived in an age, when neither the Christianity, nor the good policy, of religious toleration was understood: and he himself possessed a large share of the intolerant spirit of his times. How little he possessed of the spirit of a leveller, appears from what he says upon chapter iv. 19, of the duty of submission to those very princes whose conduct he so vehemently arraigns. The learned reader will find the passage entire at the bottom of the page\*."

\* "Discamus igitur, exemplo Prophetæ, bene precari pro inimicis nostris, qui cupiunt nos perditos: maximè vero precari pro tyrannis, si Deo placeat nos subjeti eorum libidini: quia, etsi indigni sint ullo humanitatis officio, quia tamen non præsumunt nisi Deo ita volente, modè feramur jugum: neque id tan-

Calvin's exposition of Daniel vi. 22, concludes thus: "Earthly princes divest themselves of their authority, when they rise in rebellion against God; nay, they are unworthy to be reputed among men. It were better, therefore, to spit upon their persons than to obey them, when they so far exceed all bounds as to attempt to rob God of his right, and, as it were, to take possession of his throne, as if they were able to drag him down from heaven." What a delightful passage would this be for the author of "Principles and Practices of pretended Reformers!" With what confidence in his cause would he have prefixed to it one of his notes of attention\*, and have denounced as hypocrites, and Calvinistic fanatics, and levellers, every man who should deem it capable of vindication. What then shall we say to Bishop Horsley, who remarks on it as follows?

"This passage, taken by itself, may seem, it must be confessed, to go to the full extent of those detestable maxims, which had been propagated in an earlier age, that, 'He, who is in mortal sin, is no civil magistrate,' and 'that a king, not having the Spirit of God, forfeits his dominion.' Accordingly, it is produced as affirming the same, or equivalent, propositions. But if it be considered, not by itself, but in its connexion with the discourse of which it makes the close, the sense of the expressions will be found so restrained by the subject matter, as to convey nothing of this pernicious meaning. Daniel, having openly paid his daily devotions to his God, during the time that *tum propter iram, ut Paulus admonet, sed propter conscientiam. Alioqui non tantum illis, sed etiam Deo ipsi sumus rebelles.*"

\* The Dean's work is frequently adorned with the impression of a hand (✍), for the purpose of drawing more particular attention to the clause that follows. His printer has also been very liberal in the use of the typographical arts of attracting attention.

the edict of Darius was in force prohibiting the adoration of God or mortal, but the king himself, for thirty days, was, in pursuance of the edict, thrown to the lions, and lay in the den the whole night. The next morning, when he was found alive by the king himself, he gives the king this account of his deliverance. 'My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: for as much as before him innocency was found in me, and also before thee, O king I have I done no hurt.' Daniel had disobeyed the king's edict. Yet he says, that, even with respect to the king, he had committed no offence; and he alleges his innocence, in that respect, as in part the ground of his miraculous deliverance; intimating, that he should not have been thought worthy of the Divine protection, could he not have said for himself, with truth, that 'before the king he had done no hurt.' Calvin contends, that it was with great truth and justice, that the prophet thus asserted his innocence, even as a subject. To make this out, it is necessary to shew (for the thing could be made out in no other way) that the king's edict was in itself a nullity. This is the point, which Calvin argues. And thus he argues it: 'Earthly kingdoms are established by God; but under this condition, that God derogates nothing from himself; but that whatever there may be of pre-eminence in the world be subordinate to his glory.'—'Fear God and honour the king' is one entire precept. The two parts are to be taken in connexion, and cannot be separated. And the fear of God must precede, in order that kings may maintain their proper authority. Daniel therefore upon just ground here defends himself, as having done no harm against the king; inasmuch as it was under the obligation of paying obedience to the government of God, that he neglected what the king commanded, in op-

position to it. For earthly princes abdicate their own authority,' &c. It is evident, that the subject matter restrains this implied abdication of authority, to authority exercised in those individual commands, which expressly contravene some express command of God. And it is in the individual instances of such commands, that Calvin asserts, that the guilt and danger of contempt, accompanying the just refusal to obey, would be nothing, in comparison of the guilt and danger of obedience. Certainly the priest Urijah, had he spit upon king Ahaz, when the king commanded him to make an altar after the fashion of the idolatrous altar at Damascus, though such contempt of majesty would not have been altogether free of blame, had done however better than he did, when he executed the king's order. And yet this wicked act of the king's was no forfeiture of his title to the crown, nor a general release of his subjects from their allegiance. This passage therefore of Calvin carries in it no such meaning, as may appear upon the first view of it, detached from the context; but it contains indeed a principle, upon which the faithful are bound to act, when the dreadful necessity arises. Calvin could never support the abominable doctrine, that the ordinary misconduct of a king sets the subject free, without contradicting the principles he lays down, in the last chapter of his Theological Institutions, of the duty of submission even to the worst of kings, in things not contrary to the express commands of God."

Was it then without reason that we ventured to animadvert upon the unfairness of deducing an author's sentiments from partial extracts, and without reference to his general object? We close these passages from Bishop Horsley with the concluding paragraph of the appendix to his discourse.—

"It is not to be apprehended, that the learned and caudid author

of the 'Jura Anglorum' will be displeased, that the memory of a great man should be vindicated from an unfounded accusation; which has been revived, not originally set up, by him, upon the authority of Heylin and other writers, on whom he thought he might rely. He will certainly esteem it no disservice done to that great cause, in which his learning and his talents have been so honourably engaged, the cause of government and liberty united, if the levellers are deprived of the authority of Calvin's name, to which, together with that of Luther and of other celebrated Reformers, some among them have pretended; in the pious design, no doubt, of passing off their political opinions, as a branch of the general doctrine of the Reformation. When Salmasius upbraided Cromwel's faction with the tenets of the Brownists, the chosen advocate of that execrable faction replied, that if *they* were Brownists, Luther, Calvin, Bucer, Zwinglius, and all the most celebrated theologians of the orthodox, must be included in the same reproach. A grosser falsehood, as far as Luther, Calvin, and many others are concerned, never fell from the unprincipled pen of a party-writer. However sedition might be a part of the puritanic creed, the general faith of the Reformers rejects the infamous alliance.

"It is alleged indeed against Calvin, by grave and respectable historians, that he expressed approbation of the outrages of John Knox in Scotland. If the charge be true, his conduct, in this instance, was contrary to his avowed principles. But the accusation requires better proof, than Knox's own interpretation of some general expressions in Calvin's Letters. It cannot however be denied, that he too often indulges in a strain of coarse invective, against the foibles and the vices incident to kings, of which he sometimes speaks as if he thought them inseparable from



royalty; and that he treats many of the princes of Europe, his contemporaries, with indecent ill language. Some allowance is to be made for the natural harshness of the man's temper; more, for his keen sense of the cruel treatment of Protestants in many kingdoms. But the best apology for him is, that he lived, before a perfect specimen of a just limited monarchy had been any where exhibited—before the example of the British Constitution, in its finished state, and of the Princes of the Brunswick line, had taught the world this comfortable lesson, that Monarchy and Civil Liberty are things compatible, and may be brought to afford each other the most effectual support.”

The close application of many of the preceding remarks to a large portion of the work now under review, will, we trust, be deemed an ample apology for their length. We are likewise not without hope that, should they meet the eye of the author of this volume, they may induce him to rely with less confidence upon the authority of Heylin.

From Calvin we turn to his friend John Knox, the most prominent of all the other characters introduced into this part of the discussion. Bishop Horsley speaks of the *outrages of Knox*, and requires some better authority than has hitherto been adduced for the approbation with which his proceedings are said to have been viewed by the Reformer of Geneva. Perhaps had that learned and candid prelate lived to read the life of Knox by Dr. M'Crie, he might have seen reason to soften the former part of his expression, and have been less solicitous to rescue the character of Calvin from the imputation of his having approved the conduct of his Scottish ally. It is to be lamented that Dr. M'Crie's work does not appear to have fallen into the hands of Dean Kenney, especially since he would have found in it, as in Bishop Horsley's defence of Calvin, a reply

to many of his remarks by way of anticipation; and have learnt how little stress ought to be laid upon partial extracts, and upon the sort of reasoning which runs through so large a portion of the volume from Achnor.

Few persons, we hope, in this more enlightened age, will approve either of the principles of Knox's "Admonition," and "First Blast of the Trumpet against the Regiment of Women," or of the language in which they are composed; the language is indeed often most mischievous and inflammatory. But does the reign of Queen Mary, against whom these works were immediately directed, afford no palliation? Was it predestination which led him to deny the Divine right of a woman to tyrannize over her country, and to extinguish the light of revelation among her people? Is it not a fact, that, notwithstanding these publications against a popish queen, he professed a warm attachment to the government of Elizabeth, and that on account of her accession to the throne his intended future "Blasts" were withheld? And can any man, who reads his prayer, after the accession of Queen Mary\*, or considers the loyalty of his demeanour both to Edward VI. and King James, account him an enemy to regal authority? To the doctrines of passive obedience and non-resistance, he certainly never subscribed; but that he was a republican, and, in the bad sense of the word, a revolutionist, remains yet to be proved. His character as a politician, (for a politician the circumstances of the times, and the close connexion between civil and religious liberty in the grand contest between Protestantism and Popery, compelled him to be), is given us by the respectable author, to whom we have already referred. We must content ourselves with a part of it.

"Our national Reformer had

\* See M'Crie, vol. I, note U.

caught a large portion of the spirit of civil liberty. We have already adverted to the circumstance in his education, which directed his attention at an early period to some of its principles. His subsequent studies introduced him to an acquaintance with the maxims and modes of government in the free states of antiquity; and it is reasonable to suppose that his intercourse with the republics of Switzerland and Geneva had some influence on his political creed. Having formed his sentiments independently of the prejudices arising from established laws, long usage, and commonly received opinions, his zeal and intrepidity prompted him to avow and to propagate them, when others less sanguine and resolute would have been restrained by fear or by despair of success. Extensive observation had convinced him of the glaring perversion of government in most of the European kingdoms. But his principles led him to desire their reform, not their subversion. His admiration of the policy of republics, ancient or modern, was not so great or indiscriminate as to prevent him from separating the essential principles of equity and freedom which they contained from others, which were incompatible with monarchy. He was perfectly sensible of the necessity of regular government to the maintenance of justice and order among mankind, and aware of the danger of setting men loose from its salutary controul. He uniformly inculcated a conscientious obedience to the lawful commands of rulers; and respect to their persons as well, as to their authority, even when they were chargeable with various mismanagements; so long as they did not break through all the restraints of law and justice, and cease to perform the essential duties of their office.

“But he held that rulers, supreme as well as subordinate, were invested with authority for the public good; that obedience was not

due to them in any thing contrary to the Divine law; that in every free and well constituted government, the law of the land was superior to the will of the prince, and that inferior magistrates and subjects might restrain the supreme magistrate from particular illegal acts, without throwing off their allegiance, or being guilty of rebellion.”—*M'Crie*, vol. I. p. 305.

“That in an age, when the principles of political liberty were only beginning to be understood, such sentiments should have been regarded with a suspicious eye by some of the learned, who had not yet thrown off common prejudices, and that they should have exposed those who maintained them to a charge of treason from despotical rulers and their numerous satellites, is far from being matter of wonder. But it must excite both surprize and indignation to find writers, in the present enlightened age, and under the sunshine of British liberty.....expressing their abhorrence of these principles, and exhausting upon their authors all the invective and virulence of the former Antimonarcho-machi and advocates of passive obedience. They are essentially the principles upon which the free constitution of Britain rests; and the most obnoxious of them were reduced to practice at the memorable era of the Revolution, when the necessity of employing them was not more urgent or unquestionable, than it was at the suspension of the Queen Regent of Scotland, and the subsequent sequestration of her daughter.

“I have said *essentially*; for I would not be understood as meaning that every proposition advanced by Knox on this subject is expressed in the most guarded and unexceptionable manner, or that all the cases in which he was led to vindicate forcible resistance to rulers were such as rendered it necessary, and may be pleaded as precedents in modern times. The political doctrines maintained at that time

received a tincture from the spirit of the age, and were accommodated to a state of society and government comparatively rude and unsettled. The checks, which have since been introduced into the constitution, and the influence which public opinion, expressed by the organ of a free press, has upon the conduct of rulers, are sufficient in ordinary cases to restrain dangerous encroachments, or to afford the means of correcting them in a peaceable way; and have thus happily superseded the necessity of having recourse to those desperate but decisive remedies, which were formerly applied by an oppressed and indignant people."—*M'Crie*, vol. I. p. 308.

From the light in which Knox is held up by the Dean of Achnor, the reader of Dr. M'Crie will be surprized to find how little the peculiarities of Calvin seem to have been enforced in his letters, or formed the subjects of his ministerial discourses\*. He was a Calvinist and a disciplinarian; but the great cause in which he was engaged was that of Protestantism against Popery,—Popery in its worst shape, and most intolerable domination; and it is quite as legitimate to infer, from the extracts of Dean Kenney, that every Scotchman is a Revolutionist, as that Knox and all Calvinists are enemies to kings. The leading principles which that Reformer avowed are the principles of the Scotch Presbyterian Church at the present hour, of the very men whom our author professes to hold "in respect and admiration †."

3. It remains only, in this part of our review, that we advert to the names of Buchanan, and Goodman, and Whittingham; and as the general observations, which we have

\* For a summary of the doctrine taught by him in Scotland previously to his departure in 1556, see *M'Crie*, vol. I. p. 190. This may doubtless be considered as a fair specimen of his preaching in general.

† Page 14, note.

offered concerning Calvin and Knox are in a great measure applicable to these writers, our remarks will be brief.

That many of the passages cited by our author from their works, are of a democratical and dangerous tendency, and totally indefensible, is, we think, beyond dispute: but how does it appear that they are of Calvinistic origin? We beg leave also to propose the question, whether, under happier circumstances, and in a land of freedom, they might not themselves have been among the first to condemn the principles which in those evil days they were so forward to avow? That the ordinary misconduct of a king sets his subjects free from their allegiance, is a doctrine which either these reformers never seriously maintained, or in which, if they did maintain it, they were not favoured with the sanction of Calvin and Knox. Buchanan is, by Dr. M'Crie, associated with Knox in the following paragraph. "Both kept uniformly in view the advancement of true religion and liberty, with the love of which they were equally smitten: and as, during their lives, they suffered a long and painful exile, and were exposed to many dangers for adherence to this kindred cause, so their memories have not been divided in the profuse but honourable obloquy with which they have been aspersed by its enemies, and in the deserved and grateful recollections of its genuine friends\*."

We have, in the same work, a character drawn of the two other delinquents: and although neither Whittingham—better known to some of our unsuspecting lovers of Hopkins and Sternhold' by his devout lucubrations, under the title of W. W.—nor Goodman, notwithstanding his Apologies, could ever gain the confidence of Elizabeth, they seem to have revered her authority, and to have demeaned themselves, at least in civil

\* Vol. I., p. 11, Life of Knox.

matters, as loyal subjects. If men are to be hastily judged for opinions delivered under the circumstances in which Goodman wrote and Whittingham prefaced, we much fear that even Bishop Ponet will hardly escape. "A short Treatise of the True Obedience which Subjects owe to Kings," is a proof, if that work be correctly ascribed to that prelate, that some of the best men of the age, and the warmest friends of the church, were driven by the iniquity of the times to advance notions on civil government of the most mischievous and dangerous tendency. For their apology, so far as apology may be offered, we refer to the concluding periods already cited from Bishop Horsley's Appendix.

To make due allowance, however, for the irritated feelings of men smarting under a cruel persecution, and for their ignorance of the just principles and limitations of civil liberty, at a time when they had nothing around them but examples of regal tyranny and of republican freedom, has not been, so much as might be wished, the practice of Dean Kenney. How far this remark is correct, a very brief statement will demonstrate.

Goodman, in laying down the not indefensible position, that we ought to obey God rather than men, says, after his manner,

"We may justly conclude, that by the ordinance of God, no other kings or rulers ought to be chosen to rule over us, but such as will seek his honour and glory, and will command and do nothing contrary to his law. For they be God's servants and lieutenants, for which cause they may be revered doing their duty: but if they will abuse his power, lifting themselves up above God, and above their brethren, to draw them to idolatry, and to oppress them and their country: then they are no more to be obeyed in any commandments tending to that end, but to be contemned as vile sergeants in comparison of the high judge and magistrate; who ought to do nothing but as they are commanded by the high judge and superior power, according to the law."

After some further observations to the same purport, and cited in this work, the Dean adds—

"We cannot judge correctly of the natural tendency of the above precepts, unless we remember—and England has melancholy reason to remember—that according to preachers of doctrines imported from Geneva, the expression, 'God's laws,' ought to be understood to mean, the *Catrinistic* system; the support of 'God's glory,' the promotion of that system; that to maintain the Church of England, as by law established, is (I do not say according to all, but according to vast numbers of those preachers,) to draw the people to idolatry; and finally, that the votaries of Calvinism are, in these latter times, the true Israel of God, the exclusively evangelical, the elect, the godly." (p. 9.)

Now, as Goodman's book was written and published in Queen Mary's days, "the Church of England as by law established," was then the persecuting, bloody Roman Catholic Church, and it may admit a doubt, whether a good Protestant was bound to maintain it. We may further observe, that the contest at that time was not between Calvinists and Arminians, nor yet between Puritans and Protestant churchmen, but between Protestants and Papists: the affirmation, therefore, that the expressions "God's laws," and "God's glory," mean the Calvinistic system, and the support of it, is at least gratuitous; or if these phrases are thus to be understood, they must be taken as opposed to that popish system, which is *not* according to God's laws, and does *not* eminently promote his glory. The statement, likewise, that "preachers of doctrines imported from Geneva" used these expressions in the sense here assigned to them, must be received with considerable reservations. Whitgift and Usher are surely to be excepted; and with them are to be classed those "many more burning and shining lights" mentioned by Horsley, who were the friends and champions of our church, in her

early days, "when she shook off the papal tyranny." Upon the subject of the last sentence in the paragraph, we shall have occasion to speak hereafter. For the present, we shall only observe, that the whole comment is extremely

unfair: it is, however, but too just a specimen of the mode in which the author usually interprets his text, and of the disposition in which this inquiry is conducted.

(To be continued.)

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## LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

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### GREAT BRITAIN.

PREPARING for publication:—Travels in Egypt, by Sigr. Belzoni;—Sketches of Italy, France, and Switzerland, by Mr. Bridgens;—Tour in the United States, by E. Howit;—The Plague contagious, by Sir A. Faulkner, M. D.;—Translation of Ossian's Poems into Latin Verse, by the Rev. A. McDonald;—Facts, Authentic, in Science and Religion, by the late Rev. W. Cowherd.

In the press:—Travels in Georgia, Persia, Armenia, &c., by Sir R. K. Porter;—History of the House of Guelph, by Dr. Halleday;—Anti-scepticism, or an Inquiry into the Nature and Philosophy of Language, as connected with the sacred Scriptures, by the Author of the Philosophy of Elocution.

The Rev. T. H. Horne's Introduction to the Critical Study of the Holy Scriptures, is reprinting, in four large 8vo. volumes. As the *third* volume will consist principally of *new matter*, it is intended to print an *extra* number of that volume, with the additional plates, for the accommodation of such purchasers of the first edition, as may order the same on or before the first of January next. No more copies will be printed than are actually ordered.

*Red Snow.*—The nature of this substance has been fully explained in Mr. Bauer's paper, read before the Royal Society. In the winter, he put some of the red globules forming this substance into a phial with compressed snow, and placed the phial in the open air. A thaw having melted the snow, he poured off the water and added fresh snow. In two days, the mass of fungi was found raised in little heaps, which gradually rose higher, filling the cells of the ice. Another thaw came on, and the fungi fell to the bottom, but were of about twice

their original bulk. They appeared capable of vegetating in water; but in this case the globules produced were not red, but green. The author found that excessive cold killed the original fungi; but their seeds still retained vitality, and if immersed in snow produced new fungi, generally of a red colour: so that snow seems to be the proper soil of these fungi.

*Funeral Cloth.*—Several cases of litigation having occurred respecting the right to the black cloth used in hanging churches at public funerals, it may be worth while to record a recent decision of the question by Judge Bailey. His lordship, in his charge to the jury laid it down, that no individual had a right to hang up what are called ornaments in a church, without the leave of the rector, because the freehold of the church was in him, and he might *make his own terms* for that leave. "In general," said his lordship, "when private individuals hang up black cloth in the parish-church, with the concurrence of the rector, there is a kind of understanding that the cloth shall become the *property of the rector*. In the present case there had been no bargain between the churchwardens and the clergyman with respect to the terms upon which the cloth should be hung up; consequently the latter had no right to take any part of it, because by law he was not entitled to take such property, unless by matter of arrangement between the parties to whom it belonged."

*Intensity of Sound.*—It has been remarked, even by the ancients, that the intensity of sound is greatly increased during the night. M. Humboldt was particularly struck with this fact, when he heard the noise of the great cataracts of the Orinoco in the plain which surrounds the Mission of the Apures. This

noise he describes as three times greater in the night than in the day. Some persons have ascribed this to the cessation of the humming of insects, the singing of birds, and the action of the wind upon the leaves of trees; but this, M. Humboldt remarks, cannot be the cause of it at the Orinoco, where the humming of the insects is much greater in the night than in the day, and where the breeze is never felt till after sunset. He therefore ascribes it to the absence of the sun, which he thinks acts on the propagation and intensity of sound, by opposing them with currents of air of different density, and partial undulations of the atmosphere caused by the unequal heating of different parts of the ground.

*Bibliomania.*—At the sale of the late Mr. Bindley's library, the competition for old poetical tracts and ballads was unexampled. What will those of our readers who think that wealth is a talent to be strictly accounted for, say to such items as the following?

Battel between Frogs and Mice	£.16	16
Peele's Pageant (4 leaves) . . . . .	15	15
Engravings of Wilton Garden . . . . .	56	14
Wit's Bedlam . . . . .	15	15
Father Hubbard's Tales . . . . .	13	13
The Mastive or Young Whelp . . . . .	25	10
Poetical Ballads, from 1640 to 1670 . . . . .	192	0
Ditto, from 1670 to 1680 . . . . .	183	15
Ditto, from 1670 to 1685 . . . . .	174	6
Ditto, 5 vols. . . . .	281	0

*CAMBRIDGE.*—The annual prizes of fifteen guineas each, given by the representatives of this university, for the best dissertations in Latin Prose, were adjudged to T. Thorp, of Trinity College, and E. Boteler, of Sidney College, Middle Bachelors. No prize was adjudged to the Senior Bachelors. The Pdrson Prize, for the best translation of a passage from Shakespeare into Greek Verse, was adjudged to W. H. F. Talbot, Scholar, of Trinity College.

#### FRANCE.

It is calculated that there are at present in France 2849 curates, 22,244 temporary curates, 5301 vicars, 1462 regular priests, and 873 almoners of colleges and hospitals. The number of priests regularly officiating, including those who do not receive pay from the treasury, amounts to 36,186. 1361 French priests died in the year 1819; and in the same year there were 1401 ordinations. There are 106 female congregations, possessing altogether 1721

establishments, which contain 11,752 sisters. It is estimated that these charitable women constantly administer relief to nearly 60,000 sick persons, and gratuitously instruct 63,000 poor children.

The following is from the report of the Central Jury, on the productions of French industry exhibited in the Louvre in 1819:—"M. Gonord has exhibited porcelain on which copper-plate engraving had been transferred by mechanical means. An engraved copper-plate being given he will use it for the decoration of pieces of different dimensions, and by an expeditious mechanical process, *enlarge or reduce the design* in proportion to the piece, without changing the plate."

#### HOLLAND.

The following useful prize-question is proposed by the Society of Sciences, at Haerlem. The essays are to be sent to the Secretary before the 1st January, 1821.—"What advantage has medicine derived from the reformation and extension of chemistry since the time of Lavoisier, in making us better acquainted with the chemical agency of the medicines usually employed for the cure of several diseases of the human body; and what means should be taken in order to acquire a solid knowledge, useful in medicine, of the hitherto-unknown chemical agency of several medicines?"

#### PRUSSIA.

The Royal Academy of Sciences at Berlin have proposed animal magnetism as a prize subject. It is desired that the phenomena known by the name of animal magnetism, be described "so as to admit of a positive judgment respecting their nature;" and it is observed that, "though there are many difficulties attached to the subject, still it appears that the number of facts ascertained is such as to admit the hope that, in the present state of the physical sciences, some light may be thrown on animal magnetism, when the probability of these facts has been estimated, and when their analogy with the better understood phenomena of natural sleep, dreams, somnambulism not magnetic, and many nervous affections, has been established!" The prize is 300 ducats. It is strange, indeed, that credulity on this subject should so long retain its hold in so many parts of the continent of Europe.

The official Gazette of Berlin contains some statistical data of the Prus-

sian monarchy, according to authentic reports made in the course of the year 1819; from which it appears that all the states of this monarchy, not including the principality of Neuchâtel, comprehend a space of 5014 geographical square leagues (15 to a degree of the equator), or 107,765,760 acres, Rhenish measure, with 10,800,112 inhabitants, including the military. The surface of water occupying about 2,202,541 acres, a forty-ninth part of the whole surface.

#### GREECE.

The benevolent exertions and hazards of the Monks of St. Bernard, who inhabit the highest regions of the Alps, are well known. A somewhat similar institution exists among the defiles of Mount Olympus. It is maintained by five villages, the inhabitants of which pay no kind of tax; but are bound to give their assistance to all travellers who cross the mountains, and to serve them as guides. They discharge this honourable task with the greatest alacrity and good management; and, like the benevolent Monks of St. Bernard, employ the sagacity of dogs, to discover travellers who may have been so unfortunate as to be buried beneath the snow.

#### NEW SOUTH SHETLAND.

A considerable tract of land is said to have been discovered to the south of Cape Horn. The account from which we copy states, that last year Mr. Smith, master of the brig William, trading between the Rio Plata

and Chili, in endeavouring to facilitate his passage round Cape Horn, ran to a higher latitude than is usual in such voyages, and in latitude 62 deg. 30 min. and 60 deg. west longitude, discovered land. As circumstances did not then admit of a close examination, he deferred it till his return voyage to Valparaiso; during which, in February last, he ran in a westward direction along the coasts either of a continent or numerous islands, for two or three hundred miles, forming large bays, and abounding with the spermaceti whale, and seals. He made numerous soundings and bearings, draughts and charts of the coast. He even landed, and took possession of the country for his sovereign, and named his acquisition, "New South Shetland." The climate was temperate, the coast mountainous, apparently uninhabited, but not destitute of vegetation, as firs and pines were observable in many places; the country had upon the whole the appearance of the coast of Norway. On his arrival at Valparaiso he communicated his discovery to Captain Sherriff of his Majesty's ship *Andromache*, who happened to be there. Captain Sherriff immediately dispatched the *William*, with officers from the *Andromache*, to ascertain the nature of the country. The ship, it is added, has returned from this voyage, and on making her report to Captain Searle, of the *Hyperion*, orders were given that no intercourse with the shore should be permitted.

## LIST OF NEW PUBLICATIONS.

### THEOLOGY.

Discourses, illustrative of the Designs of Christianity, and of some Parts of its internal Evidence; by Daniel Dewar. 8vo. 12s.

A Reply to a Pamphlet, intended as an Apology for certain Religious Principles, misnamed Evangelical; by the Rev. T. U. Stoney. 2s. 6d.

The School Prayer Book; being a Week's Course of Prayers. 2s. 6d.

Lyric Hymns; by Edward Atkyns Bray. 2s.

Sermons preached before Friendly Societies. 4s.

Sermons explanatory of the Gospels; by H. Hughes. 2 vols. 8vo. 11. 1s. 6d.

Sacred Lectures; by J. Hodgson. 12mo. 6s. 6d.

Sermons, Doctrinal, Practical, and Occasional; by the Rev. Wm. Snowden. 8vo. 10s. 6d.

Sacred Literature; comprising a Review of the Principles of Composition laid down by Lowth, in his *Preflections on Isaiah*, and an application of the Principles so received to the Illustration of the New Testament; by the Rev. John Tebb. 8vo. 15s. 6d.

### MISCELLANEOUS.

The Heraldic Origin of Gothic Architecture; by R. Lascelles, royal 8vo. 7s.

Botanical Dictionary; or, Universal Herbal. 2 vols. 4to, plates.

A Reply, to the Notice of the new Greek Thesaurus, inserted in the 44th Number of the *Quarterly Review*; by E. H. Barker. 8vo. 4s. 6d.

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## RELIGIOUS INTELLIGENCE.

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### BRITISH AND FOREIGN BIBLE SOCIETY.

THE Sixteenth Report of this Society has just issued from the press; the substance of which we shall present to our readers, though our limits will not permit our doing justice either to the Report itself, or to the highly encouraging Appendix which accompanies it. We shall pass lightly over such articles of intelligence as have already appeared in our pages from the Monthly Extracts of the Society.

*France.*—Commencing with France, the Committee announce, that the Protestant Bible Society of Paris has amply justified every expectation which its establishment and the high character of its patrons and conductors had excited. The first Report contains a variety of statements demonstrative of the progress which the Society had made. Its issues of the Scriptures had been considerable; and at the period of

the anniversary, 6000 Testaments had just entered the depository, and 1500 more remained to be delivered: besides which, 1000 copies of the 8vo Bible had been ordered from Basle, and a large number of the quarto from Montauban. "Yet," observes the Report, "this quantity will be far from sufficient, considering the demands which have been made upon us, and the engagements which we have already contracted." The formation of auxiliary societies has also been carried on with spirit and success. Nor has the Society, though of a character exclusively Protestant, been without many tokens of respect and friendship from Catholics of the highest distinction. His royal highness the Duke d'Angoulême, to whom the President had presented a copy of the Report, addressed in return a letter expressive of the kindest sentiments towards the Society, accompanied with a statement that the letter, previously to



its being dispatched, had received his majesty's approbation. The Duke de Cazés (at that time prime minister) acknowledged a similar tribute of respect, by subscribing 1000 livres towards the laudable object of the Society. Testimonies of grateful acknowledgment are also due to the Marquis de Dessolles, and the Marquis de Latour Maubourg, late ambassador to this court, who have on different occasions evinced the most obliging readiness to promote the object which the Bible Societies of the two countries have in common. The zeal for the dissemination of the Scriptures, and the desire to peruse them, are not confined to the Protestant part of the French population. In the course of the past year, a larger number of Catholic Testaments have been issued than in any preceding. They have been dispersed through Catholic channels: they have found their way into the hands of adults as well as into schools, and many instances have been reported in which the perusal of them has been attended with the happiest effects.

*United Netherlands.*—The United Netherlands' Bible Society has made, in the course of the last year, a considerable progress. Copies of the Scriptures have been put into circulation, making an excess of more than 2500 above the issues of any preceding year. The constituent societies of this national institution, particularly those of Rotterdam, the Hague, Leyden, Utrecht, Groningen, and Friesland, have emulated each other in exertions within their respective districts, and in a zealous co-operation with the Central Society at Amsterdam.—Christians of every denomination, and even Jews, evince the most eager desire to possess the Scriptures: and their dissemination has been, in a variety of instances, attended with the happiest effects. Attention has also been paid to the wants of the colonies and foreign settlements dependent on the crown of the United Netherlands. At Surinam especially, the work of distribution has been going on very prosperously. Hebrew Testaments have been largely demanded by the Jews inhabiting that colony, "who," in the language of the Report, "exhibit a desire for this holy volume, which is rarely to be met with in Europe."

*Netherlands.*—Switzerland has continued to evince a laudable zeal in the

great work of disseminating the holy Scriptures among her simple and interesting population.

The Society at Basle, and the printers connected with that institution, have issued, in the course of the past year, 30,000 copies of the Scriptures, either in German or French; and 30,000 more have either just left the press, or are on the point of being completed. The number either issued or undertaken, within the last eighteen months, amounts to upwards of 65,000 copies. The German translation of the Monthly Extracts has been attended with very considerable advantages. Copies have been widely circulated both in Switzerland and Germany: and the perusal of them has tended greatly to dispel prejudice and encourage exertion.

The Zurich Society has increased in support; and the Schaffhouse Society, since the festival of the Reformation, has been under the necessity of giving applicants tickets, to be exchanged for Bibles, in proportion as the required copies could be successively furnished from the presses at Basle.

At St. Gall, the last edition of 3000 copies of the Testament is nearly exhausted, and preparations are making for proceeding to a new impression.

The Grisons' Bible Society is engaged in printing the New Testament in the Upper Romanese dialect; and in the mean time, the distribution of the Scriptures in the Romanese, German, and Italian languages, is proceeding with equal diligence and discretion.

From Bern, the intelligence received is particularly gratifying. "Our Bible Associations," writes the venerable Vice-President of the Bern Bible Society, "maintain their zeal, collect liberal contributions, and assist us with much prudence and discretion, in the dissemination of the word of God: and we frequently receive from them most affecting intelligence of the blessing which attends their labours. We also assemble the Committees of this city, in order to communicate to them the most interesting particulars from the accounts thus transmitted, and to animate them with fresh zeal."—The printing of an edition of Piscator's German version of the Bible, and which has been from time to time deferred, seems likely soon to be accomplished. "A few weeks ago," writes a correspondent, "we were still uncertain whether we might venture to undertake so expensive a work: but

God confounded our unbelief by the arrival of a letter from England, communicating an extract from the last will of my departed friend, George Moslyn, Esq., who has generously bequeathed 200*l.* sterling to our Society, in aid of the distribution of the Bible in this country."

A new and promising Bible Society has been established for the canton of Glarus.

The distribution of the Catholic Scriptures in the cantons adhering to that communion, has been industriously and discreetly continued by the enlightened ecclesiastics, and other individuals, whose exertions in this line the Society have had frequent occasion to commend. More than 6000 copies have passed into those channels, within the year, through the useful medium of the Basle Society.

The Committees of Lausanne and Neuchâtel are indefatigably employed in preparing a revised quarto edition of Ostervald's Bible.

Of the Geneva Bible Society, the Committee only remark, in the words of its excellent President; "Our Biblical labours proceed well: thanks to your powerful support. The translation of the sheets of correspondence is attended with success, and the transmission of them into France appears to have produced great benefit."

*Germany.*—Germany has furnished much intelligence of a satisfactory nature, in the course of the past year; from which we can select only a very few brief particulars.

The Hambro'-Altona Bible Society has commenced printing an edition of Luther's Bible.

The Bremen Society has paid attention to the wants of the Catholics; who have received Testaments in the version approved by themselves, and many of whom have become members of the Society, and contributed liberally towards its funds.

The Auxiliary Society at Göttingen has established five Associations in connexion with it, in the three ecclesiastical circuits of Göttingen, at Dransfeld, and Hertzberg. The spirit of this Society, and the useful influence it is producing, will appear from the following declaration of the Rev. Professor Staendlin, on transmitting a copy of its Report: "The word of God is again obtaining its former authority and influence in Germany, triumphing over the systems

of a spurious philosophy and the efforts of a merely profane science, which, while it abounds in criticisms, and glories in philological learning, loses sight of the very essence of religion."

The Bible Society of Hesse Cassel is in full operation. The good effects of a recent visit from the President of the Sleswig-Holstein Bible Society, the Landgrave Charles, brother to the sovereign of Hesse, are thus pleasingly described:—"The friends of truth in this place have been materially strengthened in their pious activity by the animating example of our Landgrave Charles, during his last visit here: the hours spent in conversation with this enlightened prince, on subjects which the world can neither discern nor relish, were seasons of delight and refreshment to all those to whom he communicated the pious sentiments of his heart."

The Society at Hesse Darmstadt, as well as those at Giessen and Worms, continues to distribute the Scriptures among a population suffering from the distressing consequences of the late destructive war. The venerable Superintendent Müller writes:—"Our stock of Bibles is now almost entirely exhausted; and it is incredible with what eager desire and grateful joy this sacred work is received by all. Since we commenced our distribution, the number of applicants for a Bible has increased to several thousands, whom we cannot supply; the promised subscription for the year being utterly inadequate to such extensive demands."

Of the Frankfort Bible Society the most satisfactory accounts have been furnished. From its position as a thoroughfare for travelling journeymen and mechanics, and the reputation it has acquired by the condescending notice of it on the part of the Emperor Alexander, the Society of Frankfort has found abundant opportunities of diffusing far and wide the oracles of God.

The Wurtemberg Society is assisted by seven Auxiliaries, and one Association; in addition to which it has derived contributions from nearly all the corporations of tradesmen, and from the merchants' clerks. Since the establishment of the institution, more than 35,000 copies of the Scriptures have been put into circulation, nearly two-thirds of which were Bibles. The patronage of the sovereign continues to be accompanied by indications of a sin-

ere and increasing interest in its prosperity and efficiency. In addition to the grant of a building formerly referred to; which grant was afterwards enlarged, his Majesty has sent 500 florins to the Society, and given permission to apply freely to him whenever they have any request to make.

The Saxon Bible Society, after issuing more than 15,000 Bibles, and 6000 Testaments, has found itself so pressed by demands, as to be under the necessity of having recourse to another impression of the Bible. The whole edition of 3000 copies in the Wends' dialect had been disposed of by anticipation before it left the press.

At the anniversary of the Saxon Society, the noble president, Count Hohen-thal, minister to his Saxon Majesty, delivered a very striking address, in which, after many pertinent remarks on the degeneracy of the age, (which he ascribes to the neglect of a religious education as its principal cause), he draws the following conclusion:—

“Oh let us, who are members of the Bible Society, daily read the Bible, with fervent prayer to God that he would open our understanding, and give us to experience in our own hearts the power of his word. The more we make ourselves acquainted with the Scriptures, the more plain will that become which at first was unintelligible to us. Let us take care that our children acquire a taste for the word of God; and that by the use of the Bible in schools, the volume itself be put into the hands of the children of the poor: that the rising generation may enter into the world, enriched with scriptural ideas, and filled with Divine truth: this is the surest way to improve the condition of mankind.”

A very gratifying report has been transmitted by the Eisenach Bible Society, from which it appears that their Anniversary Meeting in July last was highly satisfactory. The Grand Duke and Duchess have manifested a warm friendship towards the Society; not a few of the poor have brought their humble offerings; and the most grateful emotions have been excited by the affecting acknowledgments of those clergymen and schoolmasters whose parishes and schools had been supplied with copies of the Scriptures.

*Prussia.*—Under the continued patronage of the King and the members of the Royal Family, the Prussian Bible

Society enjoys that prosperity which encourages the belief that the blessing of God is upon it. The number of Bible Societies, more or less connected with it, amounts to thirty-three, independently of Bible Associations. Through these Societies, 13,750 Bibles, and 11,550 Testaments, have been put into circulation during the past year: and the Central Institution alone, within the five years since its formation, has issued 22,724 Bibles, and 8,900 Testaments, in the German, Polish, Bohemian, Wendish, and Swedish languages. The hospitals and prisons have been furnished with copies of the Scriptures, and every prudent regulation has been adopted for securing the permanence of the books in the several wards, and their constant and attentive perusal.

*Denmark.*—The Danish Bible Society appears only to have waited for a sufficient supply of the Scriptures, in order to develop its energies. So rapidly has the Society extended itself over the face of the country, that there are few places of any consideration in which an auxiliary has not been, or is not likely soon to be established. The cause is also very warmly espoused by numbers of the clergy of every rank, and among them the bishops stand particularly distinguished. Much had been done towards effecting this pleasing result by the residence of the Rev. Dr. Henderson, in Denmark.—Of 10,000 Bibles, and as many Testaments, printed by this Society, nearly the whole have been distributed, and new editions of both are now in the press.—His Danish Majesty, on receiving the last Report of the Sleswig-Holstein Society, addressed to the Secretary, the very Rev. Dean Cal-lisen, the following acknowledgment:—  
“We have received, to our highest satisfaction, the Third Annual Report of the Sleswig-Holstein Bible Society, humbly transmitted to us by you; and it is our wish, that the exertions of this Society may ever be attended with the best effects. We commend you to the kind Providence of God.

“Given at our castle of Frederickburgh, June 22, 1819.

(Signed) “FREDERICK REX.”

A similar testimony of approbation was given to the proceedings of the High Court of Chancery for the Duchies of Sleswig-Holstein and Lauenburg.

It was not, however, by the supreme authorities and persons of elevated condition alone, that the conduct of this

Society was approved; its labours were also appreciated by those who moved in the humblest walks of life. "A farmer, who wishes not to be known (writes Dean Callisen), has presented to the Society 10 rix-dollars, collected by the daily deposit of one Danish shilling." The Bible Associations in the country parishes continue to flourish, under the pastoral encouragement of their ministers; and the Committee at Sleswig watch over all the numerous Auxiliaries and Associations throughout the duchies with parental attention, and see the fruit of their cares in the returns of an active and cheerful co-operation. The zeal of their pious president, the Landgrave Charles of Hesse, operates powerfully on the movements of this Committee. His highness enters very earnestly into the affairs both of the Sleswig-Holstein and the Hesse-Cassel Society.

*Saxden.*—The Swedish Bible Society, under the patronage of his majesty, and the prudent direction of its indefatigable president, Baron Rosenblad, continues to maintain its high rank among the Continental Bible Societies. At the close of its fourth year, the Society had printed, including what had been done by its predecessor the Evangelical Society, 66,700 Bibles, and 71,100 Testaments; making a total of 137,800 copies of the Scriptures, of which 118,140 had been put into circulation.

The Upsala Society was stimulated to great exertions by the last address of the venerable Archbishop, a short time previous to his decease. Having invited and admonished all the clergy in his diocese to unite with him in personal inquiry from house to house, in order to ascertain the want of the Scriptures, a large number of copies was ordered from Stockholm, and distributed among the poor, in the grammar schools, work-houses, hospitals, prisons, and other public institutions. The expense of this distribution was discharged by the liberal collections made at the Jubilee of the Reformation, in consequence of a recommendation to that effect from the throne.

The Skara Society, aware of the difficulty, on the part of the poor, of raising a sufficient sum to purchase a Bible, yet desirous to encourage the principle of purchasing, adopted the plan of accommodating the poorer parishes on credit; and the effect has been, a considerable increase in the number of applications.

By the agency of the Society at Heranosand, "the word of God" (observes the Report) "will now be conveyed to our benighted brethren (the Finlanders and Laplanders) who are spread over those northern regions, where the foot of a Swede has seldom trodden, and where the voice of a messenger of the Gospel is still seldomer heard."

*Russia.*—The Russian Bible Society, with its Auxiliaries and Associations, furnishes intelligence of the most gratifying nature, relative to the progress which the holy Scriptures are making throughout that vast and improving empire. His majesty the Emperor Alexander continues to manifest towards it the most cordial attachment, and to watch over its concerns with paternal solicitude for its prosperity. A similar testimony is borne to the conduct of many of the first personages both in church and state: and the interests of the Society appear to be cherished by a large proportion among all orders of the community. Six years only have elapsed since the foundation of this institution was laid; and within the compass of that short period nearly 180 Auxiliary Societies and Associations have been formed, one million two hundred and forty-four thousand rubles have been collected, and three hundred and seventy-one thousand six hundred copies of the Scriptures have been printed or are printing—of which upwards of two hundred and twenty thousand have already been issued for circulation. Such results evince the activity and perseverance with which this great work has been prosecuted in Russia, and they give a pledge of the still greater results which in its further prosecution may be expected.

The transactions of the Russian Bible Society are conducted on a scale of such magnitude, and involve so many and important details, that we must refer for an account of them to the documents in the Appendix to the Report before us. The correspondence of the Rev. Dr. Paterson and Dr. Henderson, which is there given at length, furnishes a connected view of the principal operations in which the Russian Bible Society and its various Auxiliaries have been engaged during the past year.

"The reading of the holy Scriptures," remarks Prince Galitzin, in his speech at the last anniversary, "is becoming more general among us and among our villagers, who, in many

places, assemble together, on the Sabbath, and other holy days, to spend them in reading their Bibles; and in some places, even the youth are occupied in the instruction of their parents who have not before been taught to read. The soldiers and sailors are likewise, of their own accord, seeking this spiritual food. They experience that in their families the Bible supplies them with lessons for the regulation of their lives, and with an abundant source of daily comfort and edification.

“But, in addition to all this, a still more gratifying prospect of usefulness is now presented to our Society. In conformity with the will of the monarch, the reading of the holy Scriptures is now introduced into all our seminaries of instruction; and this will doubtless lay a foundation for the piety of the rising generation, and thus, to no small extent, promote the kingdom of Christ in the earth.”

The court of Rome, and those who take their measures from it, have not relaxed in their opposition to the circulation of the Catholic Scriptures. The influence from that quarter has been exerted with such success in Bavaria, as not only to have caused the expulsion of the Rev. John Gossner from his country, but also the prohibition of his Testament printed at Munich. A similar prohibition, derived from the same influence, has been published in Switzerland; It is, however, pleasing to know, that, antecedently to this restraint, nearly 80,000 copies had been brought into circulation.

On the other hand, the distributions effected by Professor Van Ess have been considerably increased. Furnished with the approbation and sanction of many Catholic dignitaries, his version of the Testament, in various sizes, has circulated very freely, and with the most grateful acceptance, among the Catholics in Germany. Since his last published account, he has issued 196,234 copies of the Catholic Scriptures, besides 10,639 of Luther's version among Protestants. If these be added to those previously issued, it will appear that this single individual, partly by his own exertions, and partly by means of his Catholic correspondents in Germany, and Switzerland, has, in less than four years, distributed 350,414 copies of the Scriptures. Prospects of a further distribution are continually opening, and

his powers of doing good in this department of service seem only to be limited by his means.

An increasing demand has also been manifested in France for the Catholic Scriptures; and so strongly is this felt, that various printers are now speculating in editions of that book, for which but a short time ago very few purchasers could be found. The Society for Elementary Education has introduced the New Testament into the Schools of Mutual Instruction; and several pious Catholics have evinced much industry in recommending it, and that with considerable success, to the poorer members of their communion. Even Spanish New Testaments have been solicited from the Committee.

In the Mediterranean, and more especially in Greece and Turkey, a very extensive tour of the Rev. Dr. Pinkerton has led to the commencement of important Biblical undertakings, the establishment of several Bible Societies, and to prospects of increasing usefulness.

The Malta Bible Society, profiting by the useful suggestions of Dr. Pinkerton, has adopted measures, which will be likely to render that Society a still more effective instrument in promoting the circulation of the Scriptures.

The formation of the Ionian Bible Society at Corfu, of which our readers are already apprized, is an event to which the Committee attach very great importance. It was followed by the establishment of auxiliary societies in Cephalonia and Zante; to which succeeded the Athens Bible Society, of which we have already given an account.

At Constantinople arrangements have been completed by the active and judicious exertions of Dr. Pinkerton, for a version of the whole Bible into Modern Greek, a translation of the New Testament into the Albanian language, and other undertakings, which, it is hoped, may eminently conduce to the dissemination of the word of God among the Christian inhabitants of the Turkish Empire.

We have thus adverted to the chief operations of the Bible Societies throughout Europe, with most, we might indeed say all, of which the British and Foreign Bible Society is closely connected by its influence, its agency, its counsel, or its pecuniary assistance. We have not specified particular grants,

for which we refer to the abstract of the cash account annexed to the Report. The receipts of the Society during the past year (including 29,297l. for Bibles and Testaments) were 92,733l.

We reserve the remaining transactions for another Number.

#### PERSIAN CHRISTIANS.

Two persons, professing to be Christians, and natives of Persia, have been lately travelling in India to collect charitable contributions. The Rev. Messrs. Kolhoff, and Sperschneider, the Missionaries at Tanjore, from the Society for promoting Christian Knowledge, were so well satisfied, after examination, of the truth of their representations, that they gave them a testimonial to that effect. We transcribe, from a contemporary publication, the following account of the body to which they state themselves to belong.—

“Lucas John is about forty years of age; and states, that, by the blessing and grace of God, he has, for the last ten years, attended to the concerns of his soul. Joseph John, about twenty-three years old; has, since the age of fifteen, known the things belonging to his peace.

Their native town is Chosrabad, in the province of Hedesbegan, in Mesopotamia. It contains about 700 inhabitants, who are all of the same community with themselves.

“They are the offspring of ancient Jewish Christians, and are now suffering greatly under the government of Persia. Formerly, when under a Turkish Pasha, they enjoyed, in some degree, public justice and peace; but since they have been subjected to the power of Abbas Mirza, a son of the King of Persia, who resides at Tebriz, these poor Christians have been treated in a most intolerent and cruel manner; and have had to pay heavy taxes, beyond their ability. Two sons of Lucas John have been seized, and threatened to be made Mussulmans; but Mr. Armstrong, residing at Tebriz, has become security for the payment of 1000 rupees; 500 of which are already collected, the rest are still wanting. Since their acquaintance with Mr. Armstrong, they seem to have suffered less from their Mohammedan oppressors.

“The sum of 1000 rupees required to satisfy the demands of their oppressors, who have retained the two children of their family as hostages for payment,

amounts to much more than that sum according to the rupee of India, which is of less value.

“They collected about 700 rupees at Bombay, Cochín, Tanjore, and the intermediate places; and about as much more at Madras.

“The whole number of these Christians amounts to about 10,000. They have an archbishop and three bishops. The archbishop resides at Mosul; one of the bishops, at their native town of Chosrabad; another at Meredeen, three days' journey from Mosul; and the third at Diarbekir. By the Mohammedans they are called Nazarenes, and Syrians by the Arabs; but, among themselves, Ebriam, or Beni Israel; which name denotes their relation to the ancient Jewish Christian Church, as does also their present language, of which we had a proof; the Lord's Prayer and the Apostolic Creed being very like to the original Hebrew. They have no connexion whatever with either the Greek or Roman Churches.

“They hold the doctrine of the Trinity in Unity; and declare Jesus Christ to be ‘the way, the truth, and the life’—and that through Him alone they are delivered from the wrath to come, and are made heirs of eternal life. They acknowledge only the two sacraments, but both in the full sense and import of the Protestant Church.

“They have, at Chosrabad, a large church, nearly of the size and appearance of the Scotch Kirk at Madras, which is a fine building. Through fear of the Mohammedans, who insult and oppress them, they assemble for Divine worship between the hours of five and seven on Sunday mornings; and, in the evenings, between six and eight. There are also daily services at the same hours. The women and men sit on opposite sides of the church, during the hours of worship.

“The country is said to be covered with gardens abounding with a great variety of fruits. The men are chiefly engaged in cultivation, and the women in spinning.

“Within the last ten years a school has been established, in which the average attendance of boys is about thirty. There is also a separate school for girls, consisting of but a few scholars; sometimes not more than three in number. In these schools are taught the Four Gospels, (the names of which they repeated distinctly), the Psalms, and

other books. The scholars are taken to church morning and evening.

"These two men seem honest and simple men; and well acquainted with the truths of Christianity, though quite deficient in reading and writing. On being asked occasionally what success

they had met with, they would invariably reply, in the most artless and unaffected manner, 'as if it was their ordinary style of speaking of their benefits and mercies, "God has given us" so much more—mentioning the amount.'

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## VIEW OF PUBLIC AFFAIRS.

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### FOREIGN.

**FRANCE.**—The detection of the late conspiracy has been followed by a number of arrests; and the investigation of the whole transaction is in progress before the proper tribunal. No particulars, however, have as yet transpired in an authentic shape, but there appears strong reason to believe that the plot was widely extended, and that it had for its object the utter subversion of the existing government.

**PORTUGAL AND SPAIN.**—A more successful insurrectionary effort has taken place in Portugal, conducted, like the Revolution in Spain and Naples, by the soldiery. On the 24th of August, the troops quartered at Oporto rose, and appointed a provisional government, to whom they committed the trust, of immediately convening the Cortes, with a view to organize a constitution. The whole affair was conducted professedly in the name of the King; the insurgents swearing to obey the Cortes and the constitution which they should form, and to maintain the Roman Catholic religion and the reigning dynasty of the house of Braganza. The troops at Lisbon, and throughout the south, do not appear to have immediately responded to the invitation of their comrades at Oporto; and the Regency, profiting perhaps by the warning in Spain, have availed themselves of the suspense of the moment to convoke the Cortes in the name of the King, for which it seems they possess, or think it prudent to assume, sufficient authority. We shall be happy to hear that the measure proves effectual to tranquillize the country, and to consolidate a wise and equitable constitution. There was a time, perhaps, even in Spain, in which, if Ferdinand had wisely surrounded his throne with the representatives of all orders of his subjects,

he might have escaped the mortification of finding himself environed by the rank and aristocracy of his kingdom are sacrificed to popular suffrage. That time was suffered to pass by, and the result was, a Revolution, in which the King and his adherents could do nothing but submit to whatever terms were offered. We shall be glad to find that this fatal stage has not arrived in Portugal, but that the existing government have yet sufficient power to place the affairs of state under sober management, and are disposed to consult the reasonable wishes of the people. We wish well to the cause of a wisely-regulated and constitutional liberty throughout the world; but we dread and deprecate military revolutions: nor would we in any case vote the crown of patriotism to a mutinous and perjured soldiery, or wish to see them become the instruments of civil reformation for which they are in every respect unqualified. We shall rejoice, therefore, to learn that the Regency of Portugal, by taking the affair into their own hands, shall have succeeded in sparing their country the danger, and Europe the fatal example, of another military revolution. We shall equally rejoice to find that the Cortes, when assembled, have so far learned wisdom from the recent and existing state of affairs on the continent, as in their zeal for liberty to prescribe due bounds to the popular part of the government, and to choose a more sober model than the new constitution of Spain; which appears to be the favourite pattern for imitation among the revolutionary party throughout Europe; but which Spain herself seems already beginning to feel is concocted in a manner much too favourable to democracy, and needs many amendments before it can afford solid happi-

ness and tranquillity to the nation. We allude principally to the circumstances which have occurred, in consequence of an order to disperse the army under General Riego. Instead of obeying the command, both officers and men became mutinous against the very government which they had themselves raised, and to which they had just sworn fidelity. Riego was appointed by the soldiers to the important military post of Captain-General of Audalusia, and wrote, in conjunction with two other Generals, letters to the King and Cortes, remonstrating on the order for their dissolution, and in fact declining to obey it. The populace seemed inclined to side with the soldiery; but the Cortes at length asserted the dignity of a national legislature, so far as to encourage the government to dismiss Riego from his command, and to banish both him and some other seditious officers to distant quarters. The excesses which occurred convinced the government of the necessity of putting some check upon the licentiousness of popular associations; a proposition for which purpose was carried in the Cortes, by one of the most numerous majorities which has yet occurred in that assembly. But for the firmness of the legislature and the executive government on this occasion, Spain might have been at the entire disposal of its revolutionary army.

NAPLES.—No further particulars of importance are known, respecting the affairs of Naples; except that Austria is understood to be collecting large bodies of troops, to counteract the revolution in that state, or to prevent its extension to others.

The affairs of SICILY continue in equal suspense.

#### DOMESTIC.

From these scenes of disorder and revolution, we turn to our own country, which, we grieve to say, still continues greatly agitated and afflicted by the unhappy subject to which we have had so much occasion to allude. The evidence against the Queen closed on the 6th of September. We refrain, as before, from entering into any particulars, or commenting on the question, at least till her Majesty's defence shall have put the public in possession of the whole case. The attorney-general applied for a short delay, in expectation of the arrival of several material witnesses,

who had proceeded as far as Beauvais, but, hearing of the disgraceful outrages at Dover, had taken alarm and returned to Italy. He, however, relinquished this request, with the understanding that her Majesty's counsel would immediately conclude their cross examination, which was done on the 7th of September, and extended only to one witness—Majocci. The House of Lords had adopted every necessary measure for ensuring substantial justice, even to the unprecedented one of allowing a partial cross-examination at the moment of a witness's giving evidence, and a final one at a further stage of the proceedings, when the Queen's legal defenders might see fit to request it; an indulgence granted on the consideration of the list of witnesses not having been communicated to her Majesty's counsel.—The King's ministers have stated, that every facility has been given, and would be continued, to bring witnesses over on the part of the Queen; and that unlimited pecuniary means were at her Majesty's disposal, for conducting her defence. Twenty thousand pounds have been already demanded and advanced. We merely mention these circumstances to shew how very unjust is the outcry raised by the factious press, that the Queen has been brought before an inquisitorial tribunal, who had predetermined on her fate, without any reference to the merits of the question, and that a severity of proceeding amounting to nothing short of actual injustice, has been maintained in the whole progress of the investigation.

The Queen's counsel having fixed the 3d of October as the day on which they shall be prepared to enter on the defence, the House of Lords have adjourned to that day, and the House of Commons to the 17th.—We are glad, on a variety of grounds, to find, that Ministers do not intend to press that clause of the bill which divorces the royal parties, and that his majesty does not desire his own case to be personally considered.

And here we should for the present close our brief abstract, had not the cause of the Queen been made a pretext for proceedings which call for the most serious animadversion of all who wish well to their country; especially at a moment like the present, when much distress exists, and when the factious press is so busy in attempting to disturb the public mind; ex-



hibiting, for imitation, the late Revolutions on the Continent, and endeavouring, not only to inflame the populace, but to seduce the army itself from its allegiance, as is proved, among other circumstances, by some trials which have occurred during the last month for libels having that tendency. Her Majesty's cause has been made by the factious a plausible vehicle for inundating the country with their destructive tenets; the sovereign and his government have been insulted by every species of indiscriminate abuse: both houses of parliament have been depicted in colours the most odious and disgraceful; and not only by the democratical part of the press, but at some of the meetings held to vote addresses to the Queen, sentiments have been expressed, the *tendency* of which, whatever may be the  *motive*, is to plunge the nation into every species of disturbance and insubordination. We have before lamented the language and sentiments held in the Queen's Letter to the King, and in her replies to some of the addresses made to her; we are grieved to add, on the present occasion, that an equally exceptionable tone continues to pervade her Majesty's answers.

We would, however, strongly urge our readers not to mistake the loud clamour which has been raised on this unhappy subject for the general sense of the moral and reflecting part of the people. Of these the opinion, whether favourable to her Majesty's cause or otherwise, is at least suspended, as it ought to be, till her defence is heard. In the mean time, the pecuniary interest of a part of the periodical press, and the political opinions of zealous party-men, have stirred up a spirit which begins to be very widely mistaken for public conviction. A strong proof, however, that political motives, rather than conscientious attachment to the cause or character of the Queen, have been the real spring of many of these meetings and addresses, is that the leading characters who have distinguished themselves by their zeal on these occasions have not been forward in presenting their own female relatives to her Majesty; no doubt thinking, that while such grave charges are in existence, and such a body of evidence, be it true or false, is before the country in support of them, it is but reasonable that her Majesty's defence should be heard before a final conclusion is formed. We could earnestly wish that the same

feeling were generally carried into political as into private life on this question, and that those who feel it their duty to pause in their conduct as husbands and fathers, would refrain from countenancing political addresses which, worded as they generally are, not only prejudge the case, but tend to excite a most inflammatory and dangerous spirit throughout the country.

The prisoners arraigned at the adjourned assizes at York, upon indictments for high treason, twenty-two in number, have pleaded guilty, and have received an assurance that mercy will be extended to them all. We would hail this as an acknowledgment on the part of government, that whatever agitations may prevail in the country from other causes, the seditious and treasonable proceedings which we had a few months since to lament, have been so far subdued as to need no further penal example to complete their suppression. We quote, with pleasure, the following passage from Judge Bailey's charge on the occasion.—

“What were the causes by which you were induced, or, I will say, drawn or deluded to the commission of this offence, I cannot state; but I will say, that if, by reading seditious and blasphemous publications, you were thus deluded, how much more have they to answer for who have sent forth such publications! We cannot go through the world without seeing the extent to which seditious and blasphemous publications have gone hand in hand. This has been done with worldly wisdom. The best security for the public peace is the fear of God; and the best way to train a man to sedition is to make him forget his Maker, and to obliterate from his mind all sense of duty. If a man should, in the vigour of health, forget Him from whom all health and strength come, I hope that delusion will be but of short duration. The situation in which you now stand will, I trust, be, as it ought to be, a warning to deter others from entering into any wild practices or schemes against the government, by which the lives and properties, as well as the peace and security of the country, would be endangered. You may have felt the distresses of the times, and may perhaps have been drawn into the commission of these crimes from the pressure of that distress. It is

the lot of human nature suffer distress occasionally; and there is no doubt that it is often intended by Providence as a wise means of making man look up to Him from whom all blessings flow, who is the fountain of all health, of all peace—who is the great Giver of all which man can enjoy. In all the different stations of life, we meet, from time to time, with distresses; but we should recollect they are directed by Him without whose will not even a sparrow falleth to the ground. Recollect, that all is in the hands of that Great Being; and it would be wise of you, and of all who now hear me, to look up to Him, and to be thankful for the many blessings which He has permitted you to enjoy."

We cannot close this brief review of public affairs without earnestly recommending to our readers the duty of fervent prayer for the peace and welfare of the country. Let us humbly look to Him who is "the Author of peace, and lover of concord," to

heal our differences, and forgive our national sins. Let us check in ourselves, and those under our influence, a harsh and uncandid spirit of judging of public characters and political measures. Let us beware of becoming gradually entangled from party motives in any scheme which may countenance the proceedings of those among us who are equally hostile to our holy religion, and to the restraints of law and government. Let us study, in our respective spheres, to assist in preserving public morals, and the blessings of our civil and religious constitution. Let us beware of magnifying, or even circulating, rumours which tend to lessen the public respect for constituted authorities. In a word, let us demean ourselves as those who are subject not for wrath, but for conscience-sake; studying "to be quiet, and to mind our own business," and endeavouring, in every possible method, to increase the national stock of religion, morality, and peace.

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## O B I T U A R Y.

### MRS. ANNE COOKE.

DIED, after a gradual decay of nature, in her 89th year, Mrs. ANNE COOKE, of the parish of Boxted, in Essex, where she had resided as a wife and a widow exactly 67 years. In both of these characters she appeared as if appointed by Providence to watch over the temporal and spiritual interests of the poor in that place, and to make a supply in some measure for an unavoidable deficiency in ministerial exertions, arising from causes which will be mentioned. She was the daughter of the Rev. Nathaniel Bridges, the faithful pastor of Wadenhoe, in Northamptonshire, and was married at that place in 1763, to the Rev. Robert Cooke, Vicar of Boxted, who, as long as his physical and mental powers were continued, found it his meat and drink to do his Master's will\*. These being paralyzed for nearly three years before his decease, and the curate not residing among the people, it devolved upon Mrs. Cooke, while her suffering

husband's existence was continued, and for many years subsequent to his removal, to endeavour to feed the flame which he had kindled, that like the hallowed fire upon the altar of God, it might "burn always." She was left "a widow indeed and desolate." Yet, trusting in her merciful God and Saviour, she was enabled to commit her fatherless children to Him, in whom the fatherless findeth mercy. But amidst her maternal anxieties, she could not relax in the interest which he had ever felt for the immortal souls around her, "for whom Christ died." She sought not her own, but the things which are Jesus Christ's. She looked "not on her own things, but on the things of others." And, as in the primitive ages, women were employed as servants of the churches, and helpers in the Gospel, so she considered that there was a path for her to tread, which, without encroaching upon the functions of the ministry, would promote the great objects of that high calling. In this path she proceeded, in a uniform course of Christian benevolence, to extend her hand to relieve the necessities of her poorer brethren; but while she was dealing her bread to the hungry, she did not forget their spiritual wants, but used her utmost

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\* He was the author of a small publication, entitled an Exhortation to Ejaculatory Prayer, republished in 1707, with a recommendatory preface, by the Rev. W. Jones, author of the Catholic Doctrine of the Trinity.

efforts and entreaties that the bread of everlasting life might be esteemed by them far more than "the meat that perisheth." "She watched, she wept, she felt, she prayed for all." The love of Christ was a theme of great delight to her soul. Nothing so brightened her countenance, or gave such animated interest to her conversation. As it was her constant habit to view Him as the great Propitiator, so from a view of his glory, she could not but desire (like the Baptist of old) to point him out to others. "Behold the Lamb of God,"—your incarnate Saviour—your atoning Sacrifice—your perfect Exemplar—your ever-living Intercessor. Thus, by conduct and profession, by precept and example, she "adorned the doctrine of God our Saviour in all things," humbly shining to His glory whose light she borrowed, and shewing forth not her own praises, but his who "called her out of darkness into marvellous light."

While, however, this exemplary woman was careful to maintain good works for necessary uses, she was equally careful (as a diary which she kept for above forty years evidenced) to "cease from her works," as a ground of dependence before God. While she "worked out her own salvation with fear and trembling" she was ever forward to acknowledge that it was "God who worked in her to will and to do," and the unaffected language of her heart was, "Not unto us, O Lord, not unto us, but unto thy name give the praise."

In her family she was their light and joy. A fine constitution enabled her to employ a vigorous understanding, and well cultivated mind for the mental and religious improvement of her children from their very infancy, until the opportunity for such attention ceased; and in after years she was called to a revival of these energies in supplying the place of a tender mother to two of her grandchildren, which office was performed with equal assiduity. The principle which diffused so beneficial an influence over her domestic and social life, may chiefly be traced to a scrupulous attention to the sacred injunction of "redeeming the time." The early part of every day was given to the sacred duties of her closet, that by reading the word of God, and prayer, she might issue from thence as with a lamp to her feet and light to her path; and though her attention to these duties was most exemplary, yet this humble servant of

God deplor'd in her latter days that she had not given more time to the perusal of the sacred volume, so inexhaustible do the riches of that golden mine appear to those that are most diligently occupied in the research for them.

Religion was recommended by her amiable deportment and snavity of manners, which together with a natural vivacity and talent for conversation on most general topics, made her society valued by all who knew her. In letter-writing she possessed a felicity of style, and often a brilliancy of thought, which gave lustre to the relation of incidents which otherwise appeared unimportant; but it was on the subject of religion that her heart expanded, and her pen flowed most freely. It was "the pen of a ready writer," when she "spoke of the things touching the King." After a long life of eminent exertion in the cause of benevolence and piety, the bodily infirmity of her latter months shrouded the brightness of her intellect, and appeared to diminish the fervour of her spirituality. But there was still a glimmering through the shade, which evidenced that it was the outward tenement and not the vital principle that was in decay. "The spirit indeed was willing, but the flesh was weak." A passage of Scripture, repeated by her friends or attendants, would often rally for a moment her sinking powers, and produce a devout aspiration from her lips. The words justification and sanctification were often heard even in her wanderings, and when the passage, 1 Cor. i. 30, was repeated to her, she replied, "Yes—this is all to me." In the last two days of her existence, the nervous irritation which had occasioned her much suffering, gave place to perfect tranquillity, and she continued with her eyes closed; taking little notice of any thing around her, till Sunday the 4th of June, when her countenance appeared illumined as it were with an anticipation of the glory which is now revealed; and she repeated several times, "How pleasant!" continuing to wave her hand as if taking leave of all below, until with a few gentle sighs, at a quarter past eight in the evening, whilst one of her affectionate children was reading the Commendatory Prayer, the long encumbered spirit obtained an everlasting release.

Her funeral sermon was preached by the Rev. Mr. Marsh of Colchester, and is intended to be published. B. I.

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RELIGIOUS COMMUNICATIONS.

*For the Christian Observer.*

ON THE LESSONS TO BE LEARNED FROM THE DIFFERENCES OF OPINION IN THE CHURCH OF CHRIST.

THE Searcher of all hearts and Disposer of all events might doubtless, if he had seen fit, have made such a visible distinction between the good and the bad, the righteous and the wicked, that no difficulty should in any case have occurred in referring each individual of mankind to his proper class. Instead of suffering the wheat and the tares to grow together, and oftentimes to bear so close a resemblance that no human eye can perceive the distinction between them, he *might* have fixed such characteristic marks on each, that no class whatever of sinners should have been for a moment able to obtrude into the visible church of Christ; and that not only the open transgressor, but the pharisaic formalist, and the insincere professor of religion should have been instantly detected, and the earthly pale of the sanctuary have been preserved as free from defilement and hostile intrusion as the celestial temple itself.

But such has not been the arrangement of the Divine Providence. The wheat and the tares are suffered to grow together; and it is not for the members of the church militant here on earth effectually to make the separation. God alone knoweth those that are his; and it is the part of each individual to direct his scrutiny chiefly towards himself, and to

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ascertain his own character in the sight of his Creator. With regard to our neighbour, "to his own Master he standeth or falleth;" we cannot read his heart; we cannot measure the extent of his offences, or apportion the just degree of his punishment: our duty is, indeed, patiently and meekly to reprove, rebuke, and exhort: we are to avoid the wicked, to shun their example, and to discountenance sin in whatever shape it may appear; but beyond this we have no authority to advance. Persecution is not only contrary to the spirit of the Gospel, but is quite inadequate to the delicate task of separating the tares from the wheat, "The reapers are the angels:" yet even *they* are not to put in their sickle till the harvest is ripe; while the infallible Judge will himself maintain the sole prerogative of determining the respective characters of each.

But though it is not practicable for human vigilance or wisdom to eradicate from the visible church of Christ every noxious weed, or in all instances to discern between the wheat and the tares, yet from the mixture of the two we may derive many useful lessons, and infer some of the probable benefits which the all-wise Disposer may have intended to be elicited from this apparent evil. It is very evident, that the character of the Christian is tried and purified by the struggle which he is thus obliged constantly to maintain with surrounding contamination: he is led to deeper self-examination; he is preserved in a state of greater spiritual vigilance; he is kept diffident and pe-

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nitent; and, by feeling it his duty to live in the world as not of the world, he is constrained to seek for support and guidance from the Holy Spirit, and to look constantly to his gracious Saviour "to keep him from falling, and to present him faultless before the presence of God with great joy."

But there is yet another circumstance in the appearance of the visible church, which may seem even more difficult of solution than the permitted admixture of the righteous and the wicked; namely, the differences of opinion, and oftentimes the alienation of heart, which are to be found *among its true members themselves*. The Christian church, even if we could exclude from its visible pale all unsound professors of religion, would be far from presenting to our view that universal aspect of peace, uniformity, and fraternal co-operation, which we anticipate at a future and brighter period of its history. The best men have their differences of opinion; and a variety of points, allowed on all hands not to be essential to salvation, divide the disciples of the same Master into numerous sects and parties,—the followers of which are too apt, in their partial differences, to forget the duty which they owe to their common Lord, and their obligation to love each other for his sake.

Now it does not become us to *defend* this state of things; for the differences and divisions of the Christian church are doubtless an evil of the most serious nature. Nor is it right to impute such an arrangement to the Almighty Disposer, *except permissively*; for, though he may overrule evil for good, he must never be charged for a moment with being its author. Nor, again, ought we to extend our researches, farther than is revealed, into the *reasons* why God may have seen fit to permit such a state of things; on this point, as on the *whole question of moral evil*, we must be content to acknowledge

our ignorance, and to exclaim in devout acquiescence, "How unsearchable are thy judgments, and thy ways past finding out!" But without intruding upon unhallowed ground, we may profitably inquire into the actual *effects* which result from a permitted evil, and endeavour to gain the *instruction* which the circumstances of the case seem calculated to suggest. In this view, even the differences of opinion in the Christian church, much as they are to be deplored, and anxiously as they are to be avoided, may not be unproductive of many useful lessons to mankind. We shall briefly touch upon some of these *lessons* and *effects*.

One very obvious consequence, resulting from the difference of sects and opinions in the visible church of Christ, is, that *it excites all parties to greater diligence and circumspection*.—Each watches over his neighbour; and thus all are, more or less, preserved from gross defections. Surrounded only by persons of their own views, men are apt to relax in their vigilance, and thus many a prosperous church has fallen into decay. But the inspection of a rival presents a check to the dangerous effects of prosperity, and prevents that fatal stagnation which often arises from undisturbed repose. It is true, that party emulation is not an unexceptionable motive; except indeed within the narrow limit prescribed by the Apostle, of provoking each other only to love and to good works. Yet its *effects* have been often overruled for good. Many who would have become wholly torpid have been thus aroused; a useful division of benevolent labour has been effected, and the tendency of each party to turn aside from the strict line of duty, or to neglect some particular doctrine or precept of the Gospel, has been checked by the presence of those who would immediately detect and expose the inconsistency.

Another useful effect which a

survey of the divisions of the religious world may produce in our minds, is to convince us more fully of the truth of our common Christianity.—The minor differences of opinion among true believers affect not the great foundation of faith; and amidst a multiplicity of rival opinions, the *essential* doctrines of the Gospel are embraced with equal zeal by many who vary from each other in numerous points of secondary importance. The points held in common thus become doubly confirmed; and what adds greatly to the force of the inference, is, that the personal experience of believers is every where, and under every modification, essentially the same. Differ as they may in minute points of controversial theology, they are all penitent for their transgressions, all are mourning over their innate depravity, looking up to the same Saviour for pardon through his blood, praying for the influences of the same Spirit, striving against the same “body of sin,” and pressing forward towards the same mark of the prize of their high calling of God in Christ Jesus. As the zealous vigilance of rival sects has preserved the sacred text from being corrupted, so the uniform experience of true Christians in all ages and countries, has exhibited a strong proof of the reality of genuine religion, and has shewn to an unbelieving world its blessed character and effects.

Another important lesson which we should learn from the unhappy divisions in the Christian church, is the duty of *self-diffidence and humility*.—When we behold many who are perhaps our superiors in thought and information, and far more advanced in piety, cherishing very different conclusions from our own on points of doubtful disputation, should it not moderate our opinion of our own spiritual attainments, and repress the harsh and dogmatical spirit which so often displays itself in religious controversies? Let us but duly feel what

weak and erring creatures the best of us are; how impotent is our reason, how dark our understanding, how wayward our passions, how deeply rooted our prejudices; and then we shall no longer exclaim, “We are the people, and wisdom shall die with us;” but shall find a monitor to our pride in the diversities of opinions which perplex our understanding.

And while we thus learn diffidence in ourselves, let us also *practice forbearance and candour towards others*.—The tempers, the prejudices, the education, the associations of persons differ so greatly, that the same truth oftentimes presents itself to different minds, under very dissimilar aspects. The motives of our neighbours may be as honest, his prayers as sincere, and his diligence as unquestionable as our own, and yet his conclusions on many points may not be the same. If we think these conclusions wrong, it is our duty to use our efforts to point out the error; but we must not violate Christian charity, in hopes of correcting it, and much less in order to gratify a disputatious or intolerant spirit. The servant of God “must not strive;” he is a subject of “the Prince of Peace,” whose empire was never yet extended by intemperance or persecution. Far then from inflaming the differences which exist among true Christians, it ought to be our earnest endeavour to heal them; and, instead of deciding uncharitably on the spiritual state of other men, let us examine more minutely our own; and first cast the beam out of our own eye, that we may see more clearly to pluck out the mote that is in our brother’s eye,—an office, be it remembered, which ought never to be undertaken in an unkind or uncandid spirit.

But while, from the differences of opinion among Christians, we learn the duty of diffidence in ourselves, and candid construction towards others, we ought also to

*cherish a thankful frame of mind for the light which we enjoy.*—Is our knowledge of Sacred Truth in the main clear and scriptural; and have we, as we suppose, even in minuter points, a more correct view than some whom we still esteem as fellow-disciples of the same Master? To whom shall we attribute this difference? Shall we suppose that our own minds were by nature more open to Divine truth, our hearts more soft, or our understanding more enlightened than those of other men? No; let us rather lament over our native blindness, our indifference to spiritual objects, and the still remaining ignorance in which we are so often involved; while at the same time we look up with grateful adoration to the Author of every good and perfect gift, for the measure of knowledge which he has been pleased to bestow upon us, and which may be sufficient to make us “wise unto salvation,” though it can never be such as justly to minister to pride or self-sufficiency.

Again: the differences in the Christian church may be permitted, among other reasons, in order to lead us to the diligent study of the Scriptures, and to earnest prayer to God to lighten our darkness, and to guide us into all necessary truth.—We have the satisfaction, amidst all our discrepancies of sentiment, to know that there is still an infallible Oracle and an unerring Guide. Were our examination of the word of God more diligent and unbiassed, and our application to him as our Teacher more filial and implicit, many points perhaps of doubt, and certainly all essential doctrines, would be rendered so far clear to our minds as to cease to agitate and alarm our spirits. The Scriptures are not dark and obscure in themselves; but too often we read them “with the vail upon our hearts:” we cast around their most obvious declarations the mists of human passions, and obscure their bright-

ness by our prejudices and party-spirit. In order to arrive at truth, we must study them with simplicity and godly sincerity: our prayer should be, “What I see not, teach thou me;”—“Open thou mine eyes, that I may behold the wondrous things of thy Law.” If the differences of opinion among human controversialists, and the difficulty of discovering truth amidst the tumult of contending parties, thus lead us from such broken cisterns, to the Fountain Head of wisdom and intelligence, we shall have derived from them a lesson of no slight importance in the Christian life.

Again: from the same consideration we should endeavour to acquire large and unbiassed views of the Gospel.—We should guard against the little prejudices which separate brother from brother in the church of Christ. We should contemplate the doctrines and precepts of revelation as a large and magnificent whole; and the kingdom of our Redeemer, not, as it at present appears to human vision, rent into sects and factions, but as it is contemplated by the Omniscient Eye, as one extensive household united under one common Master, and “at unity in itself.” Our party-spirit too often confines our grasp of Divine truth to a few exclusive points: on these we are apt to reiterate the same thoughts and expressions, instead of endeavouring to enlarge our conceptions so as to take in the plenitude of scriptural information. Avoiding this narrow and sectarian spirit, let us scripturally examine all things, and “hold fast that which is good:” let us traverse every accessible region of spiritual knowledge; let us go throughout that fertile country “in the length thereof, and in the breadth thereof;” assured that “there is still very much land to be possessed,” and that it is often our confined information and uncharitable spirit, far more than our alleged zeal for sacred truth, that inflame the party feuds which divide the

true members of the invisible church of Christ.

In connexion with this idea, let us further endeavour to promote religion itself, rather than its mere modifications and unessential accompaniments.—If we cannot bring all men to think alike in matters of discipline, or to express in the same terms with ourselves their opinions on various secondary points, let it be our effort to infuse around us that which is the best bond of peace, and the best preservative against error; a deep, humble, and unaffected tone of piety; an ardent love for the Saviour; a self-abasing feeling of human weakness; a penitential contrition for sin; a self-renouncing humility; a simple and implicit faith in the sacrifice and death of Christ; a grateful acquiescence in this Divine means of salvation; a spirit of prayer and watchfulness, of love and joy, of sincerity and zeal, of diligence and Christian unanimity. Let us aim wholly to subdue our prejudices where they are unfounded, and, even where they are reasonable, to keep them in such just bounds as not to blend what ought to be divided; not like the sectarian Pharisees, to insist on matters of “mint, anise, and cummin,” so as to neglect the weightier matters of the law; not to think more of proselyting our neighbour to our party, than of saving his soul; not to regulate our opinion of him more by the name which he bears than the spirit which he discovers; not in our zeal for the mere outworks of Christianity to leave the citadel itself undefended; in a word, not to degrade the cause of the Redeemer into a petty rivalry of factions, instead of maintaining it in its true spirit and dignity as an empire of peace and love, of glory to God, and good will to mankind.

And—to mention but one lesson more which we may derive from the unhappy differences which exist in the outward church—we should

*learn to aspire more earnestly after that celestial state in which our knowledge shall be perfect, and our union complete.*—Wearied with the jar of endless controversy in the church upon earth, the spiritually-minded Christian will delight to rise above the gross mists which float around terrestrial objects, and to breathe that pure atmosphere which is never ruffled by the agitations of earthly contests. He beholds in all their folly and littleness, as well as in their guilt, the party cavils, the unkind surmises, and the cruel misapprehensions which deform the visible church. He longs for a more peaceful scene; “where the wicked shall cease from troubling, and the weary be at rest;” where “Ephraim shall no more envy Judah, and Judah shall no more vex Ephraim.” Compelled himself sometimes by unexpected circumstances, and oftener by his own restless passions, to mix in these rude scenes, he is at length anxious for repose, and for the undisturbed serenity of a world which can afford no temptation to the exercise of unhallowed tempers, nor be broken in upon by the din of unedifying polemics. He wishes to be where he shall see and know even as he is seen and known; where, from the infinite Source of Wisdom, his beatified spirit shall drink in the full tide of knowledge, and derive from the overflowing Fountain of Peace and Love a temper the very opposite to that which causes so many disorders in this lower world. He reverts his eye from the stormy ocean of human life, to a shore where every wave flows in an eternal calm of peace and joy; unruffled by the rocks and breakers, the surf and eddies, of sublunary passions. “I am meditating,” said the dying Hooker, (who truly had “lived to see that this world is made up of perturbations,”) “the number and nature of angels, and their blessed obedience and order, without which peace could not be in heaven;—and O that it were so on earth!”



Every Christian who feels his mind distressed and agitated from a similar review of the disorders in the visible church of Christ, should in the same manner raise his contemplation to the heavenly world, where a difference of opinion is as unknown and as eternally banished as an alienation of affection or a disunion of hearts.

It is only necessary, in conclusion, to guard the reader against those *false* and *injurious* inferences which men are apt to derive from the subject under consideration; and by which they attempt to excuse their indifference to religious inquiry. Of these the most common are, that error is innocent, and that truth is unattainable; neither of which positions, taken in its intended latitude, is scriptural or correct. Religious truth, as far as necessary for the purposes of salvation, is not only attainable, but is of such easy access by all who seek it in earnest, with prayer to God for his promised assistance, that we are without excuse if we wander materially in the essential and fundamental points of faith or practice. Our church has therefore justly determined, in strict accordance with Scripture, that we must not presume to say that "every man shall be saved by the law or sect which he profeseth, so that he be diligent to frame his life according to that law, and the light of nature; for holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved." This vague and unfounded notion of the innocence of error may indeed be urged as a plausible check to bigotry and persecution; but it would go to the full and pernicious extent of eradicating all zeal and anxiety both for our own salvation and that of others; for if God be indifferent to the sentiments entertained by his creatures on the greatest of all subjects—a subject on which he has expressly revealed his Divine will, and which must necessarily affect our whole course

of thought, speech, and action—religion is but a useless name, and Christianity loses all its authority and value as a Divine revelation. Let us not then, in learning the duty of charity, verge to the baneful extreme of an unscriptural latitudinarianism; let not our candour mislead our judgment, or our abstinence from condemning our neighbour degenerate into an indifference to his errors. The Bible is our record, and the Holy Spirit our promised guide; and with such ample means as these of acquiring all requisite knowledge of every thing necessary for our eternal welfare, aggravated will be our guilt, and equally great our punishment, if we continue in wilful and fundamental error. W.

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FAMILY SERMONS.—No. CXLII.  
Hab. ii. 4.—*The just shall live by his faith.*

MEN in general are actuated only by the things of time and sense; they see only what is in the world around them, and they have no wish to extend their view beyond it. In the language of Scripture they "walk by sight;" that is to say, their conduct, their dispositions, their hopes, their fears are regulated by a regard to what is "seen and temporal," and not by a regard to what is "unseen and eternal." And unless they are created anew in Christ Jesus they will continue thus to live under the influence of worldly motives alone, until they open their eyes on the reality of eternal things. But wherever this new creation takes place, and men are renewed in the Divine image, then spiritual and heavenly objects, though invisible to the bodily eye, are yet so present to the mind, that they exercise a greater power over the life and conduct than any other objects. They may then be said to "walk by faith." Influenced by this principle, the mind is fully persuaded not only of the existence and reality

of the unseen spiritual and eternal things revealed in the word of God, but of their supreme and vital importance; and the whole life is governed and regulated by the considerations and motives which they furnish. Those who thus live are denominated the just, or the righteous; and of them it is said in the text, "The just shall live by his faith."

I. In prosecuting this subject, I propose, first, to shew the meaning of the term *just*, as used in the text.—We are not to suppose that by this term it is intended to describe persons who are just in themselves, and who possess any merit or inherent righteousness of their own. In this sense there is not a just man that doeth good and sinneth not; not one absolutely just. The just man, in the scriptural sense of the term, is he who has attained, by the teaching of God's word and Spirit, to just views of God, and of his own character in the sight of God; who, having submitted his understanding to the instructions of Scripture, has derived from that unerring guide a right knowledge of the nature, attributes, and moral perfections of the Deity, of the services which God requires of his creatures,—of the evil of sin, and of the beauty of holiness; who feeling his own feebleness, ignorance, sinfulness and misery, gladly avails himself of those offers of grace and mercy which are made to him in the Gospel; who, despairing of all help in himself, relies for acceptance and salvation only on the blood and righteousness of his crucified Redeemer; who, convinced of his innate depravity, looks to the agency of the Holy Spirit, as the only author of sanctification, the only source of spiritual health and strength, of life, and love, and joy, and renewed obedience. Thus much it seemed necessary to say, in order to guard against that tendency to self-righteousness which is natural to us all; and that we

might understand, that those who are deemed just in the sight of God, are so, not on account of their own merits, but only through faith in the atoning blood and meritorious righteousness of Him who died for our sins, and rose again for our justification.

II. I propose, next, to explain the nature of *faith*, that principle by which the just are actuated.—There is a kind of faith which is distinguished by the name of a dead faith; and which, while it assents to the truths of Christianity, regards them as matters rather of historical detail or of curious speculation, than of vital and practical efficacy. Such a faith is directly opposed to the faith of the text, which is called a living or saving faith; and which not only dwells in the understanding but influences the affections, becoming a living spring of action, and calling into vigorous exercise and directing to their proper end the best feelings and most powerful energies of our nature. This faith I mean to consider under two distinct points of view: first, as to its effect in the matter of our justification before God; and second, as to its operative influence on the heart and life of those who possess it.

In the former point of view, it is an act of the mind, by which we cordially assent to God's testimony as contained in his holy word, especially in relation to the redemption purchased for us by Jesus Christ, and are brought not merely to acquiesce in the method of salvation by his blood and righteousness which is there revealed, but joyfully to embrace it as the only ground of our hope, and to place our whole reliance upon it for pardon and acceptance with God. By faith thus exercised, the penitent sinner is justified, not for the merit of his faith, but for the sake of that Saviour to whom he has committed his cause, and on whom he has placed his dependence. Nor

is this a work in which the understanding only is concerned: the judgment, the will, the affections, are all engaged in it. A view of the holiness, extent, and spirituality of God's law, and of its awful sanctions, and a consciousness that we have violated it in innumerable instances, that our very natures are sinful and polluted, and that we are exposed to the righteous vengeance of the Almighty, excite us to inquire what we must do to be saved. It is then that Jesus Christ approves himself to us as the very Saviour suited to our case. We hear with thankfulness and joy, that God hath given to us eternal life, and that this life is in his Son; and our whole soul assents to this Divine declaration. Relying on the word of truth, we forsake every other refuge, and look to Christ alone for salvation. We receive him as our Prophet, to teach us the will of God and the way of life; as our High Priest, to atone for us by his blood, and to procure for us by his mediation and intercession every needful blessing; as our King, to reign in our hearts, to sway our affections, and to guide our whole conduct. We cast, as it were, our souls on him for pardon, peace, and sanctification, for salvation, grace, and glory. Thus coming to Christ, and giving ourselves up to him, God graciously receives us: he pardons our sins, accepts and justifies our persons, adopts us into his family, and bestows on us the grace of his Holy Spirit, to sanctify our souls and renew them in his image.

But I proposed to consider faith also, in respect to the influence which it exercises on the heart and life. And here I would remark generally, that it is inseparably linked with all those holy affections, and with all that holy obedience to the will of God, which the Scriptures require; in short, with all the graces and good works of the Christian character. It is the source and parent

of them all. A few examples will serve to illustrate this view of the subject.

1. True faith must be united with love to God and to Christ. For how can we believe that God so loved us as to give his only begotten Son to die for us; and that the Son of God voluntarily quitted the glory and the felicity of heaven, to suffer all the evils of life, the agonies of a cruel and ignominious death, and the inconceivable anguish produced by the hidings of his Father's face, in order, by thus bearing the load of our sins, and enduring the punishment due to us on account of them, he might redeem us from eternal death; how, I say, can we believe all this, and not have our affections moved, and our love excited, and drawn out towards our gracious God and Saviour? In conformity with this view of the subject, St. Paul tells us that *faith worketh by love*; adding, that in Christ Jesus nothing will avail us but such a faith. We may conclude, therefore, that if this grace of love be wanting in us, we are destitute of saving faith—for the faith by which we are justified “works,” that is, manifests itself “by love;” and love, be it remembered, is expressed in desires and endeavours to please the object of our affections, that is, to do the will of God. To those then who truly believe, as St. Peter remarks, Christ is precious, he is dear to their souls. Though they have not seen him with their bodily eyes, they love him; and though now they see him not, yet believing in him, they rejoice with joy unspeakable and full of glory.

2. True faith produces also *earnest desires and endeavours after holiness*.—The character of the object of worship must be allowed to have a powerful influence on the character of the worshippers. How strongly is this exemplified in the case of the ancient heathens, and of the idolaters of modern times! The worshippers of Jupiter and

Venus were not likely to be shocked by conduct, in themselves or others for which even the deities they adored were celebrated. The Hindoo worshippers of Kali or of Juggernaut are naturally characterized by the qualities which distinguish the objects of their worship, lust and cruelty. Now the God of the Bible is infinitely holy. Purity is his essential attribute. He is of purer eyes than to behold iniquity without abhorrence. His command to us is, "Be ye holy, for I am holy;...As he who hath called you is holy, so be ye holy in all manner of conversation;" and it is added, that "without holiness, no man shall see the Lord." On the other hand, a blessing is pronounced on the attainment of this resemblance of the Divine character. "Blessed are the pure in heart, for they shall see God." Now, if we believe this to be the character of the Being whom we worship, and such also to be the character which he requires in us, in order to please him, shall we not be led earnestly to desire, and to endeavour to acquire, that holiness which is declared to be so indispensable? Indeed, as has been already intimated, such a conduct is the necessary result of that love to God which we have shewn to be the inseparable effect of true faith. Thus it is that faith purifies the heart, inviting us to all holy obedience, and leading us to desire and to labour to attain that holiness without which no man shall see the Lord.

3. Faith is, in the third place, inseparably linked with hope.—It is called "the substance of things hoped for." It gives a subsistence, a reality to spiritual and eternal objects; fixes our desires upon them, and excites the expectation of obtaining them. It raises our thoughts and affections above this world, and points them to that blessed world above where our Saviour sits enthroned in glory. In the midst of the pains and sorrows,

the wants and weaknesses, the sins and temptations of mortality, it animates us with the cheering prospect of one day exchanging them all for rest, and peace, and joy, and purity, and happiness unalloyed and eternal. Such is the Christian's hope, the fruit of his faith, which will never disappoint him, but which will prove as an anchor to his soul, sure and steadfast, to preserve him amidst all the storms of worldly calamity; or as a helmet to defend him against all the assaults of his spiritual enemies, and which, even in the moment of dissolution, will enable him to say with holy exultation, "I know in whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day."

4. Lastly, true faith imparts joy and peace to the believer.—"Being justified by faith, we have peace with God through our Lord Jesus Christ, and rejoice in hope of the glory of God." It cannot be that we should believe ourselves to be in the favour of God, pardoned and accepted by him, and heirs of his kingdom; without deriving from that persuasion, peace and joy. It cannot be that we should believe that all things whatsoever shall work for our good, and that God careth for us, and numbers us with his children, without being led to cast our care on him, and to repose ourselves on the assurance of his loving kindness and tender mercy. Thus does true faith necessarily produce in us joy and peace; a peace which passeth all understanding, and which the world can neither give nor take away; and a joy which is unspeakable and full of glory.

III. We have now seen in what manner it is that the just may be said to live by faith. The true believer by means of it obtains pardon, peace, and eternal life. He is enabled to view God in his true character, and to realize his power

and presence, his holiness, justice, truth, and love. He sees him also as the God of providence, without whom not a sparrow falleth to the ground, and by whom the very hairs of his head are numbered. Trusting to his wisdom and care, he learns to be satisfied with his lot in life, to be content with his state whatsoever it may be. If rich, he regards his wealth and his influence as talents committed to his trust, and for the use of which he is bound to account. If poor and afflicted, he suffers not his mind to be depressed. He knows that it is God, his heavenly Father, whose kindness and love are infinite, who has fixed the bounds of his habitation, and he resigns himself cheerfully to his disposal. Thus in all the varying circumstances of human life, the faith of the Christian is found to be a powerful, operative, and living principle of action. However severe his trials, even if the whole world should frown upon him, and appear ranged against him, he yields not to dismay; or if it should spread its snares around him, he is enabled, through the grace of his Saviour, to keep himself from their influence: he overcomes the world; and this is the victory which overcometh the world, even his faith. But it is in the hour of death that the power and efficacy, the consolation and triumph, of genuine faith are peculiarly manifested. It is in that solemn hour, when the hope of the hypocrite shall perish, and leave its deluded possessor to horror and despair, that the just shall be found to live by his faith. For him death hath no sting, the grave no terrors. God hath given him the victory over both, through our Lord Jesus Christ. He had made his application to that blood of sprinkling which cleanseth from all sin: the sting of death has thus been extracted, he encounters this his last enemy without fear, and he exchanges time for eternity, with the sure hope that this cor-

ruption shall put on incorruption, and this mortal shall put on immortality; and that he shall be fixed as a pillar in the temple of his God, to go no more out. Now to apply this subject—

Have we within us that faith which has been described as the means of our justification before God? Have we, impelled by a sense of our guilt and danger, fled for refuge to lay hold on the hope set before us in the Gospel? Have we come to Christ as our only Saviour, and given ourselves up to him to be saved by him in his own way, counting all things but loss that we may win him, and be found in him? And has our faith proved itself to be true and saving by its effects on our hearts and lives? Has it been in us the living spring of all holy and devout affections, and of cheerful, active, and universal obedience? Has it issued in love to God, and love to man for his sake, and in ardent desires and assiduous efforts after that holiness without which no man shall see the Lord? Has it imparted to us the hope which maketh not ashamed, and which raises us above the world and its objects, and places our affections and our treasures in heaven, and the joy and peace which are the earnest and the foretaste of heavenly and everlasting felicity?—If we can answer yes to these inquiries, then happy are we. But if not, O let us trifle no longer on the brink of eternity; but let us even now turn unto the Lord, imploring his mercy to pardon, and his grace to convert us. We know not how soon we may be called to appear before him; how soon the day of our probation may terminate. Let us then seek God while he may be found, let us call upon him while he is near. Let us forsake every wicked way, and every unrighteous thought, and return to the Lord, and he will have mercy upon us, and to our God, and he will abundantly pardon us. Amen.

To the Editor of the Christian Observer.

THE passage in the Epistle to the Hebrews, discussed by your correspondent, N. L., (Christian Observer for August, p. 499), is certainly a difficult one; yet I do not think it incapable of a rational interpretation.

In prosecuting this matter, our first business must be to ascertain the meaning of the word *διαθηκη*, as it occurs in the passage under discussion; namely, Heb. ix. 15, 16, 17; and our second, to translate the passage agreeably to the meaning of the word when thus ascertained.

I. With respect to the meaning of the word, it certainly must, by every just rule of composition, be ascertained from the general context of the passage in question.

Now, the subject of the eighth and ninth chapters at large is clearly enough a comparison of the first covenant, or the Mosaical dispensation, with the new covenant, or the Christian dispensation; and the doctrine inculcated is, that in each covenant alike, atonement was made by blood;—in the first covenant, by the blood of the typical offerings; in the new covenant, by the blood of the anti-typical offering, Jesus Christ. Throughout the whole, therefore, of these two chapters, with the exception of the litigated passage, the word *διαθηκη* manifestly and allowedly denotes *a covenant*; agreeably, indeed, to the quotation from Jeremiah, who employs the Hebrew word *ברית* where the Apostle employs the Greek word *διαθηκη*: and the word *διαθηκη*, thus allowedly denoting *a covenant*, is used to designate severally *the Mosaical dispensation*, and *the Christian dispensation*. We must here, moreover, observe, that this word *διαθηκη* in the course of the two chapters occurs both BEFORE and AFTER the litigated passage; but still, wherever it occurs, it INVARIABLY occurs in the sense of *a covenant*, meaning either *the Mosaical*

*covenant* or *the Christian covenant*. Hence it appears, that the litigated passage, which itself four times contains the word *διαθηκη*, is inserted in the very MIDDLE of a discussion, the subject of which is a comparison of the Mosaical (*διαθηκη*) covenant, with the Christian (*διαθηκη*) covenant.

Such being the case, the rules of good composition certainly require us to conclude, that the word *διαθηκη* in the litigated passage is used by the Apostle in the same sense, as the self-same word *διαθηκη* is used by him throughout all the remainder of the eighth and ninth chapters. For, upon any other hypothesis, we shall be obliged to maintain, that the Apostle sets out, in the eighth chapter, with using the word *διαθηκη* in the undoubted sense of *a covenant*, or in a sense exactly equivalent to the Hebrew word *ברית* employed by Jeremiah; and that he continues to use it in the same sense, as far as to the end of the 14th verse of the ninth chapter; but that, in the 15th, 16th, and 17th verses of the ninth chapter, without the slightest intimation whatever, he uses the same word *διαθηκη* in a new and totally different sense,—namely, that of *a last will or testament*, by which a dying man makes a disposition of his property after his death; and that, in the 18th verse of the ninth chapter, with as little intimation as before, he resumes his original mode of employing the word; and thenceforward, to the end of the chapter, uses it, as at first, to describe *a covenant*. But it is incredible, that so faulty a mode of writing should have been adopted by the inspired author. Therefore I conclude, with Codrucus, Whitby, Pierce, Doddridge, Wakefield, and Macknight, that the Apostle must needs have employed the word *διαθηκη* in the litigated passage in the same sense as he employs it throughout the general context of the eighth and ninth chapters: in other words, I con-

clude, that the word *διαθηκη* uniformly denotes a covenant, throughout THE WHOLE of those two chapters, and that the covenant spoken of is always either the Mosaical or the Christian covenant.

II. The next point is, to translate and interpret the litigated passage, so as at once to preserve the now ascertained meaning of the word *διαθηκη*, and to make it harmonize with the plain drift of the general context both previous and subsequent.

Now, the drift of the general context is this: The first covenant, typically, makes an atonement for sinners by the blood of the slaughtered victims; those victims (in virtue of their typical character) forming the medium of acceptance between God and man, and the covenant itself being of no avail except in so far as the victims are put to death: the new covenant, in a similar manner, antitypically and really, makes an atonement for sinners by the blood of the one sacrificed victim Christ; that victim (the antitype of every typical victim) forming the medium of acceptance between God and man, and the covenant itself being of no avail except in so far as the victim Christ is put to death.

Such I take to be the drift of the general context, more especially as it occurs in chap. ix. 1—14. But with this drift the litigated passage will exactly correspond, provided only the word *διαθηκη* be translated *covenant*, as the whole context requires it to be translated.

*And, on this account, he is the mediator of the new covenant; in order that, death having taken place for the redemption of the transgressions which were under the first covenant, the called might receive the promise of eternal inheritance. For, where there is a covenant, it is necessary that the death of him who ratifies the covenant should be brought forward. For a covenant is firm only over*

*the dead (victims), since it is of no strength, while he who ratifies the covenant is living.*

Here the train of reasoning perfectly agrees with the preceding context; for, in fact, it is no other than a continuation of the argument.

The typical mediators of the first covenant were animal victims: and it was necessary that the death of these victims which ratified the covenant should take place; for a covenant, constituted on such principles, could be firm only over the dead: it was of no efficacy, while its appointed ratifiers were alive. Analogously to this, as substance answers to shadow, the antitypical mediator of the new covenant was Christ: whence the conditions of the new covenant must answer throughout to the conditions of the first covenant. *And, ON THIS ACCOUNT, he is the mediator of the new covenant; in order that, death having taken place (primarily, the death of the animal victims,—secondarily, the death of the human victim), for the redemption of the transgressions which were under the first covenant, the called might receive the promise of eternal inheritance. For, where there is a covenant, (that is to say, a covenant framed on the principles of the Mosaical), it is necessary that the death of him who ratifies the covenant should be brought forward, (just as the death of the typical victims, which ratified the first covenant, were brought forward under the Levitical dispensation). For a covenant (framed on the principles of the first covenant) is firm only over the dead, (whether the immolated victim be an animal or a man); since it is of no strength, while he who ratifies the covenant (as the typical victims ratified by their death the first covenant) is living.*

WHEREUPON or WHENCE—as the Apostle goes on very logically, in the eighteenth verse, to conclude from the specified principles of a

Divine covenant made with men AS a sinner—WHEREUPON, *neither the first covenant was dedicated without blood.* The reason of which conclusion is obviously to be found in the litigated passage. *A covenant is firm only over the dead; since it is of no strength, while the ratifier of the covenant is living.* WHEREUPON, *neither the first covenant was dedicated without blood:* because, unless blood had been shed, the typical ratifiers of that covenant would have been left alive; and consequently, the covenant itself, being firm only over the dead victims, would plainly, on the very principles of a covenant between a holy God and fallen man, have been of no strength or efficacy.

Such, so far as I can judge, is the obvious meaning of the whole passage; but, even if we choose to take *διαθήκη*, in verses 16, 17, as there importing a covenant in general, and if we thence exhibit the Apostle as arguing from the nature of a covenant in general to the nature of God's covenants with man in particular, the train of reasoning will not, I conceive, be altered. Among the ancients, every covenant was ratified by the death of slaughtered victims: and, until these victims were slaughtered, or while these ratifiers of the covenant were living, the covenant itself was of no strength or efficacy, being deemed firm only over the dead. Thus, whether, in verses 16, 17, we suppose the Apostle to argue, from the necessary nature of a Divine covenant with fallen man in particular, or from the nature of all covenants then known throughout the world in general; his reasoning will be equally conclusive to prove the need of Christ's death, when he is viewed as the Mediator or ratifying medium of the new covenant.

G. S. FABER.

Long Newton,  
September 11, 1820.

To the Editor of the Christian Observer.

ON opening "the Monthly Review" for May last, I met with an article which appeared to demand the notice of the *Christian* critic. It was the review of "Sermons, by Edward Maltby, D. D., Vol. I. 8vo.;" and, while I am fully assured of your pacific disposition, and of your unwillingness to admit into your pages one line of *needless* controversy, I trust you will insert the following extracts and observations.

"We have carefully read," says the reviewer, "all these discourses, which are in number twenty-four: and the impression which they have left on our minds is highly favourable to the author, as an able defender of the truth of Christianity, an eloquent expositor of some of its difficulties, and an earnest teacher of its most important duties." The reviewer presently adds, "as sermons, they are *not contaminated by any of that evangelical mixture which has been falsely denominated Christianity.*" In a sentence that follows soon after, the reviewer thinks proper to remark, that for *about five and twenty years* past "a much more general adherence to the *most objectionable of the Thirty-nine Articles* has been manifest, than through the whole of the preceding century. The Methodists, in a very early period of their spiritual domination in the Christian fold, began a furious attack on the clergy, for not preaching according to the Articles, which for a season was repelled with vigour, and produced no alteration in the general style of pulpit eloquence; but when the complaints of the Methodists became sanctioned by the authority of *Mr. Wilberforce* on the one hand, and of *Bishop Horsley* on the other, sermons on original sin, on the expiation of that sin by the death of Christ, and on other doctrines of mysterious import, but of uncertain



authority, became very prevalent in the church. The opinions of the established clergy began to run in a new current; and as that current was rendered more impetuous and powerful by the force of ecclesiastical patronage, it required some strength of intellect, as well as some energy of character, not to be carried away by the violence of the stream. Several of the clergy, however, had the courage to resist this irruption into the precincts of the Establishment, and chose rather to be censured as mere moral preachers, than to purchase honeyed praise by enlisting themselves under the banners of the *evangelical party*." The reviewer then says in triumph, "*We are happy to add Dr. Maltby to the honourable band who have not suffered their sermons to be tinctured with this infusion.*"

Now, Mr. Editor, when I recollect how commonly it is exclaimed against those who are stigmatized as "*evangelical*" among the clergy of our Establishment, that they eat her bread though they refuse to preach her doctrines, I would ask with all Christian moderation, is it possible that the foregoing extracts can be approved, or even tolerated, by a *dignitary of the Church of England*? What, in fact, is the amount of those extracts, and of similar ones that follow throughout the article in question? If I understand it rightly, it is this:—a CONFESSEDLY SOCINIAN REVIEWER not only pronounces Dr. Maltby "*an able defender of the truth of Christianity,*" while in the same breath, the reviewer points at *some of the Thirty-nine Articles of our Church* as "*objectionable,*" but he goes the length of strongly insinuating that the Articles, of *original sin, of the expiation of that sin by the death of Christ,* are part of "*that evangelical mixture which has been falsely denominated Christianity:*" and the reviewer evidently enlists Dr. Maltby among those,

"who have not suffered their sermons to be tinctured with this infusion."

Surely the learned Dr. Maltby will, ere long, inform the public, that he utterly rejects such praise as is here offered him, by a decided enemy to the doctrine of that Establishment whose sacred cause he is so solemnly bound to defend. Surely he will deem it a high and outrageous insult to his theological character, to be classed by a SOCINIAN EULOGIST, among those who deny the atoning efficacy of that death which the Church of England so solemnly pronounces "*a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world.*"

ΠΙΣΤΙΣ.

P. S.—Perhaps it might be fairly asked, with reference to the foregoing extracts, did the Monthly Review (*the eulogist of Dr. Maltby*) ever think proper to commend Dr. (now Bishop) Magee's work on the Atonement; or Bishop Burgess's Reply to Mr. Belsham? If not, Dr. Maltby must surely exclaim with the poet, and especially in this "*day of rebuke and blasphemy,*"

"Their praise is censure, and their censure praise."

I do not recollect whether the Socinian reviewers praised or censured Dr. Maltby's publication against the Bible Society, in which he contended that out of the *sixty-six* canonical books of Holy Writ, only *seven* of the Old, and *eleven* of the New Testament, are fit for general distribution!

To the Editor of the Christian Observer.

SOME of your readers who reside in the country remote from the agitations of the metropolis, know very little more of the politics of the nation, than they collect from

your summary of public affairs. But enough, and more than enough, must be known by the most retired, to cause the soul to mourn in secret, and to send up many a prayer for the peace of the church and state. This, I doubt not, is the daily practice of many Christians in every part of the realm. But do not the alarming signs of the times call for something more? Have we not as a Christian public been threatened with the daring attempt to set up Deism, and more gross infidelity in the place of the Gospel of our Divine Redeemer? Has not an alarming spirit of turbulence and sedition been not long since manifested among the discontented in the land? These, sir, are blows aimed at our common mercies as a nation. Should we not then, *as a nation*, supplicate from the God of mercy, from whom alone national prosperity can come, the continuance of blessings so long and richly enjoyed, but, alas! so much abused? But if there be any just cause, from the conflicting interests of parties, why our rulers should not call upon the nation at large, surely there can be none why Christians should not unite in prayer. Let the fact be once admitted, that there is just cause of alarm for the peace of our country, and the preservation of true religion amongst us, and men may be allowed to judge as they please of the causes which have brought us into this state: but no person's mind can for a moment doubt whether we ought or not to unite in prayer for the continuance of our national blessings. In former times, on much less important occasions, pious men have called upon their fellow-Christians to appoint a certain hour in which to address, either each individual privately or with his family and friends, the Throne of Grace and Mercy. I leave the hint for the consideration of your readers. Respecting the duty itself, there can be no difference of opinion among those who wish well

to their country, and believe in the value and efficacy of prayer to Him who is "the author of peace, and lover of concord;" who "maketh men to be of one mind in a house," and who has the hearts of all mankind at his supreme disposal.

A. B. C.

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*To the Editor of the Christian Observer.*

IN your table of contents for August I observed with pleasure, that a "religious communication" had been made to you "on the Prayer for the Parliament." I turned somewhat eagerly to the article, but was considerably disappointed when I found it related merely to a *word* in the prayer, to the title therein given to the king. I will not take up your columns by inquiring with what success Agnostos may have answered the objection which he states; but, judging from the feelings of my own mind, when I now join in that admirable prayer, I think that very many of your readers would have been grateful to him had he subjoined a few serious remarks on its indisputable excellencies.

I know of nothing which would more tend to allay party feelings, than joining with a "pure heart and humble voice," in that most solemn, most interesting, and most applicable supplication.

The prayer is generally for the kingdom at large, and especially for the parliament, as employed in solemn deliberation on its *internal* regulations. It seems to have been penned in a time of peace, and it breathes a calm and peaceful spirit. It beseeches the guidance of the Almighty in the consultations of our legislature; it implores of Infinite Wisdom the special direction of their proceedings; it proposes the most noble and praiseworthy ends, "the advancement of the Divine glory, the good of the church, the safety, honour, and welfare of our sovereign and his dominions,"

and it inculcates as the basis of all peace and happiness, the sure foundations of "truth and justice, religion and piety." Let me urge it upon all professing Christians to study this prayer, to imbibe its spirit, and daily to offer it at the footstool of that Throne where the fervent prayer of the righteous availeth much. So may we humbly hope that the all-wise Jehovah will vouchsafe to us his guidance and blessing; for in the page of infallible truth, it is written, "In all thy ways acknowledge Him, and He shall direct thy paths."

E. P. S.

*To the Editor of the Christian Observer.*

THOUGH the subject of baptism and regeneration has been discussed so often and so fully in your pages, that I fear many of your readers will be ready to turn with distaste from any further remarks upon it, yet I cannot forbear introducing to their notice a theory which differs in some measure from that of most of the writers on this question. The importance of the subject must plead my excuse for the intrusion.

Baptism by some is represented as only a *sign* of regeneration; by others as a *seal* as well as a sign; by others as the *medium of conveyance* in the matter of regeneration; and by some few, if I clearly understood them, as *regeneration itself*. In a sermon preached last month, at the visitation of Archdeacon Heslop, at Stony Stratford, by the Rev. H. Gauntlett, vicar of Olney, and since published, a somewhat different view is taken of the question, and baptism is stated to be "more than an outward sign of the spiritual blessing; for it is a *part or branch* of regeneration itself, in the *larger and full sense* of the word." For the sake of greater correctness, I will quote Mr. Gauntlett's own argument.—

"Regeneration is evidently a complex term. What said our

Lord to Nicodemus? 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' If, therefore, regeneration is to be born of water *and* the Spirit, and if our blessed Lord, by the phrase 'born of water,' had any reference to the ordinance of baptism, which, with the generality of commentators, I confidently suppose he had, then regeneration, or the being 'born again,' in the sense in which Christ uses the term, (as well as in that in which it is afterwards used in the Scripture, and by all the primitive Christian writers), evidently consists of two things; the internal and spiritual renovation of the soul, and the outward ordinance of baptism by water. Hence no one can be considered as regenerate in this complex sense of the word, without, on the one hand, being an actual recipient of the ordinance of baptism, and, on the other, viewed in the judgment of Christian charity, as internally renovated by the Spirit. I think it is evident that the terms 'regeneration,' 'renewed,' 'born of God,' 'new creature,' 'born again,' with every other synonymous word and phrase, are never used in the New Testament, after the introduction of Christian baptism, but with reference to the baptized; and nothing can be more certain than that the word regenerate is always used by the early fathers of the church with this reference. None were considered regenerate but the baptized, because none besides were 'born of water,' which is one of the parts of regeneration. But all the baptized were viewed as regenerate, because they were partakers of the external part of regeneration, baptized, or born of water; and because, being supposed to be the proper subjects of baptism, they were necessarily viewed, in the judgment of charity, as possessing the internal and spiritual part likewise, or the new birth by the Spirit, of which the external rite was

a sign and an emblem. Hence the terms baptized and regenerate (or words adequate to the latter), though evidently not synonymous, seem to be interchangeably used in the New Testament, and most certainly are so in the writings of the early fathers of the church. The baptized are (generally speaking) considered in the Scripture as 'born of God,' and as partaking of, and interested in, all the other spiritual blessings exhibited by baptism, because they are supposed 'rightly to have received' the ordinance under the influence of the Holy Spirit."

The reverend author, towards the conclusion of his discourse, has condensed his theory into the following propositions:—

"First, No person can be considered regenerate in the full and complex sense of the term, without baptism, because baptism is not only a *sign*, but a *part* of regeneration, according to the definition of the latter word, founded on our Lord's conversation with Nicodemus. Hence all the synonymous terms and phrases, 'born of God,' 'begotten again,' 'new-creature,' &c. are always used in the Epistles of the New Testament with reference to the baptized, and the baptized only; and that the word 'regenerate' \* is never applied to any but the baptized, by the early fathers of the church, is evident to every one who is acquainted with their writings.

"Secondly, Every baptized person, if deemed a proper subject of the ordinance, must necessarily be considered as spiritually regenerate, and partaking of remission of sin, salvation through Christ, and all the other spiritual blessings exhibited by and connected with

"\* Some of the writers on the baptismal controversy have asserted, that the terms above mentioned are used occasionally in the Epistles, without any reference to the baptized: But this is a *petitio principii*. To whom were the Epistles written; but to the baptized?"

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this sacrament. Unless this be admitted, baptism must be stripped of all its spiritual appendages.

"Thirdly, It is prerogative of God only to determine who are spiritually regenerate, and who are not so; and to make the separation between the wheat and the tares, which are now mixed together in his church. This separation he will accomplish by his omniscience and power in the great day of judgment.

"Fourthly, Baptism may be received where there is no spiritual regeneration either previously to its administration, at the period of it, or subsequently. In this case, baptism cannot save the soul. To attempt to prove this position, would be altogether unnecessary to those who have any acquaintance with the general tenor of the word of God.

"Fifthly, Spiritual regeneration may exist where the subject of it may never receive the ordinance of baptism. But every one who is spiritually regenerate, or born of the Spirit, will undoubtedly be saved. To suppose that the renovation of the soul cannot in any case exist without an external ordinance, or that existing it is insufficient to salvation, are sentiments which are abhorrent to the character and attributes of God, and to the declarations of his will as revealed in the holy Scriptures.

"Sixthly, As baptism is a solemn ordinance, appointed by the Lord as an initiation into his visible church; as it is a sign, a pledge, and a means of grace; and as it is connected by Christ himself, and by the writers of the New Testament, with regeneration and other spiritual blessings that accompany salvation, we may safely assert, in the language of our church, that baptism is 'generally necessary to salvation.'

"Seventhly, From a view of the whole subject, it is evident that the ministers of the word should

insist on the nature and necessity of spiritual regeneration; and that they should be peculiarly cautious in not leading their hearers to suppose that they are all, in fact and reality, spiritually regenerate, because they are charitably considered as such, in consequence of their having been admitted into the visible church by baptism; unless they manifest those marks of spiritual regeneration which are positively considered as its necessary evidences by the unerring word of God."

Not being very competent myself to give a decisive opinion on this litigated subject, I shall spare your readers my comments, hoping to learn from some of your abler correspondents how far the scheme of baptism being "a part or branch of regeneration" is capable of being maintained. If well-founded, it will certainly tend to solve some of the difficulties which have been raised on the subject, especially as respects the language of the fathers and our own church.

R. F. J.

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## MISCELLANEOUS.

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*To the Editor of the Christian Observer.*

I WAS much gratified with the interesting passage quoted in your review of Latrobe's Journal, (*Christian Observer* for April, p. 244), from Barrow's Travels, describing the conduct and manners of the Moravian Missionaries; a denomination of Christians who have outlived the evil reports once current to their prejudice, and, what is better still, have amended some ill-judged practices on which those reports were grounded. To the testimony of Barrow, you observe, "like attestation might be collected from Lichtenstein." The travels of that writer not being every where accessible, you will perhaps oblige some of your readers by admitting the following short extract from them to corroborate your assertion. The author is speaking of the Brethren's settlements in South Africa.

"Here we met two of the respectable members of the Society of the United Brethren, who, having heard of the Commissary-general's arrival in the country, came to receive and welcome him. The institution formed in this district has been established several years, and deserves every thing that can be said

in its commendation. They are universally esteemed by the colonists, a considerable number of whom attend at the religious assemblies of the Brethren. The church, with the nearest houses, lie in the deepest recess of the valley, at the foot of the Bavian's kloof, from which, in winter, the water rushes with great force, so that it has more than once overflowed the whole valley. The channel has therefore been enclosed, between two strong walls, and several bridges made across; a work of no small labour, and affording an additional proof of the industry and activity of these people. But in order to form a just estimate of the worth of these excellent men, their manner of conducting themselves towards the Hottentots must be seen; the mildness, yet dignity, with which they instruct them, and the effect which has already been produced in improving the condition of their uncivilized brethren, is truly admirable. It is the more astonishing, since all has been accomplished by persuasion and exhortation: no violence, or even harshness, has ever been employed. No other punishment is known but being prohibited from attending Divine service, or being banished

the society. The highest reward of industry and good behaviour is to be baptized and received into the society. Of this, however, they are very sparing. The number of their disciples is now eleven hundred."

Such have been the exemplary conduct, and such the success, of the United Brethren in South Africa. In other parts of the world, similar attestations are not wanting to their character. The following, from Bryan Edwards's History of the West Indies, is peculiarly pleasing, as it exhibits these valuable missionaries among the unhappy victims of slavery—a situation in which their task is more than ordinarily arduous; whether we consider the moral and intellectual degradation, the heathen prejudices, and the servile condition of the slave, or the jealousy, the spiritual ignorance, and arbitrary power, generally speaking, of the master. How well they have steered their difficult course, the following passage will evince. Their rules respecting the conduct of the Negroes may be of use to others engaged in similar labours of benevolence.

"It is still more to the honour of Antigua, that its inhabitants have encouraged, in a particular manner, the laudable endeavours of certain pious men, who have undertaken, from the purest and best motives, to enlighten the minds of the Negroes, and lead them into the knowledge of religious truth. In the Report of the Lords of the Committee of Council on the Slave Trade, is an account of the labours of the Society, known by the name of the *Unitas Fratrum* (commonly called Moravians), in this truly glorious pursuit; from which it appears, that their conduct in this business displays such sound judgment, breathes such a spirit of genuine Christianity, and has been attended with such eminent success as to entitle its Brethren and Missionaries to the most favourable reception from every man whom

the accidents of fortune have invested with power over the poor Africans, and who believes that they are his fellow-creatures, and of equal importance with himself in the eyes of an all-seeing and impartial Governor of the Universe. With an abridgment of that account, I shall close the subject of my present discussion.—The Church of the United Brethren have, ever since the year 1732, been active in preaching the Gospel to different heathen nations in many parts of the world, but not with equal success in all places. The method here described, and made use of by the Missionaries of the said church, in leading the Negro Slaves in the West Indies to the knowledge and practice of Christianity, is followed, in all points that are not local, in all the missions of the Brethren. After many years' unsuccessful labour, experience has taught them, that the plain testimony concerning the death and passion of Jesus Christ, the Son of God, together with its cause and happy consequences, delivered by a missionary touched with an experimental sense of it, is the surest way of enlightening the benighted minds of the Negroes, in order to lead them afterwards step by step into all truth: they therefore make it a rule, never to enter into an extensive discussion of the doctrines of God's being an infinite Spirit, of the Holy Trinity, &c., not to seek to open their understandings in those points, until they believe in Jesus, and that the word of the Cross has proved itself the power of God unto salvation, by the true conversion of their hearts. Both in the beginning and progress of their instructions, the missionaries endeavour to deliver themselves as plainly and intelligibly to the faculties of their hearers as possible; and the Lord has given his blessing even to the most unlearned that went forth in reliance upon him, to learn the difficult languages of the Negroes,

so as to attain to great fluency in them. One great difficulty arises indeed from the new ideas and words necessary to express the divine truths to be introduced to them; but even this has been surmounted through God's grace. As it is required of all believers, that they prove their faith by their works, the Brethren teach that no habit of sin, in any land or place, nor any prevailing custom, whatever can be admitted as a plea for a behaviour not conformable to the moral law of God, given unto all mankind. Upon the fulfilment of this, the missionaries insist every where. Every thing that is accounted decent and virtuous among Christians is inculcated into the minds of the people. Drunkenness and adultery, sorcery, theft, anger, and revenge, and all other works of the flesh, as enumerated by our Lord and his Apostles as proceeding from the heart, being plain proofs that a man is either unconverted, or again fallen into heathenism and idolatry; it follows of course that any one guilty of these things is put away from the congregation, and not re-admitted before a true and sincere repentance is apparent, and the offence done away; but it is not sufficient that the believers abstain from open scandal, their private behaviours in their families, and in every occurrence of life, must evidence a thorough change of heart and principles.—As soon as they are considered as candidates for baptism, they are subject to the discipline of the church, by which, if they offend, and private admonition and reproof have not the desired effect, they are excluded from the fellowship of the rest, though they may attend public service, and every means is still faithfully applied to bring them back. Thus a communicant, in case of an offence given, is not admitted to the Lord's Supper. This discipline has, by God's blessing, had so good an effect, that

many a believing Negro would rather suffer the severest bodily punishment than incur it. If they confess their sins, and heartily repent, they are willingly, and according to the nature of the offence, either privately or in the presence of a part or the whole of the congregation, re-admitted to the fellowship of the church.

“The believing Negroes are not suffered to attend any where, where the unconverted meet for the sake of feasting, dancing, and gaming, &c. And the usual plea, of not entering into the sinful part of these diversions, is never admitted; inasmuch as the least step towards vice and immorality generally plunges them by degrees into gross sins. It is of course expected, that all baptized parents educate their children in the fear of the Lord, shewing them a good example.—If, by a sale of Negroes by auction, or in any other way, wives are torn from their husbands, or husbands from their wives, and carried off to distant islands, though the Brethren do not advise, yet they cannot hinder a regular marriage with another person; especially if a family of young children, or other circumstances, seem to render a helpmate necessary, and, as is mostly the case, no hopes remain of the former ever returning. A certificate of baptism is given to every baptized Negro that must thus leave the congregation; and there have been instances, that by their godly walk and conversation in distant parts, they have caused others to hearken to their word and believe. Though all the above injunctions (to which many others are added) are of such a nature, that they not only war against their heathenish propensities, but even against what some might call excusable indulgences; yet it is a fact, that at this present time, some thousand Negroes in Antigua and other islands submit to them with willingness.”—*Bryan Edwards's West Indies*, vol. i. p. 487. . . C.H.

To the Editor of the *Christian Observer*.

THE following description of the manner of writing among the ancient Jews appears to me so useful, to illustrate various passages of the Old Testament, that I should be glad to see it inserted in your pages. It is extracted from a work of much research, just published, intitled, "Antiquities of the Jews, carefully compiled from authentic Sources, and their Customs illustrated from modern Travels; by W. Brown, D. D. Minister of Eskdalemuir. 2 vols. 8vo. London. 1820." The work deserves to be extensively known as a highly valuable repository of Jewish Antiquities.

P. H. F.

"Various disputes have arisen as to the origin of writing; some supposing that it was of Divine original, and never known till the time of Moses; and others, that it was known long prior to him. But in a matter of such high antiquity, it is impossible to come at certainty. It would seem, however, from the perfection of Moses' style, that it was known before; unless we conclude that God not only wrote the Law on two tables of stone, but that the Holy Spirit enabled Moses to write the Pentateuch in a language till that time only spoken, but never committed to writing; and consequently, that the five books of Moses are remarkable, not only as being the most ancient code of laws ever promulgated, but as being the first specimen of writing that ever existed, which, although maintained by some, is certainly carrying the argument too far. The materials on which the Jews and other eastern nations wrote were various. The most ancient we read of were the two tables of stone on which the Decalogue was written; and the two altars, mentioned in Deut. xxvii. 8, that were erected for a similar purpose; unless we account the book of Job of an antienter date.

For, in Job xix. 23, 24, we have three ways of writing mentioned; namely, writing in a book, engraving on lead, and engraving on a rock. It would appear, that engraving on rock especially was the way in which the ancients chose to preserve inscriptions: for the Prefetto of Egypt mentions a place not far from the mountains of Faran, in the wilderness of Sinai, where, for the distance of three miles, they met with ancient unknown characters, cut here and there on the hard marble rock, at the distance of 12 or 14 feet from the ground, with the greatest industry. Maillet mentions something of the same kind in the Plain of Mummies in Egypt, (Lett. vii). Maundrell gives an account of figures and inscriptions like these above mentioned, which are graven on polished parts of the natural rock, and at some height above the road, which he found near the river Lycus (page 37). And Mr. Macdonald Kinneir, when speaking of Babylon, says, that he observed several kinds of bricks that appear to have been in use among the Babylonians; some of which were burnt by the fire for facing, and others dried in the sun for the heart of the building. Of the former he distinguished four kinds; but the most common were about a foot square, and three inches thick, with a distich of the characters so common at Persepolis, and similar in appearance to the barb of an arrow. The author of the present work saw one of these bricks, exactly answering the above description, which had been brought from Babylon by one of the suite of General Sir John Malcolm.

"It is generally thought that engraving on brass and lead, and on a rock or tablet of stone, was the form in which the public laws were written; but that rolls of linen, first painted and then written upon, were the common form for books. Two things corroborate



this opinion. 1st, That tablets of stone, or plates of metal, could not have been cut with a knife and thrown into the fire, as Jeremiah's roll was by Jehoiachim: and, 2dly, The linen bandages which surround the mummies are commonly filled with hieroglyphical characters. Prideaux informs us, that the Egyptian papyrus (from whence our English word paper is derived) was not known till the building of Alexandria, by Alexander the Great, and consequently later than the times of the Prophets, and that parchment (*pergamena*, from Pergamus in Asia Minor, where it was first used,) was of later date than the papyrus. The leaves and inner bark of trees (called *Βιβλος* and *Liber*) were indeed sometimes used instead of paper; as were the thin plates of wood (*tabellæ*) either plain or covered with wax: but both the Jews and other nations resorted at length to the linen or parchment, as being most convenient; for paper, like that in present use, is only a modern invention. The Jewish manner of writing was suited to their materials. For when stone, lead, brass, wood, wax, or papyrus, were used, they wrote with a bodkin or style of iron; and hence it is that every man's writings or compositions are called different styles; but when they wrote on linen or parchment, they used a reed (*calamus*) formed into a pen, and some colouring substance equivalent to ink; like Isaiah, when he wrote his Prophecy in ch. viii. 1. In Ezekiel ix. 2, 3, 11, we read of six persons with scribes' or writers' ink-horns at their sides or girdles, which, though not conformable to our customs, is yet agreeable to those of the East. Thus Dr. Shaw informs us, that 'among the Moors in Barbary, the Hojas, that is, the writers or secretaries, suspend their ink-horns in their girdles, a custom as old as the prophet Ezekiel;' and adds, in a note, that 'the part of these ink-horns, (if an in-

strument of brass may be so called), which passes betwixt the girdle and the tunic, and holds their pens, is long and flat; but the vessel for the ink, which rests upon the girdle, is square, with a lid to clasp over it.' And Hanway, in like manner, says of the Persians, that 'their writers carry their ink and pens about them in a case, which they put under their sash,' which, Sir John Malcolm tells us, is about ten or twelve inches in length, and three or four round, beautifully painted, and is also worn by ministers in Persia as an ensign of office.

"The ancient form of a book was commonly that of a roll; and hence the frequent mention of rolls in Scripture. For it is well known that the books found in Herculaneum are in the form of rolls, and that the Jewish books did not, like ours, consist of distinct leaves bound together, but were, as the copies of the Pentateuch used in the Jewish synagogues still are, long rolls of parchment, with the writing distinguished into columns. So that what are called leaves, in Jer. xxxvi. 23, seem rather to have been the columns into which the breadth of the roll was divided, as many of the eastern rolls are at this day. Accordingly, Josephus when describing the introduction of the seventy-two translators of the Hebrew Scriptures into Greek, to Ptolemy Philadelphus, says, 'But as the old men came in with the presents which the high priest had given them to bring to the king, and with the membranes or skins upon which they had these laws written in golden letters, he put questions to them concerning these books.' And when they had taken off the covers wherein they were wrapt up, they shewed him the membranes. So the king stood admiring the thinness of these membranes, and the exactness of the joinings, which could not be perceived; so exactly were they connected one with another; and this

he did for a considerable time.' The author of the present work has seen a roll, on which was written the Veda, or sacred book of the Hindoos, in the Sanscrit language. It was of silk paper, nine feet ten inches long, and four and three-eighth inches wide. The writing was in two columns, beautifully executed, with ten paintings at top, five and five; and along the columns, at different but unequal distances, were other three and twenty paintings, which were understood to be either incarnations of their deity, or expressive of some parts of their mythology. The edging on the sides and foot was also elegantly designed. In general, the ancient rolls were only written on one of the sides; but the roll mentioned in Ezekiel ii. 10. was written within and without, to shew the abundance of the matter contained in it. These latter rolls were called by the Greeks *οπισθογραφια Βιβλια*, books written on the back or outer side; and from them by the Romans, *Libri opisthographi*, or as Juvenal calls them, *Scripti in tergo*. And of this kind was the book or roll mentioned in Rev. v. 1, which was written within, and on the back, and sealed with seven seals. It is easy to see that rolls of linen, silk, or parchment, were liable to the injuries of time; both as to their texture and writing; they seem therefore to have been preserved in chests of wood, or some other durable material. Jeremiah's roll is indeed said to have been preserved in an earthen pitcher; but Michaelis rather thinks it the name of a place, and that the original word *Aemetha* means Ecbatana, the capital of Media. With respect to deeds of no great length, but of great importance, they seem to have been engraved on sheets of lead rolled up. For Pliny informs us, that 'writing on lead (*plumbeis voluminibus*, rolls of lead) was of high antiquity, and came after writing on the bark and leaves of trees, and was used in recording

public transactions.' Josephus frequently speaks of decrees of states being written on brass.

" Besides books in the form of rolls, we also read in Scripture of letters being sent from one person to another. These were, in general, in the form of rolls also, and resembling probably those in the east at this day. Thus Niebuhr tells us, that 'the Arabs roll up their letters, and then flatten them to the breadth of an inch, and paste up the end of them instead of sealing them.' And Hauway tells us, 'that the Persians make up their letters in the form of a roll, about six inches long, and that a bit of paper is fastened round it with gum, and sealed with an impression of ink, which resembles our printer's ink, but not so thick.'—When letters were written to inferiors, they were often sent open, or in the form of an unsealed roll: but when addressed to equals or superiors, they were inclosed in a bag of silk or satin, sealed and directed. Hence the insult of Sanballat to Nehemiah, in sending his letter to him by his servant open.—It was just now said that these letters were sealed; I may remark as an additional circumstance, that the very ancient custom of sealing them with a seal or siguet set in a ring, is still retained in the east. Thus 'in Egypt,' says Dr. Pocock, 'they make the impression of their name with their seal, generally of cornelian, which they wear on their finger, and which is blacked when they have occasion to seal with it.' And Mr. Hanway remarks, that the Persian ink 'serves not only for writing,' but for subscribing with their seal: indeed, many of the Persians in high office,' he adds, 'could not write; but in their rings they wore agates, which serve for a seal, on which is frequently engraved their name, and some verse of the Koran.' So Dr. Shaw, in like manner, says in his travels (p. 247), that 'as few or none

either of the Arab sheks, or of Turkish and eastern kings, princes, or bashaws, know how to write their own names, all their letters and decrees are stamped with their proper rings, seals, or signets, which are usually of silver or cornelian, with their respective names engraved upon them on one side, and the name of their kingdom or principality, or else some sentence of the Koran, 'on the other.' It was perhaps to this that the Apostle alluded, when he said, 'The foundation of God standeth sure, having this seal or impression on the one side, The Lord knoweth them that are his: and on the other, Let every one that nameth the name of Christ depart from iniquity.' The author of this work saw a letter addressed to a governor-general of India from the king of Persia, in Persic, on beautifully glazed white paper, fifty inches long, and twelve inches broad. The written part, however, was only two feet long, and one foot broad; the rest being filled with a beautiful ornamental painting at the head of the letter, and a very elegantly painted border round the whole sheet. The bag in which it was sent, and which the author also saw, was a cloth composed of gold threads and crimson silk. It was tied at the neck with a gold lace, which after being knotted, passed through an immense red seal, four inches in diameter, and about an inch thick of red wax; which seal was entirely covered with Persic characters, which were supposed to be the titles of the Persian king. In order to preserve the seal and lace entire, the bag was opened at bottom, to extract the letter, but the natural way of opening it would be, either by melting the wax, or cutting the lace between the wax and the bag. So much as to their manner of writing in general."

*To the Editor of the Christian Observer.*

PERMIT me to add the following short passage, from the tracts of the astronomer Ferguson, to the remarks of your correspondent A. M. in your last Number, respecting the preternatural darkness at the crucifixion.

M. A.

"I find by calculation," remarks Mr. Ferguson, "that the only passover full moon, which fell on a Friday, from the twentieth year after our Saviour's birth to the fortieth, was the 4764th year of the Julian period, which was the 33d year of his age, reckoning from the beginning of the next year after that of his birth, according to the vulgar æra; and the said passover full moon was on the third day of April. Philegon informs us, that in the 202d Olympiad, or 4754th year of the Julian period, there was an eclipse the same as this mentioned here, which could be no other than this; for an ordinary one never totally hides the sun from any one part of the earth above four minutes. Besides, it must have been miraculous, because no eclipse ever happens at full moon, it being at that time in the opposite side of the heavens."

*To the Editor of the Christian Observer.*

MR. EDITOR,—I am a little orphan Florentine boy, who was brought over to your country by a man who told me it was the most beautiful place in the whole world, and that all the people lived like princes, and were so kind and good-natured that he would put me in a way of making my fortune in a few months. In this I have been grievously disappointed: for all that he did for me was to lend me some white mice and a monkey to beg with about the streets; and he beats me every night on my return home, if I have not collected as much as he requires, though often

I do not get more than a little bit of bread, or a cold potatoe for days together. But I do not write to complain of this; as a kind gentleman has procured me a passage back to my own country, where I hope from his good advice and assistance, to get into a better way of life. But what, sir, makes me write to you, is to tell you how much I have been deceived in the character given me of your countrymen, and to petition you to beg they would learn better manners to poor strangers. I do not mean the gentlefolks; for *they* have always been very kind to me, and taken my part against the people in the streets, who often follow me—men, women, and boys—hissing and shouting after me, calling me all sorts of ugly names, and sometimes beating me, throwing dirt at me, or teizing my monkey and letting loose my mice. I ask them what I have done to offend them, upon which they all burst into a loud laugh, and call me Italian dog, and tell me I deserve to be hanged. The more I try to talk in their language, the more they abuse me, so that now when they begin to torment me, I only hold my tongue, and cry, and wish I were home again. I asked the drayman who pushed me into the kennel and sprained my ankle, why he did so; he said, because my name was *Non mi Ricordo*, and that I was hired to swear away the Queen's life; which I am sure could not be true, as I was never hired except just about the time my poor father and mother died, to help them to carry grapes and olives to Florence market.—I intended to have told you of the man who gave me the black eye because I was a Roman Catholic; but as he is since transported for picking pockets, and stealing lead off the new church, I hope I shall not fall in his way again.—But I don't think, sir, it can be about the Queen; for I was often sworn at, and cuffed, before I heard any talk of that

matter. And it cannot be because I am a Roman Catholic; for a poor old lame Dutchman, who lodges in the same room with me, says he is of the same religion as the English, but that he gets laughed at in every public house; and when he wheezes with his asthma, they call it Dutch music, and begin croaking just like so many frogs.—I dare say you know the old Frenchman who lodges in our alley: he was servant to a lady in London, who died; and ever since that he has been in great distress, as he is too infirm to work any longer. He is the only person in all the alley who does not laugh at me and call me names. So I told him my grief, and asked him what he thought I had done to offend people. He said, Nothing; nothing at all, except that you are not an Englishman; for it is the fashion in this country for the people to despise all nations but themselves: they think nobody else has either common sense or decency. Even if you were of their own religion, and spoke their own language, and were descended from the same fathers, but had the misfortune to be born on the other side of the sea, you would be called a cowardly rascally Yankee;—for all the Americans, my mistress used to say, are cowards and rascals; to which the old quarter-master who visited her, for she kept excellent rum, would reply—“You are quite right, madam; I know them well—your good health—I have travelled from the St. Lawrence to the Mississippi, and never met with any thing but knaves and fools, generally a union of both, among them *there guess Yankees.*”

The Frenchman's account has a little eased my heart; for I find that Italians are not worse abused than others. The French, I suppose, deserve their share; for all the boys in our alley say they are nothing but frog-eating hair-dressers, and that their manners are a disgrace to think of; and that they are such cowards that one English

soldier, with only his side-arms, can beat from twenty to thirty French dragoons. I make no doubt all this is true, as I had it on good authority.

I would not have sent you this account, Mr. Editor, but for a tall thin pale-faced old gentleman (the same that has procured me a passage home), who has helped me to tell you all about it, and written it down on a clean sheet of paper to put into the post-office.

I am, Sir, your most humble servant,

A POOR FLORENTINE BOY.

\* \* The "tall thin pale-faced old gentleman" cannot forward the case of his little friend to the Editor of the Christian Observer, without requesting the attention of the reader to that bigotted and uncharitable nationality which he

fears is among our greatest blemishes. John Bull is doubtless an honest man, and a good Christian; but he is too apt to think that all the virtue, talent, learning, and benevolence in the world are centered in his own little island. His language in speaking of foreigners, is often insulting to the parties, and unworthy of himself. The statement of the little Florentine, though exaggerated, is not wholly unfounded in truth. It might therefore be of great service to the cause of international charity, and universal peace, if some of your correspondents would take up the subject on higher grounds; would point out the evils which grow out of our proverbially national contempt for foreigners, and urge upon your readers a more sober estimate and a more charitable spirit.

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## REVIEW OF NEW PUBLICATIONS.

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### *Dean KENNEY's Principles and Practices of pretended Reformers.*

(Concluded from p. 626.)

THE leading object of this work, as stated in our last Number, is to establish the close and almost inseparable connexion between the doctrines of Calvinism, and hostility to our establishments both in church and state. The first chapter professes to exhibit the principles and practices of pretended reformers previous to the great rebellion. This has been already considered. We proceed now to the remaining divisions of the work.

II. The second chapter, "on the principles maintained, and practices enjoined from the pulpit, by leading reforming preachers during the rebellion," presents us with many passages selected from the sermons and publications of that day, which must fill every honest and generous mind with disgust

and indignation. These passages are for the most part well known; and it is unnecessary to offend the taste and feelings of our readers with a repetition of them. Never was an amiable and virtuous sovereign pursued with more bitter and unsparing malignity: never was there a time in which, by professed Christians, both reason and Scripture were more scandalously outraged. The base passions of our nature appear to have been let loose without controul; and what was most venerable and sacred in the land to have been vilified and trampled under foot, without one feeling of remorse. Fanaticism lent itself to ambition, and ambition nourished fanaticism, till, by the pestiferous alliance, the nation at large was cheated out of its privileges both civil and religious, and doomed to witness at least, if not to sanction the murder of its king.

But while we concur with the Dean of Achonry, in reprobating

the language of fanaticism, and the atrocious excesses which such language was calculated to promote, we feel it necessary to observe, that the representations given in this volume, as well of the general character of the men called Puritans, as of the general history of those distracted times, are by no means remarkable for discrimination: they are far too partial, and too loose to warrant the inference derived from them. So far as they are intended to connect Calvinism with rebellion, (and this we presume to be the main object), the effect of them will be, in some important particulars, to mislead rather than to instruct us.

That Calvinists could not universally approve the language of such men as Cromwell's mad chaplain, or the *mellifluous Mr. Marshall*, must be evident, we think, from the affecting anecdote concerning Archbishop Usher, and the facts stated in pp. 612, 613, of our former Number. Should it be deemed expedient to confirm the general statements of those pages by additional names of individuals in the church, who, with strong Calvinistic prepossessions, befriended their sovereign in his hour of need, or suffered in his adverse fortunes, we should be at no loss to produce them. Bishop Hall\* has himself told the tale of his own injurious treatment. Bishop

\* For the doctrinal sentiments of this great prelate, see "Some Specialities of his Life, &c." where he speaks of his project of pacification in the case of Mr. Montague. Bishop Overall, to whom he refers in this passage, and whom Dean Kenney mentions with due respect, was of sentiments not very different from those asserted in the Lambeth Articles. See Fuller's Church Hist. lib. x. p. 13; the speech of (Overall) the Dean of St. Paul's; also Strype's Whitgift, lib. iv. c. xix. anno 1595; or Barlow's Hampton Court Conference. His belief in the doctrine of Universal Redemption, is no argument to the contrary: it is held by many Calvinists.

Davenant\* died in 1641 of a consumption, "to which a sense of the melancholy event approaching did not a little contribute." That friend of Usher, and "enemy to Arminianism," Dr. Ward †, "on the breaking out of the rebellion, added to his other offences against the usurping powers, that unpardonable one of joining with the other heads of houses in sending the college plate to the king §;" and the imprisonment which he afterwards suffered is said to have hastened his death. To these we shall add the respected name of Thomas Fuller ‖, Author of the Church History of Britain. Calvinism had neither disordered his intellects nor hardened his heart; and he stands conspicuous among many worthies of that day, for his attendance as chaplain upon the royal army, and for the zeal with which he animated a garrison of the king, holding an important post, to a vigorous and successful exertion in the royal cause.

So far as the charge against Calvinists holds at all, it must be confined to Calvinistic *Dissenters*; to those who attached themselves to a different *discipline* from that of the Church of England: and their hostility is to be explained not from their dislike to the *doctrines*, but to the *government*, of the

\* For the Calvinistic principles of Davenant, see Fuller's Church Hist. lib. xi. p. 138.

† Chalmers's Biog. Dict.

‡ Master of Sidney-Sussex College, Cambridge, in which Oliver Cromwell was educated.

§ Chalmers's Biog. Dict. It is not unworthy of remark, that Hall, Davenant, and Ward were among the persons selected by King James to attend the Synod of Dort.

‖ The doctrinal sentiments of this eminent man, are expressed in a brief compass in his Church Hist. lib. ix. p. 232. He cordially approved of the Lambeth Articles, and considers them as witnesses of "the general and received doctrine of England in that age about the forenamed controversies."

church. Dean Kenney, under the shelter of Lord Clarendon's name, professes to consider the government of the church (p. 143) as a part of its *doctrines*; because the doctrine of the Church of England is expressed, in her Articles, one of which is to preserve the government of the church by bishops. In a certain sense this must be admitted; but in discussing the history of the Puritans, we are compelled to notice the distinction, and to separate the Articles commonly called doctrinal from those which relate to discipline and government. To confound them all under the general phrase "doctrine of the church," is to evade the real question at issue. We have seen already that Hutton, Archbishop of York, mentions the Puritans of his time as agreeing with us in substance of religion, though they differed in ceremonies and accidents; and those of King Charles's days so far resembled them, as generally to approve of such Articles as are strictly doctrinal\*. The Presbyterians were for a time the prevailing sect: and they are usually described as the bitter enemies of the throne, and the authors and instigators of the civil war. This,

\* The sense which they affixed to the Articles was Calvinistic, according to the notions which had usually prevailed till Charles's days, both in and out of the Establishment; but the Articles themselves they did not disavow. Mr. Baxter furnishes us with many proofs of the fact as it respects the Presbyterians: see *Life*, pp. 213, 214, 218, 233, part II.; pp. 24, 161, part III. &c.; in which passages it is in effect repeatedly affirmed, that the doctrine of these Articles is agreeable to the word of God, and that they are such as the generality of Presbyterians would subscribe. The same remark applies to the great body of sectarians. The Arminian Puritans appear hardly to have been noticed before the rebellion: and in respect to the doctrines under debate between them and the Calvinists, it is probable that they also would have assented to the Articles.

however, was by no means universally the case. Some of that party were unquestionably men of violence; some were determinately hostile to Episcopacy, under every form; and some, as it appears from Lord Clarendon, were of republican sentiments. But there were many advocates of the Presbyterian system, who had little in common with fanatics and regicides; many, it should seem, who through the whole of those times preserved an affectionate regard for their unhappy sovereign, and who, after the perpetration of his murder, continued their affection to his exiled son. Few among the Non-conformists of that day were more eminent than Baxter, and his name is usually associated with those of factious and turbulent men. Yet, with respect to church government, he was a friend to Usber's system of reduced Episcopacy; and although for a time he attended upon the Parliament army, and was on principle desirous of limitations to regal power, he manifested, as occasion served, his attachment to the throne. In one instance he availed himself of the opportunity to address Cromwell personally upon the subject:—"I told him that we took our ancient monarchy to be a blessing, and not an evil to the land, and humbly craved his patience that I might ask him how England had ever forfeited that blessing, and unto whom the forfeiture was made? (It was vain to speak of the species of government only, for they had lately made it treason by a law to speak for the person of the king.) Upon this he was awakened into some passion, and told me that it was no forfeiture, but God had changed it, &c.\*" In his sermon before the Parliament, April 30, 1660, "Speaking," says he, "of our differences, and the way to heal them, I told them, that whether we should be loyal to our king was none of our differ-

\* Baxter's *Life*, Part II. p. 205.

ences: in that we are all agreed, it being not possible that a man should be true to the Protestant principles, and not be loyal; and it was impossible to be true to the Papists' principles and to be loyal: and for the concord now wished in matters of church government, I told them it was easy for moderate men to come to a fair agreement, and that the late reverend primate of Ireland and myself had agreed in half an hour\*. It is well known that on the restoration of Charles II. he was appointed one of the royal chaplains; and, as it is stated, by the king's own desire †.

The same writer bears testimony to the conduct of his associates. "What the Presbyterians did," says he, "to preserve and restore the king, is a thing that we need not go to any corners or cabinets to prove. The votes, for agreement, upon the king's concessions in the Isle of Wight prove it; the ejection and imprisonment of most of the house of commons, and all the house of lords, prove it: the calamitous overthrow of two Scottish armies prove it, &c. &c.; and finally, the lords and gentlemen of the king's old party in all countries addressing themselves to the Parliamentarians, and the king's grateful acknowledgments in his letters and his speeches in parliament, do all put this matter out of question †. And again: "The sectarian party cried out that God had in justice cut off the family that reigned over us; and to return to it again was to betray the church and the souls of men. Some others said, that the sectaries had traitorously and wickedly pulled down the king and parliament," &c. † "But the Presbyterians said, We are bound by the covenant to the king that last was; and by the oath of allegiance, to him and his heirs; and all changes since had

been made unlawfully by rebellious sectaries; and for our parts, whatever others have done, we have taken no engagements or contrary oaths. Therefore, being obliged to the king as the undoubted heir of the crown, we ought to do our duty as loyal subjects to restore him; and for the issue let God do what he will \*."

That these principles and feelings were universal among the Presbyterians, we by no means affirm: but so long as it stands upon record, that during the rebellion, and the triumph of Cromwell, they generally preached and prayed against disloyalty; that they drew up a writing, declaring their abhorrence of all violence against the person of the king, and urging Cromwell and his army to take heed of such an action—which writing, subscribed by nearly sixty Presbyterian ministers of London, with many others from the country, they presented to the Usurper when the king was in danger †: so long as it appears that many of the persons seized in London before the battle of Worcester, for holding correspondence with their sovereign, were Presbyterian ministers; that on the very day previous to that on which the parliament voted unanimously for the return of Charles II. Dr. Gauden, Mr. Calamy, and Mr. Baxter were appointed to conduct the religious services; that among the divines sent by the parliament and the city to attend his majesty were some of the most eminent of the Presbyterians; and that these men, on their public audience, declared themselves to be "no enemies to moderate Episcopacy †:"—so long as facts of this sort are recorded, it is plain that even Presbyterian principles do not necessarily convert their advocates into regicides; and that a man may be not only a Calvinist, but a Calvinist and a Disciplinary too, and yet retain,

\* Baxter's Life, Part II. p. 217.

† Ibid. p. 220. † Ibid. p. 218.

\* Baxter's Life, p. 216.

† See Non-Conformist's Memorial,

† Clarendon, Lib. XVI.



with his love of liberty, respect and attachment to the throne.

The remark may be extended to the Presbyterians of Scotland. Undoubtedly there is much of their conduct, as well as of the proceedings of their brethren in England, which every enlightened friend of rational liberty, and every generous mind, must reprobate and condemn. But if they are indeed to be stigmatized through all coming ages for the harsh treatment with which they repaid the unsuspecting confidence of their sovereign, when he fled to their camp at Newark, and, in addition to all their other offences, to bear the reproach "of selling their king, and betraying their prince for money," let it also be remembered, that when the intention of bringing him to trial became known, "the Scots exclaimed, and protested against the violence\*:" and afterwards, although "invited by the English Parliament to model their government into a republican form, they resolved still to adhere to monarchy, which had ever prevailed in their country, and which, by the express terms of their Covenant, they had engaged to defend." "The execution, therefore, of the king, against which they had always protested, having occasioned a vacancy of the throne, they immediately proclaimed his son and successor, Charles the Second †," &c.

These facts we take to be undisputed; and so little was the conduct of the Presbyterians in England approved by Hugh Peters, that he charged them in the pulpit, according to the cant of the day, with the intention of crucifying Christ, and releasing Barabbas. "It would, however," says the Dean, "be a contradiction to the evidence of authentic history to attribute their wish for the preservation of the king's life at the period when Mr. Peters uttered his pious reproaches against them, to any just feeling of loyalty." (p. 203.)

\* Hume. † Hume; year 1649.

And to the same purport he tells us (p. 266), that "though the numerous faction of *Presbyterian saints*, which had begun the rebellion, were now extremely hostile to the execrable measure of putting their sovereign to death," yet they deserve no credit for their moderation: "they seem to have been brought, in a great degree, to reason, by their terror of the violent faction of *Independent saints*," (p. 266): and he refers to a note D, comprizing Nelson's statement on the subject, as incontrovertible. Some of our readers may probably smile, when they find that the notes intended to be subjoined to this work are, by reason of its length, wholly omitted. But it is not difficult to discover, that, in the opinion of the Dean, the Presbyterians, having at first begun the rebellion, were driven into something like loyalty by their hatred and horror of the Independents. These motives may easily be supposed to have very greatly invigorated the spirit of loyalty where it was languid, and perhaps in not a few cases to have created it. Lord Clarendon supposes that many of the Scottish preachers, in presuming to pray for the king, and generally, though secretly, exasperating the minds of the people against the then overbearing domination of Cromwell, were influenced more by the affront that was offered to Presbytery, than the conscience of what was due to majesty\*: and Mr. Hume intimates something of the same kind. The thing is so probable in itself, that we have little scruple in ascribing to the impression produced by the violence of fanatical sectarians, as Baxter† has done before us, that universal spirit of combination which at length united in one cause, both the old friends of the king and the party of the Parliament. But we cannot so readily admit, what the Dean seems to intimate, that this was the *main* or the chief reason

\* Book XIV. † Life, part II. p. 207.

for their desiring to *preserve* "the life of the king: the *republican* faction was that of the Independents; whereas Mr. Hume asserts, (however contrary it may be, as the Dean of Achonry insists, to the evidence of authentic history), that the project of the Presbyterians was, not that of destroying royalty, but that "of confining to very narrow limits the power of the crown, and reducing the king to the rank of first magistrate\*." Their plan was to reduce the authority of the king far below the standard which was necessary for the liberties of the people; and the government, which they sought to establish, would have stripped royalty of many of those appendages which are requisite for the proper dignity of the crown: but they were not generally, and, in the proper sense of the word, favourable to a republic; and there is a wide difference between aiming to establish monarchy, however limited, and seeking the destruction of the king †: and if certain individuals of the party were conspicuous for their violence, this can with no colour of justice be adduced in condemnation of the *whole* body. Some of them were probably hostile to royalty, and to the person of the sovereign: yet so difficult was it,

\* Lord Clarendon, in speaking of the state of the Parliament at the time when Monk was on the point of effecting the restoration, observes, "It was thought these men (some of the men elected after the war), with others who had been lawfully chosen, were willing and desirous that the concessions made by the late king at the Isle of Wight, might be accepted; which in truth did, with the *preservation* of the name and *life* of the king, nearly as much establish a republican government, as was settled after his murder; and because they would insist upon that, they were, with those circumstances of force and violence, which are formerly mentioned, excluded from the House; without which that horrid villainy could never have been committed." Book XVI.

† Hume; year 1614.

notwithstanding the alleged prevalence of the Presbyterian, and the Independent or Republican faction in the Long Parliament, and notwithstanding all the exertions of regicidal and fanatical preachers, to procure a vote for the trial of their king, that, according to the admission of Dean Kenney himself, seven eighths of the members, on account of their hostility to that nefarious measure, were excluded from the house by the bayonets of the conspirators; and nearly half of the remainder, even under these circumstances of terror, opposed the ordinance for trial! \* So that, after all we have heard of the fatal influence of the Calvinistic doctrines and a Puritan Parliament, the measure was carried at last by the "base refuse of a faction surrounded by Cromwell's bayonets!" (p. 261.) One would suppose, if Calvinism be regicidal, that almost all the Calvinists in England had been suddenly annihilated.

But were not the enemies of the church and the throne *exclusively* Calvinistic? And is not this an evidence of the tendency of these tenets?

Some of the most mischievous opponents of both were of a very different class. What, for instance, was the character of Henry Martin? "He had been," says Bishop Burnet, "a most violent enemy to monarchy; but all that he moved for was upon Greek or Roman principles: he never entered into matters of religion but on design to laugh at them, and at all morality; for he was both an impious and a vicious man; and now in his imprisonment (in the reign of Charles II.), he delivered himself up to vice and blasphemy †." It is but just to remark that the Dean, without perhaps perceiving how it affected his main argument about Calvinism, has spoken of this man

\* Of forty-six members then in the House, only twenty-six voted for it.

† Burnet's own Time, Book II.

in similar terms: he mentions him as an infidel, and an advocate for the sovereignty of the people: yet, by introducing him as an associate of rebel saints, the Robespierrian villainy of Martin is made in some measure to attach to the professors of religion.

What, again, is the report concerning John Goodwin? "None of the preachers were so thoroughly paced for Cromwell as to temporal matters as Goodwin was; for he not only justified the putting the king to death, but magnified it as the gloriouslest action men were capable of\*." And this he did in the most deliberate manner "in his sermons and books †." Peters and he were "the only preachers who spoke of it in that strain." This man must doubtless have been a rampant Calvinist. It so happened, however, that he was a determined Arminian! He headed "those who first brought in Arminianism among the sectaries, for he was for liberty of all sorts †." He defended the doctrines of Arminius with great vigour both from the pulpit and the press, and carried on many warm disputes with the Presbyterian party. Milton, too, was scarcely less remarkable for his virulence against the church and the throne than Hugh Peters himself. So fierce and unrelenting was the anti-monarchical spirit of this man, that, finding the murder of the king condemned by the Presbyterians, he wrote a book to defend it ‡; and charged them with inconsistency in contributing with the Independents to reduce the power of the sovereign, and yet wishing to stop short of his execution. Was Milton a Calvinist? The readers of *Paradise Lost* will acquit him of this delinquency; and some other arguments for his disloyalty must be adduced

than such as were imported from Geneva.

But, says the Dean, the *Presbyterian saints began the rebellion*. Be it so: what does this prove against the *doctrines of Calvin*, even if it should be allowed to be a strong argument against the *discipline of Geneva*? The Presbyterian platform being in its nature somewhat democratical, we can easily understand how a zealous and exasperated advocate of the party might be transformed into a republican.

But is it indeed a correct supposition, that the *Presbyterian saints began the war*? Were they the sole actors? Or did they simply join with others who were not Presbyterian? The war commenced with the Parliament. Was the Parliament, in strict propriety of language, Presbyterian? "When the war was first raised," says Baxter, "there was but one Presbyterian known in all the Parliament. There was not one Presbyterian known among all the general officers of the Earl of Essex's army; nor one among all the English colonels, majors, or captains, that ever I could hear of. (There were two or three swearing Scots, of whom Urrey turned to the king: what their opinion was I know not, not is it considerable). The truth is, Presbytery was not then known in England, except among a few studious scholars, nor well by them\*."

\* Baxter is speaking strictly of Presbyterianism, and his statement seems to receive some confirmation from Hume. When the Scottish commissioners were in London in 1640, they were complimented with the use of St. Antholin's church for their devotions: and "their chaplains here began openly to practise the Presbyterian form of worship, which, except in foreign languages, had never hitherto been allowed any indulgence or toleration. So violent was the general propensity toward this new religion, that multitudes of all ranks crowded to the church." "All the eloquence of Parliament, now well freed from pedantry, animated with the spirit

\* Burnet's own *Time*, Book II.

† *Ibid.* Book I. ‡ Burnet.

§ Entitled, "The Tenure of Kings and Magistrates."

But it was the modern conformists and Episcopal Protestants who had been long in Parliament, crying out of innovations, Arianism, Popery, but especially of monopolies, illegal taxes, and the danger of arbitrary government, who now raised the war...and a few Independents among them, but no considerable number\*."

Without pledging ourselves for the literal correctness of this statement, it may at least justify the remark, that those persons who attempt to draw a clear boundary between the friends of the King and the friends of the Parliament, as if all churchmen were on one side of the line, and all Presbyterians on the other, are under a manifest error; and that not less erroneous is

of liberty, and employed in the most important interests, was not attended to with such insatiable avidity as were these lectures, delivered with ridiculous cant, and a provincial accent full of barbarism and ignorance." (Hume, year 1640.)—The first Presbyterian Church in England is said to have been constituted in 1572, at a village called Wandsworth, on the banks of the Thames. See Hobson's *Ecclesiastical Colloquies*, a very useful little work, on the nature and discipline of the Church of England.

\* Life, Part III. 91. See also Appendix, letter to Mr. Long, No. V. "I would ask, who that junctio of Presbyters was that dethroned the king? Was it they that protested against it? Was it not an Episcopal Parliament (forty to one, if not an hundred) that began the war against the king? Whether the general and commanders of the army, twenty to one, were not Conformists? Whether the major-generals...the admiral and sea-captains were not almost all Episcopal Conformists? (As Heylin distinguished them of Archbishop Abbot's mind, disliking Arminianism, monopolies, &c.)? Whether the Archbishop of York were not the Parliament's major-general?" &c. &c.—Fuller also shews, lib. xi., p. 214, that the Parliament kept a strict hand over the Westminster Assembly, and would not suffer the Presbyterians to dictate: "the rod was shewn to them, and shaken over them."

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the supposition, which refers the discontents of those unhappy times exclusively to motives of religion.

It is probable, indeed, that the seeds of discontent had been sown at the Reformation. So long as the papal authority was dominant in England, it checked the progress of inquiry; and notwithstanding the arrogance of its claims, and the insolence with which it sometimes trampled upon the rights of sovereigns, as well as of their subjects, it served powerfully to restrain the people at large in a blind and unreflecting submission to the authority of the state. So little, at that period, were the principles of civil liberty understood or regarded, that measures which would seem now to be extremely oppressive, excited not a murmur of dissatisfaction: and if the papal authority could have been upheld, a free constitution would probably have been as much beyond the wishes of Englishmen as beyond the possibility of attainment. It was not Calvinism, but the progress of the Reformation, and the revival of letters, which first gave a shock to the existing establishment\*. The very circumstance of appealing to the judgment of the people on the points of debate between the Romish hierarchy and the Reformers, combined as it was with disgust at the restraints of the old religion, and indignation at the tyranny of the ecclesiastics, naturally served to open the minds of men, and to give to their inquiries a scope and freedom hitherto unknown. This spirit of inquiry, being once excited, was very speedily directed toward the civil constitution and the rights of the people. So intimate was the connexion in this country between civil and ecclesiastical tyranny, that an inquiry into the abuses of the ecclesiastical system led almost necessarily to the wish for political reform. The increasing intelligence of the community was naturally unfavourable to the arbi-

\* See McCrie's Life of Knox.

rary rights of the throne; and it was moreover obvious that the religion of the Protestants never could be safe, while subjected to the wayward caprices of a single individual. Hence arose a wish for a greater degree of civil liberty than the subject had hitherto enjoyed: and a struggle presently commenced, which was never wholly laid aside till it issued in the glorious Revolution of 1688.

Mr. Hume adverts to this point at so early a period as 1534. Apprehensions, which he considers to have been well founded, were even at that time entertained, that political innovations were likely to follow the attempts against the authority of the pope. The spirit of the Reformers in those days he states to have been republican\*. We are not to infer, from this remark, as the Dean of Achoury would conclude from similar data against the Calvinists, that Protestantism, is but another word for disloyalty; Mr. Hume expressly guards against the inference: neither are we to suppose that the republican mania was universal among the Reformers; for we know the contrary. But under the circumstances of the times, this spirit would, probably be cherished by many friends of the Reformation; and where the principle of loyalty still remained, it was doubtless associated with an ardent desire for a government less despotic in its character, under which they might be able to serve God according to their consciences, without the hazard of degradation, imprisonment, and death.

The reign of Queen Mary was little calculated to conciliate men either of this or any other description. It compelled several of the most distinguished of our Reformers to seek an asylum in a foreign

\* Perhaps the term Republican may be used here, in a loose and indefinite sense, as opposed to arbitrary power. We find it adopted in this way in other instances.

land; and of these some were so affected by persecution, and others so delighted with the liberty enjoyed by their brethren abroad, that we cannot be much surprized, if, even after the re-establishment of our Protestant Church, they looked to the reformed churches, which had received and sheltered them, with an undue and overweening regard. It was not their attachment to Calvinism, but to Protestantism, which banished them from their homes; and the civil privileges which they found upon the continent had probably as great an effect in alienating them from the institutions of their own country as any subject of theological debate. The principles, thus, imported and confirmed gathered strength in the following reigns; and the explosion which took place in the time of Charles the First was produced not merely by hypocrites and enthusiasts and fanatics, but by political as well as religious advocates for a change;—by the co-operation of men who cared little about religion, with others to whom religion, according to the way in which they professed it, was all in all;—by the union of discontented spirits of every description, whether honestly contending against measures inconsistent with civil liberty, or enthusiastically fighting for a peculiar discipline, or hypocritically availing themselves of the passions and prejudices of others to further their own projects of unprincipled and criminal ambition.

In speaking of the Puritans, who make so conspicuous a figure in those pages of our history, we are apt to apply the name simply to that class of persons, who, with high doctrinal pretensions, and a rigid profession of religion, usually took the lead in every act of violence and outrage. But the word *Puritan*, as we are told by Hume, "stood for three parties, which, though commonly united, were yet actuated by very different views and motives. There were the po-

litical Puritans, who maintained the highest principles of civil liberty; the Puritans in discipline, who were averse to the ceremonies and episcopal government of the church; and the doctrinal Puritans, who rigidly defended the speculative principles of the first Reformers. In opposition to all these stood the court party, the hierarchy, and the Arminians; only with this distinction, that the latter sect, being introduced a few years before, did not as yet comprehend all those who were favourable to the church and monarchy\*." By the term doctrinal Puritans, we are therefore not to understand Dissenters of any class exclusively; but likewise conformists to the Church, who still retained the views of Whitgift, and the Reformers generally, on the contested points. The translator of Mosheim confirms this distinction: "All the Protestant divines of the Reformed Church, whether Puritans or others, seemed indeed hitherto of one mind about the doctrines of faith. But towards the latter end of Queen Elizabeth's reign, there arose a party that first wished to soften, and then to overthrow, the received opinions concerning predestination; perseverance, free-will, effectual grace, and the extent of Christ's redemption." "The clergy of the Episcopal Church began to lean towards the notions concerning those intricate points which Arminius propagated some time after this; while, on the other hand, the Puritans adhered rigorously to the system of Calvin. Several episcopal doctors remained attached to the same system; and all these abettors of Calvinism, whether Episcopal or Presbyterian, were called doctrinal Puritans †." The inventor of this reproachful term was that renowned and respectable personage the Archbishop of Spalato, who, after abusing the

credulity of the English by his pretended conversion to the Protestant faith, apostatized once more to the Church of Rome, died miserably, and was dishonoured after death by a papal sentence of excommunication. "We must not forget," says Fuller, "that Spalato (I am confident I am not mistaken therein) was the first, who, professing himself a Protestant, used the word Puritan to signify the defenders of matters doctrinal in the English Church. Formerly the word was only taken to denote such as dissented from the hierarchy in discipline and church government, which now extended to brand such as were Anti-Arminians in their judgments. As Spalato first abused the word in this sense, so we could wish he had carried it away with him in his return to Rome. Whereas now leaving the word behind him in this extensive signification thereof, it hath since by others been improved to asperse the most orthodox in doctrine and religious in conversation\*." It was indeed an evil day when this term was introduced; and happy would it be for the Church of England, if opprobrious epithets of this kind were no longer heard within her walls! But it must needs be: the spirit of Spalato still hovers by the venerable pile; and in addition to the epithet by which he branded the advocates for the principles of the Reformation, his successors in the art have enriched the vituperative vocabulary in reference not to Calvinists alone, but to many Anti-Calvinists, with the popular titles of the *saints* and the *godly*, and *Calvinistic* and *Evangelical* preachers,—expressions which are every day employed "to asperse the most orthodox in doctrine and religious in conversation."

According to Hume, the Puritans (by which term he seems to mean in this place chiefly the political Puritans) possessed consi-

\* Hume; year 1629.  
 † Mosheim, cent. XVI. sect. III. part II. Note.

derable influence in all the Parliaments, even from the reign of Elizabeth: and in the progress of discontent many persons united with them, who at the same time declined all connexion with the Disciplinarians. Thus the reformers of the state gradually augmented their numbers; and, highly as we respect the personal character of King Charles—a prince who, under different circumstances, and with a different education, and above all with wiser counsellors, would have been among the best sovereigns that ever sat upon a throne—we cannot be surprized at this fact, or at the symptoms of discontent which eventually became so generally and dangerously prevalent. Our object in these remarks is not so much to state the grounds of the discontent, as to notice the general existence of it. We shall therefore say nothing of the unbounded power exercised by the Crown\*; of the manifest violation of the laws†; of the necessity under which Parliament was laid, unless it meant to abandon all hopes of preserving the freedom of the constitution, to find a speedy remedy for abuses on the part of the Crown—abuses apparently reduced to system, exerted without interruption, and studiously sought for, to supply the place of laws‡. We shall be silent also concerning those exorbitant claims of prerogative, which, according to the historian, were sufficient to render an opposition not only excuseable, but laudable in the people§. We leave to others to sing the praises of Hampden||; to descant upon the unjustifiable revival of monopolies, after the solemn abolition of them by an Act of Parliament\*\*, upon the demerits of tonnage, and poun-

dage, and ship money, and compositions for knighthood\*, and enlargements of forests, and the decrees of the star chamber and high commission courts, &c. &c. &c. We are willing to concede, for the sake of argument, what the Dean of Achoury most assuredly does not require of us—for here we are agreed—that the conduct of the King was uniformly right, and of his Parliaments, whenever they opposed him, uniformly wrong; yet surely it is undeniable, and this is

\* This expedient had a direct tendency to render the court contemptible: and if we may judge, by a burlesque song written on the occasion, and of the following description, such was the effect.

“Come all you farmers out of the country,  
Carters, plowmen, hedgers, and all,  
Tom, Dick and Bill, Ralph, Roger and  
Humphrey,

Leave off your gestures rustical:  
Bid all your home-spun fashions adieu,  
And suit yourselves in the fashions new:  
Honour invites you to delights:  
Come to the court, and be all made  
knights.

.....  
Shepherds leave singing your pastoral  
sonnets,  
And to learn compliments shew your  
endeavours:

Cast off for ever your ten-penny bonnets,  
And cover your cockcombs with three  
pound beavers:  
Sell cart and waggons, new coaches to  
buy,  
And then, ‘Good your Worship,’ the  
vulgar will cry.  
Honour invites, &c.

.....  
Now to conclude, and shut up my son-  
net,  
Leave off the cart, whip, hedge-bill,  
and flail:

This is my counsel, think well upon it,  
Knighthood and honour are now put to  
sale;  
Then make haste quickly and let out  
your farms,  
And take my advice in blazing your  
arms.  
Honour invites, &c.”

\* Hume, 1625. † Ibid. 1626.

‡ Ibid. 1627. § Ibid. 1634.

|| “John Hampden has merited great renown with posterity for the bold stand which he made in defence of the laws and liberties of his country.”—Hume, 1637.

\*\* Hume, 1640.

the point at which we aim, that the spirit of discontent was not confined to any one class of the community, but pervaded generally the great body of the people. Mr. Hume cannot be suspected of any remarkable dislike to the court, or any excessive attachment to the popular party. What then is his language? "It may safely be affirmed, that except a few courtiers or ecclesiastics, all men were displeased with this high exertion of prerogative, and this new spirit of administration\*." "There was reason to apprehend some disorder or insurrection from the discontents which prevailed among the people in England. Their liberties, they believed, were ravished from them; illegal taxes extorted; and these ills were ascribed not to the refractory disposition of the two former Parliaments, to which they were partly owing, but solely to Charles's obstinacy in adhering to Buckingham†." "Hampden obtained by the trial the end for which he had so generously sacrificed his safety and his quiet. The people were roused from their lethargy, and became sensible of the dangers to which their liberties were exposed. These national questions were canvassed in every company; and the more they were examined, the more evidently did it appear to many, that liberty was totally subverted, and an unusual and arbitrary authority exercised over the kingdom. Slavish principles, they said, concur with illegal practices. Ecclesiastical tyranny gives aid to civil usurpation: iniquitous taxes are supported by arbitrary punishments: and all the privileges of the nation, transmitted through so many ages, secured by so many laws, and purchased by the blood of so many heroes and patriots, now lie prostrate at the feet of the monarch‡." These remarks of the historian, it will be observed, apply to successive years,

\* Hume, 1627.

‡ Hume, 1628.    † Ibid. 1637.

and prove not only that among the chief sources of dissatisfaction\* were the supposed arbitrary measures of the crown, but that the feeling was very general throughout the whole kingdom. Under these circumstances of irritation came on the election of the Long Parliament; and "no wonder," says Hume, "when the nation was so generally discontented, and little suspicion was entertained of any design to subvert the church and monarchy, that almost all elections ran in favour of those who, by their high pretensions to piety and patriotism, had encouraged the national prejudices‡." The spirit in which this Parliament commenced its proceedings, represented but too faithfully the exasperated dispositions of the people: and so prevalent was the feeling, that members of unimpeached character, and of unquestionable loyalty, were found among the foremost in the contest with the Crown. "So little apology would be received for past measures, so contagious the general spirit of discontent, that even men of the most moderate temper, and the most attached to the church and monarchy, exerted themselves with the utmost vigour, in the redress of grievances, and in prosecuting the authors of them. The lively and animated Digby displayed his eloquence on this occasion, the firm and undaunted Capel, the modest and candid Palmer. In this list too of patriot royalists are found the virtuous names of Hyde and Falkland. Though, in their ultimate views and intentions, these men differed widely from the former; in their present actions and discourses, an entire concurrence and unanimity was observed‡." The excessive love of liberty, by

\* Dean Kenney distinctly admits that other causes, besides religion, aided the progress of discontent; but he by no means attaches to them their due importance.

† Hume, 1640.    ‡ Ibid.



which this Parliament was influenced, and the indignation generally felt by the members at the arbitrary measures, as they supposed, with which they had for so many years been contending, undoubtedly drew closer the bonds which in some degree united all the enemies of unlimited prerogative. The political Puritans were glad to avail themselves of the help afforded to the common cause by the abettors of liberty among the popular preachers: and as the dominant party in the church had, by the avowal of doctrines incompatible with civil liberty, offended the advocates of reform, and become extremely unpopular, we can scarcely be surprised at the appointment of such persons as Marshall and Burgess to preach before the Commons. It is true that Hume adverts to this fact as an evidence of the prevalence of the Presbyterian sect among them: but his own statements are decisive in proof, that the House consisted of persons whose leading characteristic was an ardent love of liberty, rather than attachment to a sect. For a time, according to the admissions of this very historian, with the exceptions "of Strafford's attainder, which was a complication of cruel iniquity, their merits, in other respects, so much outweigh their mistakes, as to entitle them to praise from all lovers of liberty\*:" he even finds an apology for their early exorbitances, in the supposition, that factions once excited can neither firmly regulate the tempers of others nor their own; and adds (1642), not only that "the king had possessed a great party in the lower house, but that this party, if every new cause of disgust had been carefully avoided, would soon have become the majority, from the odium attending the violent measures embraced by the popular leaders." It is unnecessary to point out to the reader

how much these statements tend to confirm the assertion of Baxter concerning the origin of the war, and the composition of the Parliament; and how little they appear to countenance the position of the Dean, that the Presbyterians (except in common with persons of a different description) began the rebellion.

But do we not, it may be said, discover the Presbyterian and Puritanical spirit of the Parliament in their treatment of the episcopal clergy? To understand this part of the subject, it is necessary to advert to the character and circumstances of the times. There was a general outcry for liberty; and how was it met by the higher clergy? Look at the sermons of Sibthorpe and Mainwaring—sermons which were industriously spread by the court over the kingdom. "Passive obedience was there recommended in its full extent; the whole authority of the state was represented as belonging to the king alone, and all limitations of law and a constitution were rejected as seditious and impious. So openly was this doctrine espoused by the Court, that Archbishop Abbot, a popular and virtuous prelate, was, because he refused to license Sibthorpe's sermon, suspended from the exercise of his office, banished from London, and confined to one of his country seats. Abbot's principles of liberty and his opposition to Buckingham had always rendered him very ungracious at court, and had acquired him the character of a Puritan. For, it is remarkable, that this party made the privileges of the nation as much a part of their religion, as the church party did the prerogatives of the crown; and nothing tended farther to recommend among the people, who always take opinions by the lump, the whole system, and all the principles of the former sect\*."—Was there a very

\* Hume, 1641.

\* Hume, 1626. Mainwaring was 161

general desire in the more serious and strict part of the community, for the better observance of the Lord's day? There comes out, under the sanction of the Court and the Archbishop, the Book of Sports\*; a book enjoined to be read in all parish churches. And what is its burden? "Our pleasure likewise is; that the bishop of that diocese take the like straight order with all the Puritans and Precisians within the same, either constraining them to conform themselves or to leave the country, according to the laws of our kingdom, and canons of our church, and so to strike equally on both hands against the contemners of our authority and adversaries of our church. And as for our good people's recreation, our pleasure likewise is, that, after the end of Divine service, our good people be not disturbed, letted, or discouraged from any lawful recreation; such as dancing, either men or women, archery for men, leaping, vaulting, or any other such harmless recreation; nor from having of May-games, Whitson-ales, and Morris-dances, and the setting up of May-poles, and other sports therewith used," &c. This doubtless was as well calculated to recommend the religion of the church as Mainwaring's sermon was its love of liberty.

Again: Did the stream at that day run strongly against Popery? the policy of Laud was to brave general opinion: and such was his conduct, "that not only the discontented Puritans believed the Church of England to be relapsing fast into Romish superstition; the court of Rome itself en- this sermon impeached, and punished by the House; but "no sooner was the session ended, than this man, so justly obnoxious to both houses, received a pardon, and was promoted to a living of considerable value. Some years after he was raised to the see of St. Asaph's." Vide Hume's reflections on this subject, 1628.

\* First published in 1618, and again in the 9th year of Charles I.

tertaind hopes of regaining its authority in this island; and in order to forward Laud's supposed good intentions, an offer was twice made him in private of a cardinal's hat, which he declined accepting. His answer was, as he says himself, that something dwelt within him, which would not suffer his compliance till Rome were other than it is\*."—It is obvious that not only must the existing evils of those times have been lamentably exasperated by this most impolitic conduct, but that it was "the sure way to bring odium upon the church†." Accordingly we find that all lovers of civil liberty were disgusted at the doctrines and proceedings of the clergy: and so little were they inclined to suppress their indignation, that in the early days of the Long Parliament, there appeared to be no distinction between such as desired only to repress the exorbitances of the hierarchy, and such as intended to annihilate episcopal jurisdiction. The intolerant measures of the Archbishop inspired his opponents with a thorough hatred of his religious opinions; and Arminianism was subjected to far greater abuse than it would otherwise have encountered, from the circumstance of its being supported by the advocates of passive obedience, and unlimited submission to the will of the prince. That

\* Hume, ad ann. 1630. "A court lady," says the same writer, "having turned Catholic, was asked by Laud the reason of her conversion. 'Tis chiefly, said she, because I hate to travel in a crowd. The meaning of this expression being demanded, she replied, 'I perceive your grace and many others are making haste to Rome; and therefore, in order to prevent my being crowded, I have gone before you.' The senseless puritanical cry raised long before this time against the church as papistical, was on account of the maintaining of the episcopal order," &c.

† See Hume, year 1629, concerning the views and practices of Neile, Montague, &c.

‡ Hume, 1610.

we are not singular in the judgment which we have expressed of the mischievous effects arising from the measures of Laud and his adherents, must be well known to every one at all conversant with the common histories of those times. "It may safely be affirmed," says Hume, "that the high monarchical doctrines, so much inculcated by the clergy, had never done Charles any real service\*." "This haughty prelate," observes Mosheim, "carried things with a high hand: when he found the laws opposing his views, he treated them with contempt, and violated them without hesitation. He loaded the Puritans with injuries and vexations, and aimed at nothing less than their total extinction: he publicly rejected the Calvinistical doctrine of predestination in the year 1625; and notwithstanding the opposition and remonstrances of Abbot, substituted the Arminian system in its place." "And lastly, he gave many and very plain intimations, that he looked upon the Romish Church, with all its errors, as more pure, more holy, and preferable, upon the whole, to those Protestant churches that were not subject to the jurisdiction of bishops. By these his unpopular sentiments and violent measures, Laud drew an odium on the king, on himself, and on the episcopal order in general †." The opinion of Bishop Burnet is delivered in terms still more decisive. "The violences of Archbishop Laud, and his promoting arbitrary power, ruined himself and the church both ‡." This excited, as we have seen, even the friends of episcopal jurisdiction, to arrange themselves for a time with its determined enemies.

As we approach the commencement of the civil war, we find the general spirit of the people increas-

\* Hume, 1642.

† Mosheim. Cent. XVII. Sect. II. part II. § 20.

‡ History of own Time: conclusion.

ing in hostility both to the church and the throne; and hence when the appeal was at last made to arms, the Parliamentary forces consisted not simply of Presbyterians and fanatics, but of persons of all classes, who were either exasperated against the bishops, or more than reasonably zealous in the cause of liberty. After the concessions which had been previously made by the king—concessions which ought to have satisfied every honest and well-principled mind—it may perhaps excite wonder, that any persons besides fanatics and republicans should be found to take up arms against their sovereign: yet are we expressly assured, that "republican and levelling principles were at first by no means general among the Round-heads\*." The extreme veneration entertained throughout the kingdom for the Commons, and the prevailing aversion to the hierarchy, marshalled numbers on the side of rebellion, who were neither hostile to the person of the king nor to a limited episcopal jurisdiction, nor to a limited monarchy. In confirmation of these statements, we may refer to a paper published by Lord Clarendon, and cited by Dean Kenney, containing an address from "almost the whole body of sectaries—Anabaptists, Independents, Quakers"—in which, lamenting the deceptions practised upon them by the leaders of rebellion, they declare that their own views were widely different from those usually ascribed to them. "It cannot be denied," say they, "but the whole commonwealth was faint, the whole nation sick, the whole body out of order, every member thereof feeble, and every part thereof languishing. And in this so general and universal a distemper, that there should be no weakness nor infirmity, no unsoundness in the head, cannot be imagined. We are unwilling to enumerate particulars, the mention whereof would but re-

\* Russell.

new old griefs: but in general we may say, and we think it will gain the easy assent of all men, that there were many errors, many defects, many excesses, many irregularities, many illegal and eccentric proceedings (some of which were in matters of the highest and greatest concernments) manifestly appearing as blots and stains upon the otherwise good government of the late king." After some well-deserved encomiums upon the excellence of his character and motives, they proceed: "This the then Parliament being sensible of, and desirous out of a zeal which they had to the honour of their sovereign, to disperse and dispel those black clouds that were contracted about him, that he might shine the more glorious in the beauty of his own lustre, thought themselves engaged in duty to endeavour to redeem and rescue him from the violent and strong impulses of his evil counsellors, who did captivate him at their pleasures to their own corrupt lusts, and did every day thrust him into action prejudicial to himself, and destructive to the common good and safety of the people. Upon this account, and to this and no other end, were we at first invited to take up arms: and though we have too great cause to conclude, from what we have since seen acted, that under those plausible and gilded pretences of liberty and reformation, there were secretly managed the hellish designs of wicked, vile, and ambitious persons, (whom, though then and for a long time after concealed, Providence, and the series of things, have since discovered to us), yet we bless God, that we went out in the simplicity of our souls, aiming at nothing more but what was publicly owned in the face of the sun; and that we were so far from entertaining any thoughts of casting off our allegiance to his majesty, or extirpating his family, that we had not the least intentions of so much as abridging him of

any of his just prerogatives, but only of restraining those excesses of government for the future, which were nothing but the excrescences of a wanton power, and were more truly to be accounted the burdens than the ornaments of his royal diadem\*."

This, and much more to the same purpose, in which they cast the blame of their misdoings upon "that grand impostor, that loathsome hypocrite, that detestable traitor, that prodigy of nature, that opprobrium of mankind, that landscape of iniquity, that sink of sin, and that compendium of baseness," Cromwell, was written and addressed to Charles the Second, during his exile, by persons who had been engaged in the rebellion against his father. The stipulations into which they wished to enter with the son of their murdered king sufficiently prove their hostility to the church: but, if any credit be due to their own statements, they were led to take up arms for the conservation of liberty; and, however culpable and criminal their conduct, believed themselves to be contending for a limited monarchy. This is the purpose for which we give the quotation: there are several statements in it which we cannot approve.

It is but too true, that these and multitudes of their fellow-rebels were the dupes of a few mischievous and designing men: but the tendency of all these facts is to shew, that the war was not, in strictness and propriety of speech, a *Presbyterian war*; but that on the side of the Parliament were to be found violent men of every description, and some that were not remarkable for their violence, who were discontented with the existing order of things, whether in church or state. To trace all these disturbances to Calvinism is to destroy the whole force of authentic history; and, fierce as were the efforts of fanaticism, it is obvious

\* Clarendon, Book XV.

that other causes of mischief, exclusively political, were powerfully efficacious in propagating a spirit of resistance. Mr. Hume seems to think, that since the king had granted everything that could reasonably be demanded of him, and rebellion was therefore left without excuse, the war must be considered *throughout* as a war of religion. We greatly doubt the justice of this conclusion. The King and the Commons had long been proceeding upon principles of mutual exasperation: and the triumph of the Parliament and the people, after contentions like these, was almost sure to end in the destruction of the throne. The events of the French Revolution are not usually explained upon Calvinistic principles: we find other reasons for the atrocities committed in that country; and hence satisfy ourselves with adverting to the ambition of some men, and the passions and jacobinical principles of others. Are these considerations to be omitted in our review of the Great Rebellion? "Early reformations," says Mr. Burke, "are amicable arrangements with a friend in power; late reformations are terms imposed upon a conquered enemy: early reformations are made in cool blood; late reformations are made under a state of inflammation. In that state of things the people behold in government nothing that is respectable. They see the abuse, and they will see nothing else. They fall into the temper of a furious populace, provoked at the disorder of a house of ill fame: they never attempt to correct or regulate; they go to work by the shortest way....."

The privileges obtained by the Protestants of France during the existence of the Republic, and under the authority of Bonaparte, may perhaps at some future period be alleged as evidence by a zealous Roman Catholic, that the Revolution in that country was strictly Protestant; and to the Protestants may hereafter be ascribed, by some papistical dignitary, all its horrible excesses.

they pull down the house. Mr. Hume also himself gives countenance to the idea, that the fears of the Parliament afforded quite as strong a stimulus to war, as their zeal, whether civil or religious. "The Commons were sensible that monarchical government, which during so many ages had been established in England, would soon regain some degree of its former dignity after the present tempest was overblown: nor would all their new invented limitations be able totally to suppress an authority to which the nation had ever been accustomed. The sword alone, to which all human ordinances must submit, could guard their acquired power, and fully ensure to them *personal* safety against the rising indignation of their sovereign. This point, therefore, became the chief object of their aim," &c. (Year 1612.)

But did not the rebellion, it may be demanded, degenerate in a short time almost strictly into a war of religion? It did so, and fanaticism triumphed; but the fanatics of the army were neither exclusively Presbyterian nor exclusively Calvinistic. Far from it; fanaticism will flourish on any soil, and is sufficiently mischievous wherever it exists. Among the elements of which the army was composed after the battle of Naseby, as we learn from Baxter, who had full means of ascertaining the fact, were many who loved the doctrines of predestination and irresistible grace almost as little as Dean Kenney himself! "There was yet a more dangerous party:" "they first most vehemently declaimed against the doctrine of election, and for the power of free-will, and all other points, which are controverted between the Jesuits and Dominicans, the Arminians and Calvinists. Then they as fiercely cried down all present translation of the Scriptures;" "and they cried down all our ministry, Episcopal, Presbyterian, and Independent, and all our churches:—" "they were vehement against

the king, and all government but popular, and against magistrates meddling in matters of religion; and all their disputing was with as much fierceness as if they had been ready to draw their swords upon those against whom they disputed\*."

We deem it unnecessary to dwell longer upon this subject. Something further is requisite to establish the connexion between Calvinism and disloyalty, than the mere fact that certain followers of Calvin were enemies to their king: Was it Calvinism which prompted the poor maniac, Hugh Peters, to ride before his unhappy sovereign triumphing; or to conclude his prayer at Whitechapel after the commencement of the king's trial with the indecent, if not blasphemous, application of the song, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation?" Dr. Price, at the Old Jewry, without a drop of Calvinistic blood in his veins, could indulge the same feeling against the amiable and unfortunate Louis XVI., could sing the same *nunc dimittis*, and enjoy the same sordid and inhuman triumph †. This is the temper of Jacobinism, whatever be its name; the exultation of pure malignity, independent of a creed. Neither was it Calvinism which converted Cromwell into an usurper and oppressor. Mr. Burke is of opinion, and we see no reason to doubt his judgment, that to Cromwell's sentiments, of religion, and the love of fair and honourable reputation—sentiments and feelings which ambition had suspended, but not wholly suppressed—are to be ascribed the fairest actions of his life. What was good in him proceeded from religion, although that religion was Calvinistic: his crimes are to be accounted for on other principles—a point which we

shall soon have an opportunity of discussing more at large.

Far be it from us to affirm, that Calvinistic sectaries had no share in the rebellion; or that even Presbyterians are unjustly charged with hostility to the church and the throne: We consign, without hesitation, the whole race of regicides and fanatics to the tender mercies of the Dean. But in representations which confine the tumults and the guilt of that period to any one class of religionists we cannot concur: they are unsupported by proof, and contrary to fact. The question between the king and the people involved other matters, and those of a most interesting and important description, besides the surplice and the cross, or even the knotty points of controversial divinity. It arrayed against the throne, in the violent days of the Long Parliament itself, men who were in other respects of discordant principles, and engaged in the pursuit of different objects: and to pass lightly over these things, and fix our attention only on the religious part of the case, is to leave out of sight some of the highest considerations of human policy, and the most efficient motives of human action. In the end, the most violent party, as in such cases it always happens, became the most powerful: and the sacred name of Religion was disgraced by her pretended association with crimes of the deepest dye, and with proceedings which she holds in abhorrence.

III. Following the course prescribed, we come now to the principles and practices of pretended reformers at the present time.

The Dean commences with those which more immediately refer to the state. Notwithstanding the general tenor of the preceding pages, passive-obedience and non-resistance are not among the dogmas of Achoury; and it seems to be admitted, that even without the stimulus of Calvinism, reforming

\* Baxter's Life, lib. I. part 1.

† Compare Kenney, p. 207, with Burke on the French Revolution.

principles may, in some cases, be carried to such an extent, as virtually to compel a legitimate sovereign to abdicate his throne. As a sort of defence for this approbation of revolutionary principles, we are told, that "it was most remote from the intention of the authors of the Revolution to sanction the monstrous principle, that a people might cancel their allegiance at pleasure, or dethrone and murder their sovereign by a judicial sentence;" and we perfectly accede to the observation; but was not this also the principle of Calvin, and of the great body of those "pretended reformers" whom the Dean has honoured with his notice in the former chapters? The case must have been extreme, which would, in their opinions, have justified the judicial murder of their sovereign; and it is perhaps not the least of the happy circumstances attending the Revolution of 1688, that the abdication of the king prevented the necessity of taking any measures for the security of his person. "Those great, and wise, and virtuous men," adds the Dean, "regarded with abhorrence the doctrines and the crimes of the regicides of 1648." We know that the conduct of these regicides was equally condemned by multitudes, whom this work represents as sharers in the guilt. The Dean himself admits, that even in the miserable relics of the Long Parliament, no vote for the king's trial could have been procured without the bayonets of Cromwell.

But to proceed: Among the pretended Reformers, particularly noticed by our author in the present day, are Sir F. Burdett, Lord Cochrane, Jeremy Bentham, Cobbett, and Wooler. In order to connect these persons with that which is manifestly the leading object of the work, it ought to be proved that they are Calvinists, and that their democratical tendencies are owing to Calvinism. We are not aware of any evidence in support

of these positions: and we verily believe that they care in general as little about the dogmas of Calvin as about those of Pythagoras. We rather incline to the persuasion, that a slight infusion of Calvinism into their composition would make some of them neither worse men, nor worse subjects.

In the second section, which is intended to expose the conduct of pretended reformers, as it applies to religion, it is, we think, made out, that there are fanatics in the present day, who would cordially rejoice in the destruction both of church and state. The republication of some of the most mischievous tracts of Cromwell's fanatics renders it probable, that there are readers, even in these days, who share in the worst passions of that miserable tribe; and who wait only for the opportunity to pursue the same course of violence and crime. But the statements of the Dean are so manifestly exaggerated, that while we labour with him the existence of the evil, it is impossible for us to agree with him as to its extent. All the periodical publications which issue from the presses of Dissenters are not hostile to our establishments, neither are all the 3438 places of Dissenting worship occupied by rebels, and filled with fanatics. Some deduction is surely to be made: and it is very possible that a man may cite the Bible in support of his principles, without intending to murder his sovereign; that he may even pervert what he cites, without one particle of devotion to Calvin, or hostility to the church.

To these perversions of the Bible the Dean frequently refers: and in fanatical times they have been carried to an extent which it is impossible to contemplate without horror. Whether it be owing to this circumstance, or merely for the purpose of displaying his orthodoxy, that our author thinks it necessary in this chapter to attack the Bible Society, we are not able

to decide. Certain it is, that although not distinctly charged with the intention and design of destroying the church, and putting an end to the government, it is introduced in a chapter which has for its object to point out the persons thus specially employed. And, without something like an accusation of this sort, it is difficult to conceive in what way the subject could be consistently introduced. This, however, is not the mode of its introduction: and we can scarcely avoid a smile at the very awkward and inartificial, and circuitous way in which the Dean contrives to effect it. The process is this: How intolerant is the Evangelical Magazine! "Where shall we find a parallel to such intolerance? In the Calvinistic sermons of the days of Cromwell. In the pages of the popish council books; In the sanctioned works of Mr. Gandolphy. In the republished notes of the Rhemish Testament. Nay, I will add"—(for why not take the full benefit of this roving commission?)—"in the speeches and publications of certain members of the Bible Society, evidently implying the charge of enmity to the Bible against all who refuse to become members of their association." (p. 422.) So that, after all this labour of the mountain, its convulsions end at last in the complaint, not that the opponents of the Society are denounced officially and by its own sanction; not that they are denounced by any great number of its friends; not, in fact, that they are so denounced at all, except by implication! And what is the proof of this charge by implication? Chiefly a speech of Mr. Owen's, delivered, or said to have been delivered, at a Bible Society at Ipswich; concerning which speech we shall only observe two things: first, that the sentiments of it have been long ago, and in the most public manner, disclaimed by Mr. Owen, and never were delivered by him; and, secondly,

that even this supposititious speech the Dean has not given as it was originally published, but as improved by the interposed comments and explanations of an avowed and not very scrupulous antagonist! We are unfeignedly surprised at the apparent want of suspicion with which the Dean appears to have adopted this address as Mr. Owen's: if it were not true that prejudice has neither eye nor ear, the internal evidence must have convinced him that the person assailed could be in no wise responsible for such an effusion. Yet on these grounds, has the very reverend author prevailed upon himself to stigmatize Mr. Owen as a man of a "persecuting spirit," and a "denouncer of vengeance against members of the Establishment!" The object of this ungentlemanlike attack has, for his work's sake, met with too much of such treatment, to be very solicitous about any additional insults which may come from the high places of Achony; but we beg leave to assure the Dean, that for every thing which goes to constitute the respectability of a clergyman, the reverend secretary of the Bible Society is inferior to none of his calumniators, however high their station, and however Laud-like their tone.

But perhaps the very reverend author will proceed upon better ground in his next assault. This is directed against a speech delivered, as we are told, at a late *debate* of the Society; an expression which proves the Dean to be very little acquainted with the subject. The speaker is Mr. Wardlaw, the same gentleman who is mentioned with such peculiar respect by Dr. Magee\*, the present Bishop of Raphoe, as a writer "whose services in the cause of truth are highly valuable." The offensive speech, according to the Dean, runs thus: "Let me advert, my lord, to the grand principle of

\* On the Atonement, vol. iii. p. 181.



this Society—to circulate the Bible without note or comment. I rejoice in this principle; but it involves another—a principle which every *Protestant* should be forward to avow—that **THE BIBLE ITSELF IS ABLE TO MAKE MEN WISE UNTO SALVATION, THROUGH FAITH WHICH IS IN CHRIST JESUS.** I rejoice in this principle too, because it is an article that ties together all the Bible Societies, and Auxiliary Societies, and Branch Societies and Associations in Britain, and Europe, and throughout the world. If you trench upon this sacred principle, my lord, you destroy the *blessed charm* that binds the whole together. If you trench upon this sacred principle, you overthrow our altars, which we have erected to the God of the Bible. You silence our shouts of praise. We must then descend to our respective settlements with hearts deeply grieved; and inscribe on our Society 'ICHABOD,' the glory is departed from Britain, the Bible Society is no more\*."

"We have given the whole passage; because the objection of the Dean depends in part upon the connexion. His words are: "The latter principle, in the connexion in which it has been announced, will be found to amount to this general position, that the mere reading of the Bible is sufficient to supply men with all necessary Christian knowledge, to lead them to saving faith, to make them wise unto salvation;" and he proceeds to attack the sentiment as a perversion of St. Paul's words. It is scarcely necessary to remark, that the perversion rests with the Dean; Mr. Wardlaw meant nothing of the sort, nor does the connexion justify any such hypothesis. Does the Dean mean to insinuate, that either Mr. Wardlaw or the Bible Society supposed the mere reading of the Bible to be sufficient to produce saving faith, whatever be the dispositions

and state of mind of the person who reads it? that, like the opus operatum of Roman-Catholic baptism, the effect is produced by the mere act of reading? The position of Mr. Wardlaw is, not that the Scriptures *must* be thus effective on the mind of the reader, but that they "are able to make us wise unto salvation, *through faith that is in Christ Jesus*;" and till the Dean of Aclonry shall deny the position in the plain sense in which it was delivered, without an arbitrary and unwarrantable alteration of the terms of it, we shall continue to hope that it meets with his concurrence; and as to the subject of the Bible Society in general, the author seems to be much of the same mind with our Radical Reformers;—their hostility has at least the merit of being intelligible.

We shall pause no longer upon this chapter of the work, than to notice the way in which the author feels himself authorized to animadvert upon some of his brethren in the Establishment. We have an intimation in the 9th and 45th pages, that Evangelical and Calvinistic were terms of the same import; and some persons of this class are to be found, it seems, at the present day performing the offices; and eating the bread, of the Church of England. The opinion entertained of them by the Dean may be learnt from the following paragraph:

"Such is the constitution-maker—such the moralist—and such the theologian—who now takes a lead amongst our Radical Reformers, in denouncing the established religion, as at enmity with the Bible; and attempting to excite a renewal of the cry of the Puritans of old, for the destruction of the Church of England.

"But do I say, attempting to excite a renewal of such a cry?—What are we to understand by the regular monthly publication from the dissenting presses of upwards of thirty thousand cheap magazines, in which all parts of England unenlightened by the Calvinistic preaching

of sectarians—open and avowed opponents of the Established Church—or of the small party of clergymen in the Establishment, who, dissenting from the great and orthodox body of the national ministry, have adopted, and, labour to disseminate, the Geneva doctrines, which (as we have seen) mainly contributed to involve England in the calamities of the dreadful rebellion?" pp. 391, 392.

And again, in page 405, they are represented as probably exempt from the denunciations, levelled by certain Dissenters at the national clergy,

Whether it is meant, to be insinuated that the clergymen who are here charged with labouring to propagate the Geneva doctrines are *secret* and *unavowed* opponents of the church, or that they are thus specially favoured by Dissenters, merely on account of their *undesignedly* promoting their alleged malignant projects, the reader will decide for himself. There is, however, it seems such a party—happily a *small* party—in the Establishment, and the tendency of their labours is such as entitles them to the marked approbation of the most determined enemies of church and state. Now, we should be glad to ask, supposing it to be true that these clergymen are Calvinistic in their opinions, what do they maintain? In substance, the same doctrines, whether right or wrong, which Whitgift declared to have been generally held by the Church of England, and which we have reason to believe were formerly taught, at least in substance, by all the reformed churches\*.

\* See Scott's Synod of Dort. It is worthy of remark, that Thomas Rogers, chaplain to Archbishop Bancroft, speaks decisively to the same purport, in a work dedicated to the Archbishop, and published in 1607. "That of men, some be predestinated to life is a truth most apparent in the holy Scriptures. All churches consent with this doctrine. Err therefore do they which stand in opinion that some are appointed to be saved, but none to be damned."

But these clergymen, it seems, dissent from the great and orthodox body of the national ministry. We grant that the great body of the clergy are not Calvinistic: but with what fairness the disciples of Parker, and Grindall, and Whitgift, and Bancroft, and Abbot, can be said to dissent from the church because they differ from the followers of Laud; or why the religious principles which, till the days of King James, were accounted orthodox by almost the whole body of the clergy, with the most learned prelates at their head; are to be denominated heterodox in these days, is a problem not easily to be solved. We repeat, that we are not pleading for the doctrines themselves! let them be as contrary to truth as the Deu conscientiously believes them to be; we contend only against this exclusive assumption of orthodoxy. It goes to establish the notion, that sound

"They which are predestinate cannot perish. So the Church of God wander then do they from the truth, which think that the regenerate, (q. the baptized?) may fall from the grace of God, may destroy the temple of God, and be broken off from the Vine, Christ Jesus; which was one of Glover's errors.

"And they also, which think that the number of those which be predestinate may increase, and be diminished. So thought the Pelagians."

"In the Scripture, we read of man's predestination, the cause to be the everlasting purpose of God. And this do all the churches, militant and reformed, with a sweet consent testify and acknowledge," &c.—So Rogers expresses himself, in his Exposition of the Seventeenth Article: whether his views, and those of all the Reformed Churches on this point, be correct, is quite another question, and we are not called upon here to decide it. We are speaking simply of facts. The reader will observe, also, that the term Calvinist, as applied to Parker, Whitgift, &c. is only defensible from common usage; they held generally the same doctrinal notions with the Reformer of Geneva, but they were not his disciples. See Scott's Synod of Dort, pp. 13, 17, 26, 36, 72, 86.

doctrine is grounded entirely upon the prevailing sentiment of the day, and may vary with the varying notions of every successive age. What an intimation is this! that the very founders of our church, as if now exists—the very men who raised it from its ruins, and to whom perhaps above all others it is indebted for its stability and welfare—are unworthy to have a place in the ranks of the orthodox—are the patrons of religious dogmas which no friend of the Church of England can consistently maintain, and which lead directly to its subversion!

But we have not yet scanned all the merits of this paragraph. The Dean assumes in it, that the Dissenters, who it seems are labouring to reproduce the horrors of the Great Rebellion, look with a strong fellow-feeling to the Calvinistic clergy, and act as if they were embarked with them in a common cause. This is an ingenious mode of representing every clergyman, whom he pleases to brand with the Calvinistic heresy, as no better than a disguised Dissenter and a rebel at heart.

But, did the author intend to confine his remark to persons strictly *Calvinistic*? We suspect the contrary: for he has himself, as we have seen, adopted the terms *Evangelical* and *Calvinistic* as of the same import. It is, however, notorious, that many persons are scornfully traduced under the former title, who differ widely from Calvin; and, in point of fact, the name *Calvinist* is now commonly applied, by those who call themselves orthodox, to numbers who have no relish for the dogmas of Geneva. To the utter confusion of all *right-thinking*, and by a most preposterous abuse of language, the word now designates every man who professes a religion “more *spiritual*” than his neighbours. It comprizes therefore in general, unless there be some special reason for a contrary judgment, every clergyman who is pe-

culiarly in earnest; or who abstains from fashionable amusements; or who has a full and attentive audience at his church, when the churches of his neighbours are comparatively thin; or who, is exemplary in visiting the sick; or who teaches the doctrines of original sin, and justification by faith; or who lends his aid to Bible or Church Missionary Societies; or who is mild and moderate toward Dissenters, &c. &c. All these are clear and unequivocal marks, unless opposed by some evidence as clear and unequivocal on the other side, of Calvinistic or Evangelical opinions.

Whether it were the intention of Dean Kenney to extend the insinuation contained in the paragraph last cited, to *all* the persons guilty of the aforesaid peculiarities and obliquities in doctrine or in practice, or to confine it to such as are really Calvinistic, we cannot positively decide. If to the strictly Calvinistic, it comprizes, we believe, a very small number of persons; but, so far as it goes, it deserves the most pointed reprobation. Some of this class resemble Whitgift and his coadjutors, almost as closely in their views of church-discipline, as in their doctrinal opinions; and we verily believe, that, generally speaking, their regard to the Establishment is far more enlightened and quite as sincere as that of their most uncharitable and virulent calumniators. If the author meant to include the whole of that body, who, in vulgar parlance, are denominated Calvinistic or Evangelical, his censure is levelled at a very large proportion of his clerical brethren; it reaches every man, who is more spiritual in religion or more strict in practice, than his lax and liberal neighbour; it may possibly include the Dean of Achonry himself. That he did not anticipate such an application of his words, we verily believe; and we should be unwilling thus to

apply them. The object of our remark is simply to shew how vague are such accusations in reference to whole bodies of men; and how unwarrantable it is thus to throw about fire-brands, arrows, and death, without any regard to the persons upon whom they may light, or any concern whether they may not include the innocent and the guilty, in one sweeping conflagration,

We complain of this conduct more particularly, as there seems no occasion for it. The author was not driven to it, either by the nature of his argument, or the paucity of his materials. We almost expect these things in visitation sermons: they are, according to the formula which custom has prescribed on such occasions, matters of course; and being looked for, they are innocent and harmless: but in a work like this, they are not harmless; and so little was the author in want of subjects, that by pursuing his method of quotation, the work might easily have been extended to two or ten volumes. It has already so much outgrown its intended dimensions, that he could not spare us a few pages for his notes.

In delivering our judgment generally, upon the whole of this work, we are sorry that we cannot speak of it as likely to render much service to the interests of order, and piety, and peace. That several of the Calvinistic writers of the sixteenth century gave countenance to principles incompatible with good government; that the Puritans, in their rage against the ceremonies and usages of the church, conducted themselves on many occasions, even from the reign of Queen Mary, with an absolute contempt of almost all that was lovely, and venerable, and of good report; that the same class of men, in conjunction with other religionists, and under the sanction of the Long Parliament, lent

their too effectual aid to kindle the flames of rebellion; that in our own times the spirit of fanaticism may be at work, as amongst others, so also, perhaps, among the lower orders of ignorant and hot-headed religionists; that the prayer of most of our Radical Reformers, whatever be the deity they address, is for the destruction both of church and state; and that it becomes every good man to support our national establishments against all the machinations which are forming for their ruin;—these are positions in which we cordially concur with the author of this volume; and we have no very great objection to the strong language with which they are sometimes brought before us.

The main points on which we differ from him have been sufficiently discussed; and we shall prolong this article only by a brief review of his argument, and a few plain observations on certain peculiarities in his style, and on the questionable policy of such a publication.

1. The leading proposition, briefly expressed, is this: Calvinistic doctrines are very closely and almost inseparably connected with hostility to church and state.

*Proof.* Sundry Calvinists, who beheld their brethren persecuted and burnt by papistical rulers, and some of whom narrowly escaped with their own lives, adopted language against their oppressors, which the Scriptures do not authorise, and which no loyal subject can contemplate without abhorrence; & their equally Calvinistic brethren (we avail ourselves of the Dean's typographical hint), who adhered to the Church of England, disapproving of their conduct and persevering in their loyalty.

Moreover, the persons most hostile to the hierarchy, in the days of Elizabeth and the following reigns, were Calvinists; & as were also the most zealous defenders of the church, till the days of Archbishop Laud.

Still farther, the rebels and re-

gicides were Calvinists; ✂ except those that were not so.

And the same principles uniformly lead to the same results\*. What are the objects of Jeremy Bentham, Cobbett, &c. ✂ those notorious Calvinists? †

What are the motives of discontented and hostile Dissenters? Calvinistic unquestionably! ✂ It is agreed on all hands, that every other class of Dissenters—Socinians, for instance—are friendly to the church! the Calvinists alone being universally disloyal.

We mean nothing invidious by this sort of recapitulation, for the latter part of which in each paragraph the Dean is not responsible. We put the argument in this form, to shew at one view the fallacy of the reasoning: it is defective throughout.

2. A most exceptionable, though doubtless undesigned, tendency of this work, is to familiarize the reader with a light and contemptuous use of scriptural phraseology.

It abounds with phrases of the following description:—"The *godly* Mr. Whittingham, who so *piously* recommended this murderous exhortation from Geneva;" "Elect reformers;" "Elect rebels;" "Elect commons;" "Elect Israelites of England;" "The Israelites of radical reform;" "Godly ministers;" "The *godly* maintainers of the Calvinistic system in England;" "Saints of the Independent fac-

\* Seditious and treasonable practices seem to be common to men of all principles, when enraged against their rulers. The ✂ ARMINIAN REMONSTRANTS of the United Provinces would, but for the prudence of the States General, have plunged their country into the horrors of a civil war.—*Scott's Synod of Dort*, pp. 84, 85.

† The Dean, we believe, no where asserts that Jeremy Bentham and his associates are Calvinistic: this part of the work, therefore, can be considered only as irrelevant to the main design. Taking it as a detached dissertation, we should, generally, concur in it.

tion;" "Cromwell the prime saint, and chief of the chosen," &c. &c. The unwarrantable use of such expressions in former times, can plead no apology now: besides, the Puritans were at least serious in the adoption of them; the Dean is not so; and we cannot too strongly enter our protest against this practice. The parish priest is required to read one or more of these words in the services of every Sunday: and who would not wish that, at such times especially, his thoughts should be kept free from light or profane associations.

3. In speaking of the *policy* of this publication, we are apprehensive that our sentiments will in no wise accord with those of the reverend author.


Bishop Horsley thought it highly important to deprive factious and disorderly persons of the authority of Calvin; and he would doubtless have been glad, if he could; according to his views, have rendered the same service in the case of Knox. Dean Kenney, on the contrary, labours with all his might to give the sanction of these reformers to radical principles. Could his proposition have been fairly made out, it would furnish to the factious an argument of great weight with numbers of our countrymen both in England and Scotland, and add largely to that discontented class whose maxims and practices he so justly condemns.

We must be permitted, likewise, to doubt the utility of this work, on the general ground, that publications, which have an obvious tendency to inflame against each other the subjects of the same sovereign, and especially the members of the same Protestant church, can scarcely be productive of public benefit.

If it were as true, as it is assuredly wide of the truth, that Dissenters as a body have imbibed the treacherous and destructive principles here ascribed to them,

we should still say, that no good can arise from this system of vague crimination. Surely common sense and common prudence, and the rules of our common Christianity, should teach us to conciliate rather than to provoke, and to try whether a spirit of kindness and moderation will not operate in *this* instance as it is found to do in *others*. There is, in our judgment, scarcely a doubt, that such a plan, steadily pursued, although not relished by intractable partizans on either side of the question, would heal many of those divisions which every wise man condemns and every good man deplores. Have we to learn, at this time of day, that by treating men as enemies, we make them such?

And with regard to those ministers of the church whom it is the fashion to deride as evangelical preachers, as unsound members of the Establishment, and, at the best, persons of questionable loyalty; what possible good can be expected from the process? The injustice of such charges constitute the least part of the evil: the tendency of them is to throw discredit upon the church itself. When persons out of the pale of the Establishment observe the unsparing calumnies with which so many among the most active, useful, and learned of the clergy are, purely on account of their exemplary character, pursued by a party which claims to itself the exclusive title of orthodox; when they find that even distant Deans can descend to join in the vulgar cry; what must be the fair conclusion, but that we love party better than peace, and are likely to share the fate of a house divided against itself? What must be the feeling of our enemies, but a triumphant expectation of our approaching downfall?

Neither does the evil stop here! for  THE SPIRIT OF INFIDELITY is abroad, a spirit fostered and nourished by our divisions, and which aims at the complete overthrow of the Christian religion.

What! is this a time to cast suspicion upon our brethren who serve in the same church, and minister at the same altar with ourselves? Is this, we would ask, a time to tear asunder the bands which unite us with any class of Christians, in the interests of the Christian faith? Shall we follow the example of the infatuated inhabitants of Jerusalem when the avenging army was at their gates? God grant—we use the expression, not as the language of exclamation but of prayer—that similar fatuity may not involve us in similar ruin! How incredibly absurd is it, that we should be fighting about a few mysterious points, which, till the consummation of all things, will never be settled, while the enemy is going round our bulwarks, and counting our towers, and undermining the very foundations of the Christian temple!

We grant, indeed, that there is a point of view, in which it may be politic to heap calumnies upon the heads of our clerical brethren, provided they reach not ourselves. It is obvious, that if a large body of the clergy can thus be placed under the ban of the government and the bishops, the whole stream of preferment must be diverted into other channels: and in proportion as these calumnies can be rendered effective, in that same degree may the accusing party be expected to profit by their ingenuity. We firmly believe that Dean Kenney is influenced by no feelings of the sort: but it is impossible not to see, with regard to persons of somewhat similar sentiments, and of inferior stations, how intimately their interests are connected with the course of conduct so generally pursued. It would scarcely be too much to say, that the prospects of some persons are incalculably improved by it.

We are not so sanguine as to suppose, that any observations which we can make will check these harsh and uncharitable pro-

ceedings, for the plain lessons of experience have been heard in vain. The history of the reign of Charles I. might convince any man, who is open to conviction, how extremely impolitic it is to class whole bodies of men wantonly and indiscriminately under an opprobrious name; and to treat as enemies of the state all those who do not exactly coincide with us about the government of the church. It was by uniting the political and religious Puritans, who had otherwise no necessary union, and by affecting to treat them all as of the same faction, that the court eventually raised against itself a power which it was impossible to withstand. And shall that instructive page of history be forgotten? Is it wise to drive men into hostility, when we have the moral certainty that no benefit can arise from it? However strong be our measures, there will still be Calvinistic Dissenters, and we cannot prevent it. It is easy to provoke them, but not very easy to reduce them to conformity. When Laud began to harass the Puritans, he hoped, as James had done before him, either to make them conform, or "to harry them" out of the country. He had oppressive courts, and extensive powers at command; but his object failed. Queen Mary had been equally unsuccessful in her labours to produce uniformity of doctrine; though her means were more ample, and her measures more decisive. In truth, nothing of this sort can be effective but a system of wide and pitiless extermination. In these days, few persons would be found to sanction such a plan—certainly not the Dean of Achnorhy, (we mean not the slightest imputation); and it would be impossible to act upon it: but is it politic then to exasperate merely for the sake of exasperation?

The party spirit of which we complain has long been very active in the church, and may probably be traced up to Archbishop Laud.

Bishop Burnet\* adverts to it again and again; and always with extreme concern at its mischievous tendency. It is a spirit which cannot be controlled, even by the authority of the Bench; it successfully resisted the plan recommended by the bishops in King William's time for gaining the Dissenters by conciliatory measures, and which, if the slightest concession would bring over to the church every Dissenter in England, would scarcely be disposed to make it. So cruelly was that amiable and excellent prelate, Archbishop Tillotson, treated by the party to which we allude, that, in the opinion of Burnet, it rendered his dignity a painful burthen, and probably brought him prematurely to the grave. It is a reflection upon human nature that such treatment should be awarded to such a man. But the lesson is instructive. If Tillotson, with all his sweetness of character and attractive piety, possessing the favour of his sovereign and the general support of the right reverend bench, could make no effectual stand against this overbearing and contumelious spirit, but absolutely sank under its violence, let the clergy of humble rank be thankful for their mediocrity of station, and bear with patience the little measure of opprobrium which may fall to their several shares. Happily a calumnious accusation cannot either give them a new principle, or deprive them of an old one. Their loyalty and religion depend not upon the insinuations of fallible men, however arrogant their claims, but are drawn from a pure source, even that inspired volume which, teaching them to fear God and honour the king, commands them, at the same time, to render to no man railing for railing; but contrariwise blessing. Their very slanderers, we doubt not, have an

\* History of his own Times. See the History of the Reigns of William and Mary, and of Queen Anne, *passim*: see also the conclusion.

interest in their prayers : and the worst wish ever associated with their names is, according to the terms of that liturgy which is common to both, that it would please God to forgive them and to turn their hearts. The Apostles rejoiced that they were counted worthy to suffer shame for the name of their Master : and why should not those, who are endeavouring, however feebly, to copy their zeal, and to inculcate their doctrines, to partake of the consolation? Let them pursue their conscientious and

honourable course with meekness of wisdom. Worldly preferments they may not obtain ; but they will not be unrewarded either in time or eternity. Scoffers may revile, but God will acknowledge them. They will see in the effects of the Gospel, while they live, the grace of Him who commanded them to preach it ; and will be among the happy instruments of an overruling Providence in transmitting to distant ages that church which they venerate and love, a depository of blessings to many generations.

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## LITERARY AND PHILOSOPHICAL INTELLIGENCE,

*&c. &c.*

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### GREAT BRITAIN.

PREPARING for publication :—The Life of the late Principal of St. Andrews (Dr. Hill), by Dr. Cook ;—On Population in Reply to Malthus, by Mr. Goodwin ;—The Writings of the late Mr. Playfair, 4 vols ;—The Conchology of Great Britain and Ireland, by T. Brown ;—Devonia, a Poem, by the Rev. G. Woodley ;—Ross and its Vicinity, by the Rev. T. Fosbrooke ;—Upper Canada and its Inhabitants, by Colonel Stewart.

In the press :—A Treatise on the Plague, by Sir A. Faulkner ;—Illustrations of Phrenology, by Sir S. Mackenzie ;—A Tour from Paris to the Sea ;—The Book of Nature, by the Rev. W. Hutton ;—Memorable Battles and Sieges, by G. Haliton.

Mr. Ward's third and fourth volumes of "A View of the History, Literature, and Mythology of the Hindoos," are just published: The third contains, besides history, ample accounts of the manners and customs of that people; and the fourth, a sketch of every department of their literature, including translations from the Vedus, as well as from their philosophical and other writings, with an introductory chapter, devoted to a comparative view of the philosophy of the Greeks and the Hindoos.

An interesting "Historical Map of Palestine," drawn by Mr. Assheton, and engraved by Mr. Hall, is just published, exhibiting the geography of the coun-

try, and especially the places mentioned in Scripture, interspersed with ninety-six miniature vignettes, illustrative of the principal events recorded in the Old and New Testament, and placed upon the spot where they occurred. These vignettes will be found very amusing to young persons, while they serve to impress on the mind the leading points of sacred history and geography. Price 1*l.* 8*s.*, or mounted on canvass with rollers, 1*l.* 1*s.*

The first chain bridge in Great Britain has just been completed across the river Tweed, and is now open for the passage of carts and carriages of all descriptions. The river is 437 feet wide from bank to bank, and the bridge which stretches across it is without any central support. If found to answer the purpose, as it is confidently expected to do, its application to other rivers must be productive of great benefit to the country at large.

### FRANCE.

Some French agriculturalists strongly recommend the practice of reaping corn before it is perfectly ripe. Corn, they state, reaped a week before the usual time, is not only secured from the dangers which threaten it at that period, but is fuller, larger, and finer, and is never attacked by the weevil. Comparative experiments were made upon a field of corn; one half of which was reaped before the usual time, and the other half at the degree of maturity fixed



by the ordinary practice. The first portion gave a hectolitre of corn more for half a hectare of land. Afterwards an equal quantity of flour from the wheat of each portion was made into bread; that of the corn reaped green gave seven pounds of bread more than the other in six decalitres. The weevil attacked the corn which was cut ripe; the other was exempt from it. The best time for reaping they consider to be when the grain, on being pressed between the fingers, has a doughy appearance, like the crumb of new bread.

#### ITALY.

The excavators have just discovered, near the forum of Pompeii, a public edifice, which is supposed to be the Chalcedicum; and an inscription, importing that the edifice was built at the expense of the priestess Eumachia. A few days after the above discovery, a statue of the same priestess was found in perfect preservation; which far surpasses in grace and majesty the works of art previously excavated from the ruins of Pompeii.

#### UNITED STATES.

The following is an extract from the New York Evening Post of August 4.—Such advertisements were common enough before the abolition of the Slave Trade; and the reader may see several of the kind in Granville Sharp's Life, lately published; but what will they say to such a paragraph in the year 1820?

"Twenty dollars for a Negro's head. Negro Dick ran away in March last from Mr. B. P. Wells. He now belongs to me; and as I have sent word to him to come in, and he will not do so, I will give ten dollars for him if brought alive, or twenty dollars for his head alone. Any person is at liberty to shoot or maim Dick in any way they please, while he is run away! (Signed) James Morgan, Murfreesborough, July 29, 1820."

#### INDIA.

*Malay Education.*—The whole of the education which the Malays receive at school consists in learning to recite the Koran in the Arabic, and sometimes learning to write; but neither arithmetic, nor any other branch of common knowledge necessary for transacting business, is taught. There are at present two schools; one in the town of Malacca, and one at Tranquera: there used to be a Tamil school formerly for Mahometans, where, besides the Koran

in the Arabic, there was also arithmetic taught in Tamil, but that has ceased to be the case some years since. The number of scholars has greatly decreased during the last few years. About five years ago there were from one hundred and sixty to one hundred and seventy children in two schools; there are now only fifty in both: this difference is ascribed to the increased poverty of the people. The number of children instructed at school, compared with those who are not, bears a proportion perhaps of about eight to twelve, slaves and debtors not included. The regular time for entering the school is at the age of seven; but some are sent sooner and some later, and sometimes they are first taught a little at home. When a boy is put to school the father goes with him and delivers him over to the master, and brings a present either of fruit, pastry, rose water, flowers, or sandel-wood water (water in which sandel-wood is rubbed on a stone). When the boy enters the school-room he prostrates himself before the master, and embraces his feet as a token of subjection, and the master recites fatihat (the first chapter in Sales's Koran) and all the boys say "Amen." When he rises, one of the boys takes the presents and divides them among the scholars; they rub the sandel-wood, or rose-water, they rub on the throat. The hours are from 6 to 10, from half-past 11 till 2, and from 3 till 5. In the evening the boys take their board home. If the master is strict, he goes round in the evening with a stick to see that they learn. The school years depend upon circumstances. Some finish the whole thirty chapters of the Koran, others not. The average time for the whole is six or eight years; some require twelve or more.

The Malays do not write in the sand like the Malabars. For paper they use a thin board made of a very light wood (called puley), with a fine grain, and rubbed over with a white-wash made of pipe-clay. For pens they use a hollow reed (resam), or the kalam (fauisor), or the sago (kabong) tree. Their ink is made of rice burnt over the fire till quite black; and when pounded into pure water is put on it, and then it is strained through a cloth. They use the Arabic character, to which they have added six others affixed to the end of the alphabet. The boy begins with writing the alphabet on the board, at the top of which they never omit to

write, "In the name of the merciful and gracious God." When the board is full, they go to the well and wash all clean off. The Koran is exclusively taught in the school, in Arabic, and without explanation. The children sit flat on the ground or flooring, in a hut, covered with the attap leaf: the flooring is made of split niebong, and raised two, three, or four feet above the ground, and a ladder of three or four steps leads up to it. The morning begins with a new lesson. In the afternoon they repeat what they have learned, which exercise is called mendras (ready off); then they write; the beginners the alphabet, and those more advanced copy out of the Koran: thus they learn the whole of the Koran from the board by piecemeal. The school fees are fixed at four pice a week. When the boy has finished a chapter he again brings presents as at the entrance, and the master gets a donation of a rupee or a Spanish dollar, more or less, as the parents can afford. There are no rewards. The punishments amount to cruelty, and keep the minds of the children in constant dread. When the father surrenders his son to the master, he says: "Here I deliver up my son to you; use him as you please; only his eyes, his hands and feet are mine." The meaning is, Do not break his limbs or beat out his eyes.—The education of the females is very much neglected among the Malays. Numbers of Malays, who cannot afford to pay for their children's education, instruct them at home; so that notwithstanding the paucity of schools, at least eight out of twelve are instructed to read their religious books. The people are fond of reading: if a man gets a book, he reads aloud; the neighbours on hearing him come out, and he is soon surrounded by twenty or thirty people. He not only reads to them, but also instructs them to read for themselves, which they learn in a few days. They have but few books, and they are all manuscript, chiefly Hikaya

(history) as they call them: but they might with more propriety be called romances; for they say very little about the character of the man, but much about his adventures, his exploits, his miracles. Most of their writings are of this marvellous kind, and every thing is believed that is written.

*Hindu Caves.*—The Hindu caves at Elore, eighteen miles from Arungabad, consist of more than 20 excavations in a rocky mountain, which forms a semi-circle of about 2000 yards. The largest of the caves is called Khylass, or Paradise. It is cut through the solid rock, and no other material is used. The chisel seems to have been the only tool employed. A beautiful stone temple is formed, adorned, both inside and outside, with figures in basso relievo, and separate figures of the most exact symmetry, representing all the Hindu gods, their conquest of Ceylon, &c. There is a space between the scraped rock and temple with galleries, and a virandah under the former, in which there are 50 gigantic figures, with symbols of their history, &c., forming the whole Hindu mythology. The dimensions of this cave are 240 feet in length, 140 in breadth, and the scarp 90 feet in height. Elephants, tigers, &c. cut underneath the floor, appear to support the whole building. Many of the other caves are equally extraordinary. There are flying figures, women, and all the fanciful tales of the Hindus, admirably depicted in stone. There is a miser, about ten feet in height, with his mother, wife, and children, clinging to his legs, whilst a thief is taking off his treasure. There are no natives now in existence equal to any thing of the kind. Some thousands must have been employed. Their origin is involved in obscurity; the general report is, that they were made about 1000 years ago, when the Boodh or the Brahmin religion was in the greatest splendour, and that they were used for schools, religious rites, &c., and the residence of the priests.

## LIST OF NEW PUBLICATIONS.

### THEOLOGY.

Lectures on the Temper and Spirit of the Christian Religion; by M. Allen. cr. 8vo. 9s.

Sermon on Confirmation; by the Rev. H. S. Cassan. 1s. 6d.

Lectures on the Holy Trinity; by E. Andrews, 7s.

The Catechist; a Fragment. Lesson I. The Parable of the Unjust Steward. 12mo. 4d.

Vol. I. of Sketches of Sermons, 12mo. 4s.

Vol. III. and IV. of Scripture Portraits; by the Rev. R. Stevenson. 12mo. 10s.

Doctrinal Sermons; by the Rev. W. Snowden. 10s. 6d.

Dialogues on 'Pure Religion'; by J. Thornton. 5s.

A Discourse of the Creatures, designed to magnify the Grace of God in Election; by Thomas Goodwin. 6s. 6d.

Sermons on various Subjects of Doctrine and Practice; by the Rev. G. Matthew. 2 vols. 8vo. 11. 1s.

Lyric Hymns; by E. A. Bray. 2s.

Grace and Truth, the Characteristics of the Gospel Dispensation, a Sermon; by the Rev. T. Bowdler. 8vo. 1s. 6d.

The School Prayer Book, 2s.

The History of Religious Liberty from the earliest Period to the Death of George III.; by the Rev. R. Brook in 2 vols. 8vo.: to Subscribers, 11. 1s.

Sacred Literature; comprising a Review of the Principles of Composition laid down by the late Robert Lowth, D. D., Lord Bishop of London, in his Prelections and Isaiah, and an Application of the Principles so reviewed to the Illustration of the New Testament; in a Series of critical Observations on the Style and Structure of that Sacred Volume; by the Rev. John Jebb, A. M. 12s. bds.

#### MISCELLANEOUS.

The History and Antiquities of the Cathedral Church of St. Patrick, near Dublin; by W. M. Mason. 4to. 3l. 3s.

An Essay on the Uses of Salt for Agriculture; by C. W. Johnson. 3s.

Memoirs of the Life of Andrew Hofer; by Charles Henry Hall. 8vo. 7s. 6d.

An Introduction to the Knowledge of Fungusæ. 12mo. 2s.

A Treatise on Heat, Flame, and Combustion; by T. H. Pasley. 8vo. 2s. 6d.

The Hunterian Oration, 1820; by A. Carlisle. 4to. 4s.

The Contagious Fever Epidemic in Ireland, during the years 1817, 1818, 1819; by W. Harty. 8vo. 16s.

Early Education; or, the Management of Children considered with a View to their future Character; by Miss Appleton. 8vo. 10s. 6d.

Baynes's Catalogue. 3s.

A Picturesque Tour from Geneva to Milan, by Way of the Simplon. 2l. 12s. 6d.

No. I. of Views in Savoy, Switzerland, and on the Rhine, from drawings made on the spot; by John Dennis. 16s.

Recollections of the Reign of George III.; by John Nicholls. 8vo. 12s.

An Historical and Critical Account of National Medals, under the Direction of James Mudie. 4to.

Parts I. and II. of the Horticultural Repository; by George Brook Shaw. Royal 8vo. 5s. each.

Le Dentiste de la Jeunesse, or an Essay on the Teeth; by J. R. Duval. 8vo. 7s.

Popular Observations on Regimen and Diet; by John Tweed. cr. 8vo. 5s.

Aphorisms, or a Glance at Human Nature. 3s. 6d.

Claims at the Coronation. 8vo. 5s.

The Angel of the World, and other Poems; by the Rev. George Crowly. 8vo. 8s. 6d.

The Naval and Military Exploits of the Reign of George III.; by J. Aspin. Coloured plates, 14s.

Italy and its Inhabitants, in 1816 and 1817; by J. A. Galiffe. 2 vols. 8vo. 11. 6s.

A Treatise on Topography and Trigonometrical Surveying. 2 vols. 8vo. 11. 6s.

Travels through England, Wales, and Scotland, in the year 1816; by Dr. S. H. Spiker, translated from the German. 2 vols. 12mo. 14s.

A Tour through a Part of the Netherlands, France and Switzerland, in the year 1817; by Thomas Heger. 8vo. 10s. 6d. boards.

## RELIGIOUS INTELLIGENCE.

### BRITISH AND FOREIGN BIBLE SOCIETY.

OUR last Number contained an abstract of that part of the Society's Sixteenth Report which relates to Europe: we now proceed to its proceedings and correspondence in other parts of the world.

*India.*—The Eighth Report of the Calcutta Bible Society contains abundant proofs of the vigorous tone of that Society's operations. Its connexions, progressively extending, comprehend already a wide range of territory; and from the activity and harmony which

pervade the whole system of its proceedings, the greatest advantages may, under the Divine blessing, be anticipated to the native population of British India.—The Malay Bible in Arabic characters, and the Hindostanee Testament of the late Rev. H. Martyn, revised by the Rev. Mr. Bowley, were far advanced in the printing. Nearly the whole of the Old Testament in Hindostanee, previously to his death; and the book of Genesis, after undergoing a revision, had been printed in London. The Calcutta Committee have resolved

to have the whole revised and completed; and the Rev. Messrs. Thomason and Corrie, with the aid of suitable native assistants, have charged themselves with the execution.—Of Mr. Ellerton's Bengalee version, 5000 copies of St. Matthew and St. John were printed, with the English on opposite columns. The revision of the Tamul version, under the superintendence of the Rev. Mr. Rhenius and Dr. Rottler, at Madras, is considerably advanced.

The Madras Bible Association has collected sufficient funds to carry on the printing of the Telinga (or Teloo-goo) version, by the Rev. Mr. Pritchett, without assistance from the Calcutta Society. The native Tamul Bible Association, under the presidency of the Rev. Mr. Rhenius (of the Church Missionary Society), held its first anniversary on the 26th of July, 1818, at which not fewer than eight native converts delivered their simple addresses.—The Association at the Military Station in Bellary has been very active, and has witnessed the good effects of its exertion.

The Colombo Bible Society having exhausted its means by liberal efforts to disseminate the Scriptures, and being engaged in preparing and printing a translation of the Cingalese Bible; has received considerable grants from different quarters; particularly the Calcutta Bible Society, the American Board for Foreign Missions, and 1200 copies of the English Scriptures to the amount of 200*l.* from the Society for promoting Christian Knowledge.—The Auxiliary Society at Point de Galle has remitted to the Parent Society at Colombo 370 rix-dollars, as the first fruits of its exertions. The sum of 350 rix-dollars has also been presented to that Society by the Wesleyan Missionaries. With a view to benefit those inhabitants of India who speak the Portuguese, a supply of Bibles in that language, from an edition which left the press in the course of the last year, was dispatched to Calcutta, Madras, and Bombay.

*China.*—The jealous policy which has so long been employed to oppose the entrance of the Scriptures into the empire of China continues to operate: but in the islands, in such settlements as are under the protection of the British Crown, many opportunities have been found of circulating among the inhabitants speaking the Chinese language the oracles of the Christian faith.

Attempts have been made by a pious Captain to distribute the Scriptures in the course of his voyage to Ochotsk, in the Loo-choo Islands, Japan, &c. &c. Under the united superintendence of the Rev. Dr. Morrison and Mr. Milne, the translation of the entire Bible is now completed, and will soon be put to press. \*

Dr. Morrison writes:—"A native printer, who was some time since baptized by Mr. Milne, has composed and printed a paraphrase on several portions of the New Testament; the reading of which he found more edifying to his mind than any other books printed by us. He has since been called 'to suffer for righteousness' sake.' However, I hope the word of God, which formerly edified him, will still support his mind. He has, I believe, truly felt the power of Divine truth, and is an example of the utility of the Bible in this idolatrous country."

*Amboyna.*—The arrival of the Malay Testaments at Amboyna, (of which 9000 copies have been successively forwarded,) was hailed with feelings of the liveliest joy by the Rev. Mr. Kam, who labouring singly among a population of 45,000 natives, and having occasion to travel from isle to isle in order to promote their pastoral instruction, has had opportunities of observing and lamenting their destitute state as respects the supply of the holy Scriptures. Mr. Kam states, that among 10,000 Native Christians whom he visited on his journey to the Sanguir Islands, he did not find more than two complete copies of the Bible, and only a few Testaments. The new Dutch Governor of Amboyna has shewn himself very favourable to the propagation of religious knowledge among the natives: and in consequence of the political changes in the government, the Amboyna Society has united itself, as an Auxiliary, to that at Batavia.

*New South Wales.*—The New South Wales Bible Society has pursued a course of active and well-directed exertions, which have been attended with pleasing indications of success. Though great care is taken to supply the ships bound to that settlement with copies of the Scriptures, yet not fewer than 1138 individuals capable of reading were found in Sidney alone destitute of Bibles. So liberal have been the contributions to this Society, that it has been enabled to remit to England 150*l.*, which makes

the total amount of its contributions 450*l.* The interests of the New South Wales Bible Society are espoused by all the civil, ecclesiastical, and military authorities in the colony, as well as by the mass of the settlers. A branch to this Society has also been formed at Van Diemen's Land, under the Lieutenant-Governor and principal gentlemen of the settlement: 142 subscribers and donors at Hobart Town, and 31 at Port Dalrymple, contributed the sum of 312*l.*

*South Sea Islands.*—In the islands of the South Seas, particularly those of Otaheite, Huaheine, and Eimeo, in consequence of the extraordinary success with which the preaching of the Gospel has been recently attended, openings have been made of the most promising nature for the dissemination of the holy Scriptures. Specimens of the Gospel of St. Luke in the Tahitian language have been received: 3000 copies had been printed on paper furnished by this Society, and were nearly distributed. The other Gospels, with the Acts of the Apostles, were nearly ready to be printed. Of these, it was the wish of the Missionaries to print 10,000 copies; which number, it was expected, would still be insufficient. "Multitudes," say the Missionaries, "can now read with ease; and their desire to teach others the word of God seems to grow with their own knowledge." In some of the islands, where a missionary has never resided, the natives have learned to read and write.

*Africa.*—The connexion of the Society is still very usefully maintained with Sierra Leone. The progress of missionary exertions and the increase of native schools having enlarged proportionally the sphere of the Sierra Leone Bible Society, the Committee have granted it 500 English Bibles and 200 Testaments; and added a supply on a smaller scale to the establishment recently formed in that settlement under the denomination of "The Christian Institution."

The friends of the Society at the Cape have manifested their attachment by the continuance of their subscriptions. From the Bible and School Commission, a remittance of 100*l.* has been received for copies of the Scriptures.—Every opportunity has been embraced of supplying the new colonists in South Africa with Bibles and Testaments; applications for which purpose have been made to the Committee by the su-

perintending officers of various parties going out from this country to the settlement.

*America.*—In Labrador, the Moravian Missionaries continue to disseminate the Scriptures translated by themselves, and printed by this Society, among the native Christians at the settlements of Okkak, Hopedale, and Nain; and their reports afford a very satisfactory testimony of the good effects with which the reading of them is attended. The Epistles in the Esquimaux language are now in circulation.

Steps have been taken to promote the formation of a Bible Society in Newfoundland; and, in the mean time, advantage has been taken of the offer of a respectable missionary to place at his disposal a supply of the holy Scriptures, as it is notorious that copies are greatly wanted, and that a large proportion of the inhabitants are too poor to purchase them.

The Midland District Bible Society (in Upper Canada) has purchased Bibles and Testaments from the British and Foreign Bible Society, to the amount of 67*l.* 10*s.*

A new Auxiliary Bible Society has been formed at St. John's, New Brunswick; and the first fruits of its exertions have appeared in a remittance of 170*l.* for a proportion of which Bibles and Testaments have been required in return. From the Bible Society in Prince Edward's Island, a remittance of 50*l.* has been received.

No direct accounts have been received from Quebec; but many of the inhabitants of that part of the British dominions in North America have the greatest need of the assistance of the Society, and are likely to make a very beneficial use of it.

The attention of the American Society has been studiously directed to both the Delaware Indians and the inhabitants of Spanish South America. The Testaments furnished to the first are stated, in the instance of Fairfield in Upper Canada, to have been received by old and young, not only with thankfulness, but even with tears of joy. This Society has in less than four years associated with itself 207 Auxiliaries, and printed, or obtained for circulation, 155,520 copies of the Scriptures, of parts of them, of which number 82,293 have been issued for distribution.

The Marine Bible Society at Charleston has distributed within the year 1200

Bibles among a people who are represented as having never seen a Bible; and a very earnest desire has been manifested to possess and read the Scriptures.

The Connecticut Bible Society has distributed, since its institution, more than 23,000 copies of the Scriptures. "From the new settlements," observes the Report, "and indeed from districts which have long been settled, the call for Bibles has been loud and affecting. Many of those from the South, West, and North, from New Orleans and Montreal, have received the Scriptures of truth."

The Philadelphia Bible Society, which has the honour of having set the example of Bible Societies in the western world, has distributed since its formation 79,951 copies.

In the West Indies, the Committee have had occasion to observe many circumstances which announce that the word of God is obtaining an increased circulation.

A satisfactory account of the state of the colony at Paramaribo is given in the Report of the United Netherlands Bible Society, the most striking feature of which is the extreme eagerness of the Jews to become possessed of the holy Scriptures.

The Barbadoes Auxiliary has continued active, and made a second remittance.

From the Bahama Islands very encouraging accounts have been received: distribution has been made from that quarter among the Spaniards in Cuba, who manifest a very anxious desire to obtain copies of the holy Scriptures.

Under the auspices of the King of Hayti, the Scriptures are introduced into all the schools, which are rapidly spreading over the largest portion of the island of St. Domingo.

The Bermuda Bible Society has produced very useful effects, not only within the island which constitutes its particular sphere, but also in the Spanish Islands, to which its friendly exertions have been extended. An Auxiliary Society has been formed among the People of Colour; and such a spirit of inquiry has been awakened, that schools are establishing, and other measures are taking to obtain for the population of the island (amounting to more than 8000 souls) a full share in the blessings of scriptural light.

Several openings have presented

themselves for conveying the Scriptures to the Brazils, Trinidad, and the Spanish Main, of all which the Committee have availed themselves as far as prudence would allow.

The domestic proceedings of the Society have been such as to afford confidence and encouragement. The Merchant Seaman's Auxiliary Bible Society proceeds in its career of activity and usefulness.—Scotland has upheld the interests of the British and Foreign Bible Society, with her accustomed energy and liberality.—The Hibernian Bible Society has doubled its circulation of the Scriptures, and formed new Auxiliary Societies.

The funds of the Society have been benefited by several Legacies in the course of the year, among which are the following:—From the late Rev. John Greig, of Worcester, (free of duty) 500*l.*—From the late William Clarke, Esq. of Dulwich, 500*l.*; and the reversion of one-third of 10,000*l.* 3 per cent. Consolidated Bank Annuities.—From the late Mrs. Martha More, the reversion of 1000*l.*—From the late George Mostyn, Esq. (duty free) 1000*l.*; and from the late Thomas Hodson, Esq. of Plymouth, (duty free) 500*l.*

The following works have been completed during the past year: namely, the Portuguese Bible, 5000 copies; the Spanish New Testament, 5000 copies; two editions of the New Testament, in French, each 10,000 copies; a French Pocket Bible, at Paris, 10,000 copies; besides various editions of the English Scriptures.—Of the works in preparation (besides English Bibles and Testaments), the principal are the Malay Bible; a new translation of the whole Bible into Modern Greek, at Constantinople; also a translation of the New Testament into the Albanian, and a transcription of the Turkish Bible into Greek characters, at the same place; the Gaelic Bible, an octavo and a duodecimo edition.

We shall conclude our abstract with the following passage from the Report.

"In the further prosecution of the work in which we are engaged, it will be important to bear in mind the duty of perseverance, both as regards the augmentation of funds, and the full accomplishment of the Society's object.

"The desire which has been excited for the word of God, has already created such heavy demands upon the funds of the institution as to occasion in

the expenditure of the past year a considerable excess over that of any of the preceding. When to this are added the engagements entered into, in the East, the Levant, and other parts of the world, where much is required to be done, it will appear, that the pecuniary resources must be greatly increased, in order to render them adequate to that occupation which the success of the cause to which they are consecrated is preparing for them.

“The nations of Christendom are as yet but partially supplied with the Oracles of the Religion they profess, while to by much the largest proportion of mankind the truths of Divine Revelation are but beginning to be made known through some of the numerous languages and dialects which have hitherto been employed to propagate systems of error, the most insulting to God, and the most degrading to human nature. To force these strong holds of imposture and superstition, to impart to the bond slaves of Satan and of sin, the emancipating knowledge of ‘the only true God and Jesus Christ whom He hath sent’—such are the high commission and the glorious object of the members and friends of the British and Foreign Bible Society. In executing this commission, and pursuing this object, they are encouraged, by the promise of holy Scripture and the testimony of past experience, to expect success proportioned to the degree of their exertions and the simplicity in which they are made. Let them therefore proceed in their work with renovated ardour, and increased dependence upon Him who alone can cause it to prosper. To their unwearied efforts in circulating the word of God, let them add their unceasing prayers, that He would put it into the minds and write it in the hearts of both the distributors and the receivers. They will thus contribute to bring to pass the fulfilment of Divine Prophecy, in the happy consummation of their labours, when they ‘shall not teach, every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know Him, from the least to the greatest.’”

#### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The General Board of the Society for promoting Christian Knowledge, having long since recognized the expediency and necessity of attending to the grow-

ing demands of the poorer classes for sound and wholesome instruction, have observed with satisfaction the successful exertions which several of the Society's Diocesan and District Committees have already made in furtherance of this important object, by the establishment of Parochial Lending Libraries; whilst a Committee in London have been engaged in augmenting the supply of materials for such libraries. In the Reports of the Special Committee for the counteraction of infidel and blasphemous publications, and in the general features of the times, the Board have found the strongest incitement to increased activity in this department of the Society's designs. From a conviction of the immediate urgency of the object itself, and of its growing importance, the Board have recently determined to afford every encouragement in their power to the formation of Parochial Lending Libraries generally throughout the kingdom; and, to this end, they have deemed it expedient to prepare a series of rules for their formation and management.

Every Parochial Lending Library, established under their sanction, is to consist exclusively of the books and tracts on the Society's permanent, supplemental, and occasional catalogues. The minister of a parish, being a member of the Society, shall be entitled, upon application to the Board in London, or to the Diocesan or District Committee within whose limits his parish is situated, to obtain such books and tracts as he may think fit, on the terms of the Society, and to pay for the same from his own or from any other funds. When it appears that the establishment of a Parochial Lending Library would be desirable, and that the parish is not able to defray the whole expense, even on the reduced terms of the Society, aid shall be granted at the discretion of the Board. All applications for such aid must state the population, and other peculiar circumstances of the parish; and be forwarded through the bishop of the diocese, the archdeacon, or the diocesan or district committee. Every such Parochial Lending Library shall be under the sole control of the minister of the parish, subject only to several specified rules and regulations for the preservation of the books, &c.; and to the forfeiture of the Society's grant upon the introduction of any book or tract not on the Society's catalogues.

The following additions have been made to the permanent catalogue:—

Friendly Gift for Servants;—Domestic Happiness promoted;—Horne's *John the Baptist, Abel, Enoch, and Noah*;—Walton's *Hooker, Herbert, and Sanderson*;—Gilpin's *William Baker*;—Wells's *Geography of the New Testament*;—Selections from Bishop Horne's *Commentary on the Psalms*;—Hildrop's *Spiritual Husbandry*.

Supplemental Catalogue.

Bishop Burnet's *Abridgment of the History of the Reformation*, 2 vols.;—Bishop Tomline's *Introduction to the Bible*;—Bishop Hall's *Contemplations on the Old and New Testament*, 4 vols.;—Gilpin's *Lives of the Reformers*, 2 vols.;—Cramer, with an Appendix, containing the *Life of Ridley*; Latimer, ditto; Bernard Gilpin, ditto; Trueman and Atkins; *Four last Dialogues*, ditto;—Walton's *Lives*, entire;—Bingley's *Elements of Useful Knowledge*, 3 vols.;—Josephus's *Wars of the Jews*, 2 vols.;—Lessons for young Persons in humble Life;—Pilgrim *Good Intent*;—Sturm's *Reflections*, abridged;—Wells's *Geography of the Old and New Testament*, 2 vols.;—Trimmer's *Fabulous Histories*.

New editions of the under-mentioned articles are preparing for publication.

Bingley's *Animal Biography*, 4 vols.;—*History of England*, in Letters, 2 vols.;—Goldsmith's *History of England*, abridged; *Natural History*, abridged; *History of Quadrupeds*; *History of Insects*; *History of Singing Birds*; Huber on Bees, abridged;—Anson's *Voyage*;—Gay's *Fables*, Part I.;—Robinson *Crusoe*;—*Curiosities of London and Westminster*;—Æsop's *Fables*.

CHURCH MISSIONARY SOCIETY.

In our August Number we copied a few of the most interesting passages from the recent communications to the Society from its missionaries and friends in India. We now proceed to present a few extracts relative to the state of its mission in Western Africa.

Governor McCarthy has deemed it expedient, in consequence of the arrival of native troops to be disbanded, and of the continual accession of recaptured slaves, to increase the number of settlements in the colony. Three of these, Waterloo, Hastings, and Wellington, are on the eastern side of the colony, toward the main-land; a fourth, York, is on the Whale River, which flows into the Atlantic, north of Cape Shil-

ling. A part of the Fourth West India Regiment, which arrived in April 1819, has been settled, on being disbanded, near Freetown; with the view of enabling the men to support themselves by their labour in the town.

On the 3d<sup>o</sup> of February, a few days after the arrival of Mr. Johnson, a meeting of the Missionaries was held in Freetown.

The removal of the Christian Institution from Leicester Mountain to Regent's Town, which had been suggested to the Society, and approved, was considered by the meeting to be a measure of great promise: and it was accordingly determined, that it should be carried into effect as soon as practicable.

David Noah was received as a native teacher under the Society; and was placed, as William Tamba and William Davis have been, in a course of preparation for his work.—The Rev. J. G. Wilhelm and Mrs. Wilhelm were appointed to Waterloo, and Mr. and Mrs. Lisk to Hastings; and Mr. and Mrs. Beckley with Mary Bontler (who is since dead), took charge of the colonial schools in Freetown; while Hannah Johnson proceeded with her brother to Regent's Town, according to the arrangements of the Committee.

Mr. Nylander gives the following account of his situation and labours at Kiskey, Sierra Leone:—

"I have family-prayers morning and evening, with about 200 adults and children; and, through the day, my time is taken up with the affairs of the settlement. On the Lord's Day there is a congregation of 300 or more assembled; but none, as yet, seem to have ears to hear or hearts to understand. The school is carried on by Stephen Caulker, and another lad from Itio Pongas. We have also an evening and a Sunday school."

"I have introduced a weekly prayer-meeting, on Wednesday evenings; about a dozen adults attend. May God visit us in mercy, and hear our prayers!"

The following extracts from the communications of Mr. Taylor, at Charlotte, present encouraging hopes of his success with his Negroes:—

"April 17, 1819.—I came to this town on the 18th of January, and found it in a very dark state of ignorance and idolatry: but I trust that, by the blessing of God, there will soon be some followers of Christ and his Gospel in



this place. I cannot, however, say much in its favour at present; only that the people generally appear attentive, and some of their country-fashions are done away with. We have a day and an evening school. In the day school there are 44 girls and 22 boys; in the evening school, 31 men and 12 boys have their names down; but do not all attend regularly. On Sundays I pray with and speak to the people three times, and am pretty well-attended. There are about 250 people, old and young; under my charge. In the morning nearly all attend; perhaps about 200; and almost every Lord's Day, I have visitors from other towns."

Mr. Renner entered on the charge of the station at Leopold in June 1818, on removing from the Rio Pongas.

In the early part of last year, there was a considerable accession of children to the settlement; 40 boys and girls being sent hither on the dispersion of the children at Leicester Mountain, and 60 lately liberated from a French slave vessel. On Sundays, the people were repeatedly assembled for public worship; and, on week-days, morning and evening. They were much improved in their outward demeanour. The frequent quarrels and fightings which Mr. Renner found when he settled here had quite subsided.

On Mr. Renner's removal to Freetown, to officiate for a time as chaplain, his Negroes would not consent to his leaving them, unless Mrs. Renner staid with them. They thought that she could settle all "palavers" among them, and promised to behave well.

The arrival of Mr. Johnson, with his companions, at Sierra Leone, occasioned great joy to his people at Regent's Town.

"I waited," he writes, "immediately on his Excellency, who received me with great kindness. Being late, I could not go up to Regent's Town that evening; but, the news being carried up, a number of the people came down in the night, and many others the next morning. I believe that I never in my life did shake hands so much before as I did that day. On the evening of our landing, a man saw me coming on shore and ran immediately up to Regent's Town. Mr. Wilhelm had just concluded the daily evening service, when the man entered the church; and cried out, 'All, hear!—all, hear!—Mr. Johnson come!' The whole congregation

immediately rose; and those that could not get out at the doors jumped out at the windows, and Mr. Wilhelm soon found himself alone."

On Mr. Johnson's re-entering Regent's Town the next day, he found abundant cause for the joy of the people at his return. Three of his Black communicants had died in the faith during his absence; but he had the happiness to see kneeling with him at the table of the Lord, notwithstanding the many difficulties which had tried them, a greater number than had received the communion with him on the Easter Sunday previous to his departure.—The sum of 31*l.* had been collected during the year for the Church Missionary Society; and, on the evening on which Mr. Johnson wrote, the people contributed 3*l.* 3*s.* 9*d.* at their monthly meeting.

Many interesting communications have been received from Mr. Johnson's converted Negroes, both during his absence in England, and since his return to Sierra Leone. Our specimens must be very brief, and it must be remembered, that they are written by men but recently liberated in a state of barbarism from captured slave vessels.

One man wrote thus to Mr. Johnson:—

"It gives me great pleasure to write a few lines to you. I hope they will meet you in perfect health. May the Lord bless you and your wife! I trust in God, that he may enable me to remember you, and all other friends in England, at the Throne of Grace.

"I hope you will never forget poor benighted African people. Oh, pray for us! that we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

"I wish to know and serve the Lord; but my heart is deceitful above all things, and desperately wicked. My heart is the great enemy against me: it runs after the world very much, and cannot let me serve the Lord as I ought. When I draw near in prayer, to pour out my soul before the Lord; then my wicked heart runs after worldly things.

"I am full of doubt and unbelief; but yet I look to the Lord Jesus Christ; because he has said, 'They that wait upon the Lord shall renew their strength:' therefore I look to the Lord Jesus Christ, and hope he may enable me to do so."

Another communicant writes thus:—  
"I take this opportunity of writing these

few lines unto you, my dear brother : and I hope God may preserve and keep you, when you pass through the mighty deep; and, by the will of God, I hope we may see one another again."

"I thank Almighty God for his loving-kindness to me. I know the Lord is my Saviour and my God. I pray for all the 'good people' who are in England, and the Secretary. I hope you may be well, in Jesus, and that you may send more missionaries to Africa, to preach the Gospel to our poor countrymen. My Master, please to send me one hymn book. My wife ask you how you do, Mr. Johnson."

The same man thus addressed the Secretaries, from Regent's Town, Feb. 14, 1820:—

"Dear Sirs—I have taken the opportunity of writing a few lines to you.

"The Lord has done great things for me. He brought me out of my country, to hear his word. Oh, I can say, I thank God, that Jesus Christ came into the world to die for poor guilty sinners. I must have gone down to hell; but now I look to the Lord Jesus Christ our Saviour for salvation, and that by the teaching of the Holy Ghost. But, sometimes my heart trouble me too much. I do not know what I must do: but, again, I trust in Jesus Christ. I glad too much [very glad] Mr. Johnson come back. Oh! I thank God for His mercy."

Another writes, Feb. 2, 1820:—"In the morning, church was full; and Mr. Johnson said, after prayer, 'All the people come to-night: I have something to tell them;' and in the night, the church was full, as much as it can hold. He read unto us the fourth chapter of the Second of Kings, 26th verse.—'Run now, I pray thee, to meet her, and say unto her, Is it well with thee?' My heart was ready to say, 'It is well with me; not for my good deed, nor for any good desires; but by the will of Him in whom I trust.' Oh, that I might be enabled to keep the commandments of the Lord! Oh! may the grace of our Lord Jesus Christ be with us all! Amen.

"When I remember my poor countrymen, I am sorry for them. I cry unto the Lord, and say, 'O Lord, teach me to read thy word, and enable me to understand what I read; that I may tell them that they may look to God, that he may save them from their sins, through Jesus Christ our Lord. Amen.'

"When I read the forty-fifth chapter

of Genesis, the latter part of the 1st verse.—'Joseph made himself known unto his brethren'—when I read this word, I say in my heart, 'Oh, that the Lord may enable me to go to my country-people, to carry the good tidings to them!' Oh, may the Holy Spirit be with us all! Amen."

Mr. Johnson testifies in one of his later dispatches—

"I do not find the least difference in the people. They appear to me to be hungering after the word of God as much as before. I have had numerous visits of people who desire to talk to me concerning religion, and have set a day apart for that purpose."

#### EPISTLE OF THE SOCIETY OF FRIENDS.

The Epistle of the Society of Friends for the present year contains several seasonable and excellent passages, from which we extract the following.

"This meeting has been deeply affected on hearing that the Slave Trade, notwithstanding its abolition by our legislature, and by various foreign powers, still exists, with the horrors consequent upon it, to a lamentable extent; and although the way does not immediately open for much to be done by us, on behalf of the objects of this nefarious and cruel traffic, we earnestly commend them to your continued remembrance and commiseration.

"We have been again occupied in investigating the state of our Society; and our present concern is, to turn the attention of all our dear friends to a strict examination of their religious profession and experience. We profess to believe in the inward teachings of the Spirit of Christ Jesus, our Redeemer and Mediator, our Advocate with the Father;—of Him whose precious blood was shed, that he might procure unto us eternal life, and present us holy and unblameable and unreprouvable unto God. Let us individually inquire, how far we are acting in conformity with the solemn truths of the Gospel. Are we seeking, in humble supplication unto the Lord, that our faith may be established therein? Are we, in patient waiting before Him, desiring that we may clearly discover the insinings of his light upon our understandings; and that, by walking in faith according to its manifestations, our lives may be spent in the love and fear of our great Creator?"

"It is of unspeakable importance to all, that they should know their own wills and dispositions regulated and sanctified by the power of the Holy Spirit. If this engagement of heart be earnest and frequent, humble views of ourselves ensue, a distrust in our rational powers as sufficient for the great work of salvation is induced; we are taught the inestimable blessing which those enjoy who attain to a reliance on holy aid; and, whilst we are brought low in our own estimation, and are fearful to speak of our religious attainments, we are enabled to rejoice in Him in whom we have believed.

"Our Christian principles teach us to live in the world aright, but not to live unto the world. If we indeed seek to be redeemed from its spirit; if it be our daily concern that our garments may be kept unspotted by its defilements; that we may be clothed with the meekness and gentleness of Christ, we shall be enabled to discharge our civil and religious duties with holy propriety, and to adorn the Gospel in our lives and conversation. In times in which the public feeling may be agitated by civil or political questions of general interest, or by such as involve the vital principles of our faith, the humble Christian, thus prepared, will retire to the place of true inward prayer. He will see the necessity of carefully suppressing in his own mind the first emotion of party zeal; but he will feel the advantage of cherishing a willingness to suffer, whether little or much, whether in secret exercise of mind, or in outward trials, to promote the cause of his Lord, who suffered so much for him. He will not view with indifference any open, or less direct, attacks upon those blessed truths on which his hope of salvation is founded. He will not be improperly solicitous for his own ease and security, when he sees difficulties or trouble threatening those around him: his great concern will be that he may in no way bring reproach on his high profession, but that by acknowledging the Lord in all his ways, He may direct his paths.

"Dear young friends, your advancement in the way of piety and virtue continues to be a subject of our earnest solicitude. We tenderly exhort you all to cherish the belief, to seek to be established in the conviction, that your heavenly Father, as you look in faith unto Him; will assist you by his good

Spirit to overcome every thing that is wrong, and to live acceptably in his sight. Be very careful, then, we beseech you, not to read publications which openly, or indirectly, inculcate a disbelief in the benefits procured to us by the sufferings and death of Christ, in the divinity of Him, our Lord and Saviour, or in the perceptible guidance of his Spirit. On the contrary, in silent retirement before the Lord, seek after the constricting influence of his love, in sincere desire, that in his own time it may please him that you also may richly partake of that consolation and strength which are the portion of his faithful dependent children. And, as we can rejoice in the persuasion, that many of you have yielded to the visitations of Divine love, we wish to encourage these to hold on in the path of dedication, to continue to love the Lord, and to desire to know and to do his will.

"May these, may all our dear friends, be impressed with the continued necessity of watchfulness unto prayer, and of being clothed with humility, as with a garment. The faithful disciple will guard against relying too much on former experience; he will find that an increase of years produces an increasing conviction that we are entirely dependent upon God for fresh supplies of strength; but he will be animated to persevere, from the consoling hope that if faith and patience continue, Christian virtues will increase; humility, meekness, and liveliness of spirit will be prevalent in advanced life; and a final admission will be granted into the everlasting kingdom of our Lord Jesus Christ."

#### UNITED STATES COLONIZATION SOCIETY.

Our readers are already acquainted with the chief particulars contained in the Second Report of this Society, (see our Number for April, p. 283). The following are a few extracts from the journal of the deputation, dispatched to the coast of Africa, to discover the most suitable spot for the intended free colony of American Blacks and People of Colour.

Mr. Mills and Mr. Burgess, accompanied by several intelligent inhabitants, left Freetown, on the 30th of March 1818, on a visit to the Sherbro Country; and returned from this investigation on the 7th of May. The following parti-

culars from their Journal, will throw light on the character and manners of the people, and on the nature of the country.

Sherbro Island is about 22 miles by 12. It lies six or seven miles from the main land, and forms with it a bay or sound of the same name. The island has no cattle or horses. Goats and sheep thrive well. Domestic fowls are numerous. There are wild hogs, a species of deer, porcupines, monkeys, guinea-hens, pigeons, parrots, and a great variety of birds. Rice, corn, cassada, yams, sweet potatoes, bananas, plantains, cocoa-nuts, oranges, limes, &c. are found here; with coffee, indigo, and cotton. There are many medicinal roots and plants known to the natives, with woods, barks, and leaves, for colouring. Fish, it is said, are numerous, and of a good quality. The land is flat and sandy, but covered with a luxuriant growth of trees, shrubs, and plants. The water is good. The islands are numerous; and, with the main land, present a very verdant and agreeable prospect.

At Bendon, on the main land, opposite Sherbro Island, the Missionaries waited on King Somano. He has three villages under him, and owns considerable tracts of land.

"We found King Somano seated in the Palaver House. This is only a conical roof, supported by posts, leaving an area of about twenty feet in diameter.

"Safah soon made his appearance, marching along between the mud-walled cottages; dressed in a silver-laced coat, a superb three-cornered hat, a mantle round his neck hanging nearly to the ground, blue-bast trowsers considerably the worse for wear, and without stockings or shoes: Somano was dressed in a common gown and pantaloons, with hat and shoes. Safah is large, has a broad African face, and an inquisitive eye: Somano is rather slender, and has a face less striking: both are nearly sixty years of age.

"After a full introduction to the kings, we had to shake hands with the men and women, who had collected round to the number of forty or fifty. Some of our party went to the schooner for our present, before the palaver could be opened. It consisted of a piece of baft, a keg of powder, a few bars of tobacco, and a small jar of rum: the rum was obtained for us, as we were

told that the natives would in no case hold a palaver without it; and we have reason to believe that our information was correct. One jar only was first set before them: they contended, that as there were two kings, they must have two bottles; nor would they yield this point. A second was produced, and the palaver went on.

"The nature and objects of our visit were stated. They listened with attention; but said, that they were younger brothers of Sherbro, and must wait his answer. They thanked us for our present, but made no return: indeed we could hardly desire their bounty, as they are and ever will be poor while their indolent habits are indulged. They possess much good land, but do not cultivate one acre in fifty, if one in five hundred.

"During our conversation, the kings named some articles, which our people must bring hereafter, if an arrangement be made for land. One wanted a large hat, shoes, &c.; the other wanted a silver-headed cane and clothes; and especially a black horse-tail, furnished with an elegant handle, which is the badge of royalty in this country."

After this conference with Somano and Safah, the Missionaries crossed the sound back to Sherbro Island.

"Kong Couber met us where we landed, in a friendly manner; and introduced us to King Sherbro. He was sitting at the door of his hut, barefoot, with a cap and a three-cornered hat on his head, dressed in a calico gown and some folds of country cloth, with a large silver-headed cane in his left hand, and a horse-tail, the regal badge, in his right. He is about sixty years of age.

"We walked together under a large cola-tree, which afforded an excellent shade. Sherbro seated himself in a great chair, and Couber on a large mat before the king.

"After the usual ceremonies in opening a palaver, our character and the object of our visit were made known.

"The palaver lasted three or four hours. Dispatch in business is what African Kings know nothing of. They will talk around a subject, for hours, without coming to the point."

Another conference was necessary to adjust some points of African etiquette.

"After much palaver, and a forcible recapitulation of the objects of our visit, we inquired—'What answer shall we carry to our People of Colour? Will

King Sherbro receive his children?—  
‘Yes! we cannot hate them; we will receive them.’

“We proposed that we should have liberty to look about their country, and go to other kings on the coast, if we chose, without giving offence; they assented. They proposed that we should write Sherbro’s words in two books; leaving one book with them, and taking the other book to our country; when we came back, or any others from our headmen, they should bring this book, and a letter addressed to King Sherbro. We assented. Conber said, that our present was carefully preserved, and was at our command. We answered, that we freely gave it to King Sherbro and the people. He inquired if we should consider it a payment for land. We said, No. These people have so long dealt with rogues, that they cannot without difficulty trust honest men.”

The Missionaries afterwards penetrated up the Boom, Deong, and Bagroo rivers, from twenty-five to thirty miles. On the Boom, two Chiefs, Tucker and Soyarrah, offered them land. Cleveland, the principal headman on the Deong, was absent. Somango, Sologo, and Pa Poonsoo, Chiefs on the Bagroo or its associated streams, highly approved of their objects, and wished them to fix their colony in those parts.

They give the following description of an eligible spot for the intended colony:—“Passing up the Bagroo, about sixteen miles, comes in, from the right, the beautiful Mano, one hundred yards wide. Here we anchored in five fathoms. The Bagroo was here found to be 350 yards over. At the confluence of these rivers, is the place for our town. The land gradually rises back twenty-five or thirty feet, is sufficiently supplied with stone for building or other purposes, and is covered with fine timber. The ground is hard and dry, and covered with six or eight inches of vegetable mould. The hills are cleared to a great extent, for rice. Over the village of Mano, a kind and sensible man, named Superwill, presides. At the falls or rapids, two miles up the Mano, there is abundance of stone convenient for laying the foundation of forges, mills, and water-works of any description. There are evident appearances of iron ore in many places. We crossed a rivulet of very cool and pure water, descending from a hill, and flowing over a bottom of gravel and sand. The back country

appears to be high land, agreeably undulating, and covered with forest; for health and comfort it appears very inviting; though the soil is not so fertile, nor so easy of tillage, as on the banks and in the low lands.

“It seems desirable to obtain this country on the Mano. It is high and airy. It extends back, eighty or ninety miles, to the Timmanee Country, and is called a good country by those who have travelled over it. The whole country, after we leave the little villages on the Mano, has no inhabitants till we reach the Timmanees. Its extent, vacant population, and probable fertility, render it highly eligible. It includes mountains, rivers, forests, rapids, and springs of water. The Bagroo will admit vessels of a good size to the mouth of the Mano; and the Mano, especially at high tide or in the rainy season, has three and four fathoms water nearly to the rapids.

“All the people on this river appeared most friendly and kind. They expressed great satisfaction at our words, and eagerness to see our people come, if they would be kind, and bring God’s Book. We said that persons must be sent with our people, to establish schools for the children, and to instruct the people; they said they should be glad. One man, whose hair and beard were white with age, said he wished it could be now—it was much wanted in the country; he wished to know more about God’s Book before he died. It is certainly surprising that there should be such a desire among the people to hear the Book of God, and to have their children instructed. There is just reason to hope that the principles of our holy religion would be embraced by many in this country.”

In consequence of these favourable circumstances, the American Colonization Society, as our readers will recollect (see our Number for April, p. 25), sent out eighty-two People of Colour, consisting of men, women, and children, under the care of the Rev. Samuel Bacon, accompanied by several Americans (Whites), to form the intended colony. Our readers will hear, with much concern, that this benevolent undertaking has met with one of those severe reverses with which it has pleased God so often to try the faith and patience of his servants in their labours in Western Africa.—On the 20th of March, the August 18th reached Campelar. The transshipment

immediately began. The exertions made in this work appear to have been greater than a due consideration of health would allow. The people were anxious to get the stores landed at Campelar, to wait there during the present rains, and then to settle on Sherbro Island. Mr. Banks and Dr. Crozer the physician, were first seized with fever. In about three weeks Dr. Crozer died. Mr. Townshend followed. Mr. Baker being taken ill, was carried from Campelar to Kent, at Cape Shilling; but died, two days after his arrival, on the 3d of May. Mr. Banks then fell a victim, and was followed by the six men and the boy who manned the *Augusta*. Out of twelve Americans, eleven thus, in this short space of time, breathed out their lives on the shores of Africa! Of the Coloured People, fifteen died. Of the survivors, Mr. Daniel Coker, a Mulatto, who accompanied the colony as a free emigrant, took charge, having been appointed by Dr. Crozer, in the view of his own decease, deputy agent for the Society. Subsequently to the death of the leaders of the expedition, a conference had been held with King Sherbro, King Couber his son, and King Fara. It was settled that the people should remove from Campelar to Sherbro Island; and should fix themselves near Manno, a town on that island.

Mr. Doughton, after the melancholy loss of his companions, proceeded to Sierra Leone, where he was received with great kindness by the governor, colonists, and missionaries, and arrived in London on the 13th of August.

We trust, notwithstanding these painful circumstances, that the Society will be strengthened and encouraged to persevere. The calamities which have attended the formation of their infant settlement closely resemble those which have marked the early stages of other similar undertakings, and will doubtless become less formidable as their experience of the nature of the climate and other necessary particulars and precautions shall increase. In the mean time, their labour is not in vain in the Lord, and the present prosperity and encouraging prospects of other settlements, once as depressed and afflicted as their own, may well inspire them with a hope, that in due time they shall reap if they faint not.

## BRITISH AND FOREIGN SCHOOL SOCIETY.

The following circular has been lately distributed by the Society.

Within the last few years, the British system of mutual instruction has been introduced into various countries on the continent of Europe; and in the Catholic countries of France, Spain, and Italy especially, where the ignorance of the poor was most deplorably prevalent. It bids fair to prove, under the Divine blessing, the means of meliorating the moral character of the people, by the extension of the incalculable benefits of education, and through the introduction of Scripture lessons preparing the way for the circulation of the sacred records of truth. In the Catholic as well as the Protestant Schools of France, Scripture lessons are in daily use; and, in many parts, the New Testament, or portions of the Gospel, have been given as rewards to the children; but in Italy and Spain, it appears that the pure text has not yet been introduced. In Italy, the promoters of the Schools are anxious to possess lessons selected from an approved version; but various causes prevent their being printed in that country. The deputies from the new governments in Spanish America, who are also anxious to introduce the system into their respective countries, desire the Scripture lessons, and state that there would be no objection to their general use; but it does not appear probable, that so desirable an object will be effected without some assistance from the British public.

During the extensive journey which the Treasurer of the British and Foreign School Society has recently performed, it has been one of his objects to promote the cause of Universal Education. While in Petersburg, he was employed, with the concurrence of the government, in preparing a complete set of Scripture lessons, which have been printed, and ordered to be used in the schools throughout the empire of Russia. These lessons are divided into three parts; and contain a connected selection from the Bible, under the three following heads:—1. Historical Lessons; selected from the Old Testament.—2. On our Duty toward God and Man, selected from the Old and New Testament.—3. Selections from the Four Gospels and from the Acts of the Apostles.

"This selection has been submitted to the Committee of the British and Foreign School Society in London. It has met their full approbation; and will be adopted by them, as soon as their present stock of reading lessons is exhausted.

"It is proposed, if funds can be raised, immediately to print copies of one or more parts of this selection, in the Italian and Spanish languages. The expense of making a beginning in these languages will probably be from 150*l.* to 200*l.* The British and Foreign School Society would gladly have borne this expense; but their exhausted funds render it quite impossible.

"A special call is therefore made on the public; and it is confidently hoped, that those who value the Sacred Volume, and who have shewn so much zeal

in circulating it in foreign countries, will not withhold their assistance on the present occasion; when so important an opportunity presents itself for extending the circulation of the holy Scriptures, through the medium of the schools on the plan of the British and Foreign School Society, now so widely spread through all the quarters of the globe; and thereby endeavour to fix in the minds of the rising population in every country, those great moral and religious principles which, if universally acted on, would abolish war, diminish crime and misery, and lead to the general practice of piety and virtue.

"The funds that may be raised to promote this object will be kept distinct from the general funds of the Society, but, under the superintendance of the Committee."

## VIEW OF PUBLIC AFFAIRS.

### FOREIGN.

**FRANCE.**—The most important article of French intelligence during the last month is the birth of an heir to the throne of France, in the person of the infant duc de Bordeaux, the posthumous child of the late duc de Berry. We most earnestly wish that this event may strengthen the interests of the reigning family, and secure the public tranquillity of France and of Europe. We believe, at the same time, that it has disappointed the wishes of a large part, if not the majority, of the French Nation, who had indulged the expectation of seeing the Orleans branch of the royal family eventually seated on the throne of France.

**PORTUGAL.**—The Revolution in Portugal may be considered as achieved. The Regency have been obliged to yield the reins of government to the Provisional Junta that was formed at Oporto, and has since been transferred to Lisbon; whither also the troops of Oporto, with whom the Revolution originated, have been removed. Hitherto all has proceeded without bloodshed or tumult; and it seems to be the purpose of those who have taken the lead in this transaction to follow the model furnished by their neighbours in Spain, by calling together a representative body for the

purpose of forming a new constitution. The English officers of the Portuguese army have been treated with the utmost respect and attention, but it has been thought necessary to displace them from their situations, continuing to them, however, for the present their pay and allowances. The remoteness of the actual seat of government seems to render it impossible to controul this revolutionary movement; indeed the only means by which his Most Faithful Majesty can now hope to retain even a nominal sovereignty over his European dominions, is by acquiescing with a good grace in the new order of things. The population of the Brazils is composed of far too inflammable materials to render it safe for him to have recourse to measures of coercion, which could not fail eventually to lead to commotions on that side of the Atlantic also. And even if he should be so wise as to yield to circumstances, and to sanction the new constitution which may be adopted by his European subjects, it cannot be expected that his Brazilian subjects should long remain satisfied with the present despotic form of their government. Whether the condition of the slave population, and the continuance of the Slave Trade, are likely to be affected by these events, time will shew.

NAPLES.—The consolidation of the new constitution seems to proceed without any impediment, and with more harmony than has usually been witnessed under similar circumstances. To this the apprehension of the hostile interference of Austria may have not a little contributed. That power, however, we trust, will not be so impolitic as to act offensively on this occasion, and thus to run the risk of again kindling the flames of war upon the continent. However this may be, we are happy to find that the government of our own country is determined to maintain a perfectly neutral position. Thus much we collect from a reply of the Earl of Liverpool to a question put to him by Lord Holland on the subject, in which he stated, that this country is no party to any arrangement for interfering in the internal concerns of any other state. His lordship, however, maintained the right which this or any other country has to interfere, under particular circumstances; a position which, though it cannot be denied, yet cannot be too sparingly acted upon. It appears, that no British minister has yet been accredited at the court of Naples; but we apprehend, that the circumstance cannot be viewed as an indication of any unfriendly feeling on the part of our government. We may rest assured, at least, that no British ministers would venture to entangle themselves by interfering in the internal concerns either of Spain, Naples, or Portugal, especially under the present circumstances of our own country, and of the continent in general. Whatever the great powers of Europe may think of the late revolutions, it would be ill-advised indeed to project at such a time as this a crusade in favour of despotism, or to risk the consequences of such another conflict as Europe has lately been engaged in for nearly a quarter of a century, and from the ruinous effects of which she is even now but slowly recovering.

#### DOMESTIC.

The examination of witnesses on behalf of the Queen, which was begun in the House of Lords on the 3d of October, closed on the 24th instant. It was opened by Mr. Brougham, in a speech of extraordinary ability and eloquence; in which, after endeavouring to point out fatal contradictions in the evidence for the prosecution, he engaged by direct proof to establish

its falsehood, and to satisfy their lordships of the perfect innocence of his illustrious Client. The evidence for the defence has been summed up by Mr. Denman and Dr. Lushington, in speeches of great length, and, it must also be admitted, of great power and effect. It still remains for the Attorney and Solicitor-general to reply before their lordships shall come to a decision on the merits of this painful case. What that decision will be, it would be presumption in us to anticipate. Having all along abstained from pronouncing an opinion on her Majesty's guilt or innocence, it would ill become us at this critical moment, to assume the office of judges, especially as we are perfectly satisfied that full justice will be done to the Queen by their lordships. The conduct of that body, throughout the whole of the proceedings, has been distinguished by its impartiality; and no members of it have shewn a stronger disposition to grant every reasonable indulgence to the accused, than the ministers of his Majesty. Whenever the point in discussion admitted of a fair doubt, it has always been decided in her favour; and, in some cases, concessions have been made, which in legal propriety could not have been required.

The effect of the Queen's defence has been materially aided by two circumstances. One was, that the Baron D'Ende, Chamberlain of the Grand Duke of Baden, whose evidence she conceived to be important to her vindication, refused to attend; and although the British government appears to have left no means in their power untried to induce him to comply with the Queen's desire, he has persisted in his refusal. We confess that we are not at all surprized that the baron, who must have been well acquainted with the whole process of the examinations and cross examinations which have taken place at the bar of the House of Lords, should have shrunk from a voluntary exhibition of himself in that situation. And it does not appear that the government of Baden could compel his attendance. It is true that a witness for the prosecution, of the name of Kress, had sworn that she was told by the minister of the Grand Duke, that if she did not go to England of her own accord, she would be compelled to go. But this does not prove that the government really possessed the



power in question. It only proves that its minister employed a menace which in the case of this woman produced its effect; but which the Baron D'Ende, who knew more of the laws of Baden, might know could not have been executed. What the Baron could have testified, it would be vain to conjecture. His absence has probably done more for her Majesty, under the dexterous management of her Counsel, than his presence could have done. However that be, it seems agreed on all hands, that our own government has acted with the most perfect good faith in this matter.

The second circumstance to which we have alluded, was of a still more influential character. The Counsel for the Queen, towards the close of the examinations, undertook to shew that a conspiracy had been formed to suborn evidence against her Majesty; of which one Rastelli, a witness who had been examined on behalf of the prosecution, was a principal agent. Before they proceeded to the proof of their allegations, it became necessary to re-examine this Rastelli, when it appeared that he was not accessible, having been sent to Italy as a courier by Mr. Powell, a solicitor employed for the prosecution. As his Majesty's ministers had assured the House that the witnesses should all be retained in England until the trial was over, this circumstance, which was a violation of that engagement, necessarily led to much inquiry. The facts of the case, as developed in evidence, appeared to be, that his Majesty's ministers were wholly unapprized of Rastelli's mission; that Mr. Powell had taken it upon himself, without communicating with any other person, not even with the law officers of the crown, to send him to Milan, immediately after the adjournment of the House of Lords on the 6th of September; that the object of the journey was to convey letters from the other witnesses to their friends in Italy, who were under great alarm for their safety; to assure them in person that their fears were groundless; and also to obtain some documents which were deemed essential to the prosecution; that Mr. Powell had charged Rastelli to be back before the 3d of October, when the House was again to meet; that this he might easily have accomplished; had he not been seized with a violent illness, attended with spitting of blood, which

made it impossible for him to return in time; but that, in addition to this, he was evidently very unwilling to come again to England. Nothing certainly could have been more indiscreet and unadvised than this proceeding. It appears to have originated in letters received by Mr. Powell from Colonel Browne at Milan, representing the great alarm which was spread among the friends of the witnesses by rumours of the murder of some of them, and the maltreatment of all, and the necessity of sending some one over with letters from all the parties which might quiet those alarms. The terror caused by these rumours was stated to have been excessive, and to have operated to deter witnesses from proceeding to England, who were before ready and willing to go. The Counsel for the Queen have of course availed themselves of this occurrence to strengthen their cause, and it must be allowed, with very considerable and certainly not unfair effect. But whether the appearance of Rastelli would have enabled them to prove the foul conspiracy which they alleged to exist, or whether, as has been supposed, it was the knowledge of Rastelli's absence, and of his unwillingness to return, which alone led them to enter on this line of defence, no imputation of such a course having been given in the opening of the defence, it is now impossible to determine. In the mean time, the Queen derives no small advantage from this transaction, perhaps more than she would have gained by the examination of Rastelli. But, be that as it may, his absence is very much to be regretted in a case where every honest mind must be anxious not so much for the success of one or the other party, as for the complete development of the truth. Whatever doubt and uncertainty the circumstance may throw on the cause, will necessarily operate in favour of the defence, according to the established and humane maxims of English jurisprudence.

The Attorney-general was desirous of having time allowed for bringing Colonel Browne from Milan, to be examined respecting the conspiracy to suborn witnesses, of which it was alleged that he was the chief instigator. The House, however, decided against the application, on the ground that sufficient time had already elapsed to bring over Colonel Browne, subsequently to any evidence having been

given which could be considered as affecting him. Lord Liverpool, however, has signified the willingness of his Majesty's government to submit the conduct of Colonel Browne, and of the Milan Commission, to the strictest scrutiny, whenever it shall be thought convenient to institute an inquiry.

We are aware of the great licence which is given to legal advocates in the conduct of a cause. We are not considering the question in a moral point of view, but merely on the ground which practice, whether right or wrong, has established. We therefore should be indisposed to judge with severity any line of defence, which, in the present instance, the advocates employed by the Queen, may have felt that their duty to their client required them to take. But for this consideration, there would be room for animadversion on the nature of the topics to which they have occasionally had recourse. Their object, however, it is but fair to assume, has been the effectual defence of her Majesty, and not the collateral public inconvenience of which their language might possibly be productive.

But while we are willing to admit that their official duties may vindicate, in the advocates of her Majesty, the use of language liable, if employed in ordinary circumstances, to severe reprehension; we do not think that the same apology, or indeed any apology at all, can be made for those violent, vindictive, seditious, and almost treasonable harangues, which continue from day to day to be put into the mouth of the Queen, by those whose business it is to frame the replies to the numerous addresses which still pour in upon her from all parts of the country. They are conceived in the very worst style of radicalism, and are directly calculated to bring into general hatred and contempt our most cherished and revered institutions, both civil and ecclesiastical. The interests of decorum and morality are alleged to have required the proceedings which have taken place respecting the Queen. Surely, interests no less sacred imperiously demanded that the public should have been protected during the course of those proceedings against the efforts which might be made, to render them subservient to the purposes of sedition. In the degree in which the feelings of the public were excited on this occasion; in

the same degree does it seem to have been obligatory on the government, to employ, without favour or partiality, the means they possess for maintaining the sovereignty of the laws, and the dignity of those who administer them, and for preventing the course of justice from being impeded by menace or intimidation. But what has been the fact? From the very beginning of the inquiry, not only has the daily press been allowed to publish these libellous replies, but to indulge in the utmost latitude of invective against the witnesses who have been brought forward, in the most wanton licence of remark on the conduct of the tribunal before whom they were examined, and in the most undisguised abuse, with reference to this proceeding, of the first authorities of the state. On an occasion when, if ever, a court of justice should have been shielded from what are technically called *contempts*, the most daring contempts have been the regular and unnoticed practice of almost all our daily and weekly journals. Not the slightest restraint has been imposed upon them; and they have not failed to avail themselves of this unprecedented impunity, to accomplish their own factious ends, and to make their comments on the transactions of each succeeding day, the vehicle of the most inflammatory and seditious statements. It would be easy to enlarge on this fatal topic. To us it appears, that the supineness which has been shown in checking this unbounded licentiousness of the press, is producing far more fatal effects on the good order and happiness of society, than could by any possibility have resulted from forbearing to institute proceedings against the Queen. Had the examination proceeded in the calm and dignified manner which became this grave and most momentous judicial process, the Queen might have been condemned, or she might have been acquitted, without any material inconvenience. But now, whether she be condemned or acquitted, the wound inflicted on the public tranquillity by this period of licence will remain and rankle. The Queen's alleged delinquencies in Italy, supposing them to be fully proved, are, we admit, of a very flagitious character. But even if she should obtain an acquittal from all these charges, she will have still to answer for the extensive mischief of which she has been made, we hope

unconsciously, the instrument, by spreading disaffection and disloyalty throughout the land, and encouraging the worst passions of the worst part of the population.

Certainly if we could have supposed that the proceedings relative to the Queen would have been conducted under such circumstances, we should have regarded the institution of them as the greatest calamity which could have befallen the country; as little short of an act of suicide on the part of the state. Under such circumstances, nothing, it appears to us, could have justified it but that overwhelming species of evidence, which would have left no room for doubt or hesitation on the part of honest and loyal men, and which, notwithstanding the peculiar fastidiousness of British courts on the subject of criminatory testimony, would have stemmed the current of popular feeling, and counteracted the influence of those unfavourable impressions respecting the Queen's former treatment, which had been so widely received and retained. May the Almighty avert from us the evils which we cannot but anticipate as likely to follow from what is now passing around us, and incline all good men to unite their best efforts and their earnest prayers to that end! Our temporal prospects are certainly not very cheering at the present moment. Let us be led to raise our thoughts above them, and to secure an inheritance in that better world, where peace, and harmony, and love, and joy, will reign undisturbed for ever.

Two convictions have recently taken place, in the Court of King's Bench, in prosecutions for blasphemous publications, instituted at the suit of the Society for the Suppression of Vice; one of a person of the name of Davidson—the other of the well known Mrs. Carlile.

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## ANSWERS TO CORRESPONDENTS.

JOHN; K. L.; B. WILLS; and J. M. W.; are under consideration.

The paper of R. F. J. was printed off some days before the communication of H. G., on the same subject, came to hand.

We are requested by the Prayer-book and Homily Society to acknowledge the receipt of *H.* from *Mary Martha*.

We take this opportunity of replying at once to several Authors who have addressed us respecting the announcement of their Works, in our List of New Publications. One vehemently reproaches us for not adding his publisher's name to the title of his work, which he would not have done had he recollected that this would have rendered the notice an advertisement, subject to stamp duty. Another, who thinks the second edition of his pamphlet ought not to have been overlooked, will perceive that it is impracticable in a miscellany like ours, and unnecessary were it practicable, to notice new editions or successive numbers of works in parts, unless under very peculiar circumstances. To another friend, who is grieved that the title of his work was abridged, and part of his own titles omitted, our apology must be, that we copied both verbatim, as we profess to do, from an *abridged printed list*. To give the title-page of every work at full length, would swell our monthly list to a most inconvenient extent. The same reply may serve for another respected correspondent, who good-humouredly charges our amanuensis or compositors with making him "disrespectfully and unclerically drop and omit the ecclesiastical designation of the late Bishop Lowth contrary to the truth and fact of things." We need scarcely assure our correspondent that no disrespect was intended towards that venerable prelate, or any other person whose titles may chance to be abridged or omitted. The announcement was copied from another publication, to which our correspondent must lay the blame of this and the other errors which he has pointed out. It was impossible for us to know intuitively, that a Mr. Tebb had not written a certain book, when we found it regularly announced that he had. We have given a more full and correct notice of our correspondent's work in the present Number.

Socius will find a letter addressed to him at our publisher's.

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## ERRATUM.

Last Number, page 589, line 4, for saviour's car, read saviour-star.

THE  
CHRISTIAN OBSERVER.

No. 227.]

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RELIGIOUS COMMUNICATIONS.

*For the Christian Observer.*

MEMOIR OF BISHOP WILSON.

(Continued from p. 576.)

HAVING traced the conduct of Bishop Wilson through the subordinate stations which he had hitherto occupied and adorned, I proceed to exhibit him in the discharge of the episcopal office, upon the important duties of which he entered with his characteristic ardour and self-devotion. On his arrival at his bishoprick, he found the palace nearly dilapidated, and the demesne wild and neglected: these he soon reduced to a state of neatness and order; at an expense of 1400 *l.* The only sensation of regret which he appears to have felt on account of this necessary expenditure, was the diminution caused by it of the alms which he wished to bestow upon the poor. But by the judicious management of his revenue, he was soon enabled not only to discharge all the demands which these improvements occasioned, but to form and pursue extensive plans of charity, the beneficial effects of which are still felt throughout the island. The frame of mind in which he conducted these beneficent exertions may be inferred from the prayer which he offered up on laying the first stone of a new chapel at Castle-town:—"O my great Master, let me not satisfy myself with building and beautifying the places dedicated to thy honour; but assist me by thy Holy Spirit, that I may use my utmost endeavours to make every one of these people living temples of the living God, that they

may believe in Thee, the chief corner-stone, and that by this faith both they and I may at last come to worship Thee in heaven, and to give Thee praise and glory for all thy mercies bestowed upon us; for Thou art worthy, O Lord, to receive power, and honour, and glory, for Thou hast created all things, and for thy pleasure they are and were created."

Charity, so to speak, was his cardinal virtue. Though the revenues of his bishoprick did not, it is said, at first exceed 300 *l.* per annum, yet under his judicious management they appeared inexhaustible. The produce of his land was his principal resource: he had a bin for the poor in his barn, as well as a box in his house; and he never failed to inspect it in order to see that it was regularly replenished, even at times of great scarcity in the island. He also established manufactories and houses of industry on his estates, for the purpose of supplying the indigent with employment and clothing. Those who could weave or spin were furnished with wool, and were allowed to exchange their simple manufactures for corn. To prevent a misapplication of his bounty, the Bishop required the native poor who applied for relief to bring notes of recommendation from the ministers of their respective parishes: these he regularly filed, and from them entered the names and circumstances of his petitioners in a large book, which he called *matricula pauperum*; by which regulation he came in time to have an accurate knowledge of the state of the poor throughout the island, so

as to know how best to relieve their necessities.

Some of his benevolent projects were of a very enlarged nature. He paid particular attention to the advancement of agriculture throughout the island; and supplied the yeomanry with the best works on the subject. His own demesne exhibited, in a striking manner, the advantages of good husbandry, and presented a model for the imitation of his less instructed neighbours.

But the education of the children of his diocese was among the most favourite objects of his attention. He was unwearied in establishing parochial schools throughout the island, and drew up valuable rules for their management. As a most important appendage to these, he instituted parochial libraries, and, with the assistance of Dr. Bray, succeeded in enriching every parish in his diocese with a useful collection of books, chiefly on subjects of practical divinity. Most of these still remain, and have been of great service both to the clergy and laity of the island. The libraries at the academies of Castle-town and Douglas, which were founded by him, have been of essential benefit to many a student and candidate for holy orders. A taste for useful reading has been widely diffused in the island by means of these endowments.

Like the excellent Bishop Bedel, Bishop Wilson deeply felt the importance of instructing the inhabitants of his diocese through the medium of their native tongue. For this purpose he diligently applied himself to the Manks language, and succeeded so well as to read, and write, and speak it without hesitation; and he took singular pleasure in accosting the peasantry in their native phrases of salutation. In the year 1699, he published his "Principles and Duties of Christianity," the first work ever printed in the Manks language. He also procured a translation of the Gospel of St. Matthew into that

dialect, which he printed at his own expence, and circulated throughout the island. He afterwards procured a translation of the other Gospels, and the Acts of the Apostles. The Society for promoting Christian Knowledge, and more recently the Bible Society, have paid much attention to the religious necessities of the islanders; so that at the present moment Mr. Stowel relates, that scarcely a cottage or hut is to be found in which there are not a Bible and Prayer-book in Manks or English, with some of Bishop Wilson's own publications or other useful tracts.

The good Bishop was very anxious to encourage the regular performance of family devotion in every dwelling in his diocese. The prayers which he drew up for this purpose have been used by tens of thousands of persons, up to the present hour: they have been firmly imprinted in the memories, and are still daily offered by the lips, of many who have never learned to read. The Bishop was frequent and earnest in his charges to his clergy on this important subject; and one of the first questions which he was accustomed to put to all his friends, when they entered upon housekeeping, was, "Have you set up an altar in your family?" What he taught in this respect, he practised. He assembled the members of his domestic circle, at six o'clock every morning in the summer season, and at seven in the winter; in his chapel, for the performance of this duty. The evening devotions were conducted with equal regularity; and much benefit both to his own household and to his numerous visitors and guests, particularly the younger clergy and candidates for holy orders, seems to have resulted from the devout fervour with which this daily solemnity was conducted.

Bishop Wilson was a constant and earnest preacher. During his residence in the Isle of Man, for fifty-eight years, he regularly on

every Sunday throughout the year, when not prevented by sickness; either preached, expounded the Scriptures, or offered up prayer in public, always bearing some part in the solemn ministrations of the day. He would frequently ride to the most distant parishes of his diocese on the morning, and join the congregation, and proclaim amongst them "the glad tidings of salvation." These unexpected visits gave him an opportunity of observing how the public service was attended, and of marking the behaviour both of minister and people. Far from regarding his eminent station in the church, as affording an exemption from pastoral labour, he considered it as an imperious call to double diligence, and more abundant exertion.

While thus vigorously engaged in diffusing religion abroad, he was careful to maintain its life and power in his own heart. Three times a day he regularly retired for secret devotion. He accustomed himself to frequent self-examination, and reviewed every part of his conduct with the severity of a strict and impartial judge. His "Sacra Privata" discover the fervent exercises of his soul in these hours of holy retirement. They often present him in the attitude of a penitent, confessing his unworthiness, and often exhibit him pouring forth songs of thanksgiving. The following specimens may be acceptable and profitable to the reader.

"What would become of me, if thou, O God, shouldst not have mercy upon me? For thy name's sake, O Lord, pardon my iniquities, for they are great. My only comfort is, they are not too great for thy mercy. And the Lord Jesus our Advocate has assured us, even with an oath (Mark iii. 22), That all sins shall be forgiven unto the sons of men; that is, those who with hearty repentance and true faith turn unto God."

"O most powerful Advocate!

I put my cause into thy hands; let it be unto thy servant according to thy word: let thy blood and merits plead for my pardon; say unto me, as thou didst unto the penitent in thy Gospel, 'Thy sins are forgiven.' And grant that I may live to 'bring forth fruits meet for repentance.' Let thy glory be magnified by saving a sinner; by redeeming a captive slave; by enlightening a mind overwhelmed in darkness; by changing a wicked heart, by pardoning innumerable transgressions, iniquities, and sins."

"O Almighty God and most merciful Father, who day after day dost minister to sinful man infinite occasions of praising Thee, accept of my unfeigned thanks, for all the blessings I have this day received, and every day receive, from thy good Providence; That, of thy own mere goodness, and without any merit of mine, or of my forefathers, thou hast given me a being, from honest and religious parents; and in such a part of the world, where the Christian religion is purely taught, and thy sacraments duly administered: That thou didst endue me with reason and perfect senses; and, to make these more comfortable to me, didst give me a sound and healthful body: That thou didst preside over my education, and gavest me an early knowledge of thee, my Creator and Redeemer: That thou hast preserved me ever since my birth; and vouchsafed me health and liberty, and a competency of means to support me: That thou hast redeemed me by thy Son; and given me a share in his merits; sanctified me by thy Holy Spirit; called me to thy immediate service; raised me above the level of my Father's house; and continually hast heaped unexpected favours upon me: That thou hast given me honourable and honest friends, to admonish, to counsel, to encourage, to support me, by their interest and ad-

vice: That thou hast been my refuge in tribulation, and my defence in all adversities; delivering me from dangers, infamy, and troubles. For all thy known or unobserved deliverances, I praise thy good providence; and for the guard thy holy angels keep over me. When I went astray, thou didst reduce me; when I was sad, thou didst comfort me; when I offended thee, thou didst forbear and gently correct me, and didst long expect my repentance; and when for the grievousness of my sins, I was ready to despair, thou didst keep me from utter ruin; thou hast delivered me from the snares and assaults of the devil; thou hast not only preserved my soul, but my body, from destruction, when sicknesses and infirmities took hold of me."

"As there is no hour of my life that I do not enjoy thy favours, and taste of thy goodness, so (if my frailty would permit) I would spend not part of my life without remembering them. Praise the Lord, then; O my soul, and all that is within me praise his holy name: Glory be to Thee, O Lord, my Creator. Glory be to Thee, O Jesus, my Redeemer. Glory be to the Holy Ghost, my Sanctifier, my Guide and Comforter. All dove, all glory, be to the high and undivided Trinity, whose works are inseparable, and whose dominion endureth world without end. Amen."

The Bishop's conduct towards his clergy was highly exemplary. He regularly held an annual convocation, at which he addressed them affectionately and earnestly on their pastoral duties, and on the most effectual way of discharging them. Convocations in the Isle of Man are not like those in England, which require the king's authority to warrant them; but are diocesan synods or visitations, either annual, appointed by statute, or occasional, when the Bishop calls together all, or as many

of the clergy as he thinks proper, to communicate with them, or to advise with them, about any matter of moment which concerns the church. Several of Bishop Wilson's Charges, delivered at these convocations, have been published since his death. They treat principally of the prevailing sins of the period at which they were delivered, the due exercise of church discipline, the measures to be adopted for the advancement of religion, the best means of instructing the rising generation, and of diffusing scriptural knowledge and practice among all classes of the community. The following passages may serve as a specimen of his useful exhortations on these occasions.

"Bishop's Court, June 19, 1716.

"My Brethren,

"The last time we met in convocation, I recommended to you the necessity of bringing all our people to family devotions, if ever we expect to see a reformation of manners or serious religion amongst us. It concerns me to know how far your care and pains have been used to introduce this godly practice.

"And let me observe to you, that as the Bishop visits his diocese at least once a year in person, so every clergyman should at least often visit every family and soul of his parish, capable of receiving his instruction, that we may all of us be able to give a comfortable account of our labours to our great Master. You will soon see the great use of keeping such an account in writing, of your parishes, as I do of my whole diocese."

"I take upon me to say, that a clergyman who does this conscientiously will have more comfort from this work, when he comes to die, than from any other part of his labours. Besides this, you will have before your eyes the state of your parishioners, who are poor, and will want your own help and charity, or are fit to be recommended to others. You will see,

at one view, who neglect to send their children to school, their servants to be catechised, and fitted for confirmation; you will be able to answer the church's design in the first rubric before the Communion Service which I have so often recommended to your consideration; besides a great many good ends, which will be served by such a book of Parochialia, kept as it should be.

Speaking of the great utility and necessity of catechising and familiar instruction, the Bishop remarks in another of his Pastoral Charges: "The most unlearned know by nature the things contained in the law, as soon as they hear it read; but *these* are the things which they want to be particularly and often instructed in, and made sensible of;—that is, the extreme danger a sinner is in, while he is under the displeasure of a holy and just God, who can destroy both soul and body in hell; how a sinner, made sensible and awakened with the danger he is in, may be restored to God's favour; of the blessing and comfort of a Redeemer; what that blessed Redeemer has done and suffered, to restore us to the favour of God; what means of grace he has appointed as absolutely necessary to preserve us in the favour of God, and in the state of salvation.

Christians too often want to be set right, and very particularly to be instructed in the nature of repentance, of that repentance to which God has promised mercy and pardon, and of that faith which is saving, and accompanied with good works, and an holy and Christian life.

These are foundation principles, and such as every pastor of souls is obliged to explain as he hopes ever to do good by his other labours and sermons. We say to explain, not only in set discourses out of the pulpit, but in a plain, familiar manner, out of the desk,

where questions may be asked, and things explained, so as both old and young may be edified. Preaching will always be our duty; but it is of little use to those who understand not the meaning of the words we make use of in our sermons, as, God knows, too many must be supposed not to do, for want of their being instructed in their younger years. Many people labour under a very sad mistake, that people cannot be very ignorant of their duty in a Christian country; and yet we see too many can make a shift amongst us to continue in the ways of sin and damnation, notwithstanding the sermons they hear every Lord's day."

Bishop Wilson entered the marriage state in the year 1698, and by his exemplary conduct in it, added a new attestation to the truth and influence of his Christian principles. The object of his choice was a Miss Patten, of Warrington, who seems to have been in every respect worthy of such a husband. He himself describes her, as possessing great modesty and meekness of spirit, exhibiting remarkable dutifulness to her parents, and the most affectionate attachment to himself, performing all the offices of a kind and pious mother, governing her house with mildness and prudence, and evidencing great humility of deportment, and a peculiar spirit of Christian charity towards the indigent and distressed. By this excellent woman he had two sons and two daughters, all of whom died at an early age; except Thomas, the youngest, who survived his father, and became a Prebendary of Westminster, and Rector of St. Stephen's, Walbrook. The Bishop's diligent attention to his public duties did not render him negligent of his domestic concerns. He was anxiously attentive to every conjugal and parental obligation, and was unwearied and eminently



successful in his endeavours that his household should be an example to his clergy and the flock. He had the great calamity of losing his amiable and pious consort about six years after their marriage. Alarming symptoms of indisposition having begun to appear, her affectionate partner had accompanied her to Warrington, hoping that her native air might be of service to her shattered frame. It pleased God to prolong the painful scene for six months; during which the venerable man was unremitting in his offices of piety and affection; supporting her drooping spirits, soothing her distress, and pouring the balm of religious consolation into her heart. She expired on the 7th of March, 1705. His biographer thus describes his deportment on that afflicting occasion. "When he looked for the last time on that countenance which had so often beamed with joy at his approach, and felt the last pulsation of a heart which lasted with affection towards him till it ceased to beat, no murmuring word escaped his lips; but after the example of his Lord and Master in the season of his agony, he looked up to heaven and uttered that memorable prayer, *Thy will be done.*" The merciful and gracious Saviour to whom he looked for support in this trying visitation did not withhold his consolations, as we find evidenced in the devout acknowledgments of the Divine Goodness which flowed from his pen on that occasion. I cannot resist quoting a few lines from his prayers and meditations after the afflicting event. After speaking of her virtues, he says in his prayer: "I bless thy holy Name for these, and all other fruits of thy Holy Spirit; but above all, I most heartily thank the Lord for her piety to him during her health, and for his mercies to her in the time of sickness; for her hearty repentance, steadfast faith in the promises of the Gospel, unfeigned charity,

her humble submission to God's good pleasure, and patient suffering what his hand had laid upon her; for all the spiritual comforts the gracious God did vouchsafe her." The following are among his reflections on the same occasion.

"How good is God, when by his very displeasure we are gainers! He is pleased to exercise me with the loss of my dear wife—an excellent woman, in the very bloom of her years, in the very midst of our satisfactions; and yet, upon a just account, I have no reason to complain, or fret against God, since I have a comfortable assurance, through the merits of Christ, that she is at rest and secure under the custody of the blessed angels, until the great day of recompence: and for myself, though I want her's, yet I do not want the comfort of God's Holy Spirit, whose influence I feel in the cheerful submission of my will to the will of God, in the sorrow for my offences which this affliction hath wrought in me, in purposes of amendment, and in an earnest desire of living so circumspectly in this world, that in the next we may meet in joy, in the bosom of Jesus, when we shall never part, never sorrow more. Even so, blessed Jesus, so let it be."

Bishop Wilson came forth from the furnace of affliction with renewed zeal and vigour. He applied himself more earnestly than ever to the important duties of his office; he was more fervent in prayer, more frequent in preaching, and more abundant in charity. He shewed that he entertained the most sublime conceptions of the virtues and qualifications which become a Christian bishop. He had indeed imbibed the spirit of the purest ages of Christianity; having acquainted himself intimately with the writings of the most distinguished pastors of the primitive church, and formed his own character after the model of its holiest prelates.

It appears from his private papers, that he made his consecration vows the subject of frequent and deep meditation, and that he was fervent in seeking strength to fulfil them. The following comments on select passages of Scripture, taken from his *Sacra Privata*, will shew what were his views of the episcopal office, and what the prevailing desires of his heart and the favourite employments of his life.

“O Sovereign Pastor of souls! renew in thy church, and especially in me, *this spirit of humility* (alluding to Mark x. 44); that I may serve Thee in the meanest of thy servants. If I lie under the necessity of being served by others, let it be with regret, and let me exact no more than is necessary.”

“O my Saviour! I tremble to think how I have followed the example of this slothful servant, (alluding to Luke xix. 20), and what reason I have to dread his doom; *rest is a crime in one who has promised to labour all the days of his life.* And in me, therefore, it is a great evil not to be always doing good. Pardon me, O God, for what is past; and let me not imagine, that because I am free from gross and scandalous crimes, that therefore I lead a good life.”

“God give me a true and prudent humility (alluding to Matt. xx. 20, 27); to have nothing of the air of secular governors—to attend the flock of Christ as a servant—to look to him as my pattern—to study his conduct and spirit—to spend and be spent for my flock—and that I may never strive to be at ease in plenty, in luxury, repose; and independence. Amen.”

“It is God who does all good by the labours of his ministers. To him, therefore, must be all the praise. More sinners are converted by holy than by learned men. Inflame my heart, O God, with an earnest love for thy word, and an ardent zeal for thy glory; with a pure and disinterested love for thy

church, and with a hearty desire of establishing thy kingdom.”

The affection of Bishop Wilson for his clergy was strong and uniform. He was attentive to their wants, and laboured incessantly to advance their temporal, spiritual, and eternal interests. He made additions to their glebe, contributed to the repairs and improvements of their houses, and increased their comforts in a variety of ways. There are few even of the present race of clergy in the island, who do not feel the effects of Bishop Wilson's benefactions. He maintained a constant intercourse with them, and encouraged them to apply to him in every difficulty; he assisted them in the prosecution of their studies, he animated them to more vigorous efforts in their ministry, he sympathised with them in distress, and took a hearty concern in all their affairs. They frequently spent days and weeks at his house, and always returned to their own homes (at least it was not his fault if they did not), happier, wiser, and better. In all their distresses, whether personal, or professional, whether of a private or public nature, they were sure to meet with the best counsels, and the most affectionate consolations, at Bishop's Court. Some of them who have, within these few years, been removed to another world, were accustomed to speak of the venerable Bishop in the glowing language of gratitude and affection, while they recounted his virtues and charities.

From the time the candidates for orders in his diocese first disclosed their intention of devoting themselves to the service of the sanctuary, the good Bishop formed a connexion with them, something similar to that which subsisted between Eli and Samuel. He watched over their conduct, he guided their studies, and directed their pursuits. For a year before their entrance on the sacred ministry, he

took them to reside in his family, that they might be continually under his inspection, and have the benefit of his daily instructions. He recommended to their perusal the best writers in divinity, conversed with them on the subject of personal religion, and both by precept and example, laboured earnestly to render them "able ministers of the New Testament."

Bishop Wilson's repeated admonitions and instructions to his clergy, on the duties of their responsible vocation, were not without effect. Several of those to whom they were addressed, implicitly followed the plans recommended (by him, and were exemplary in their conduct as Christians and ministers. The ascendancy which the Bishop possessed over his clergy, was very great; but it arose, not so much from his rank and station in the church, as from his superior piety, and the interest which he obtained in their affections. Their attachment to him was a mixture of love and veneration. They regarded him as their father and friend; and even some, whose conduct constrained him to exercise a degree of necessary severity towards them, were so fully persuaded of the purity of his motives and the kindness of his intentions, that they felt no sensation of resentment, but through life retained unbounded respect for his memory, and ever spoke of him with the highest gratitude and esteem.

*(To be continued.)*

*To the Editor of the Christian Observer.*

IN contrasting the manner in which the doctrines of the Gospel are exhibited in Scripture, with that in which they appear in human systems of divinity, I have sometimes found myself reminded of a conversation which I once heard, between a young man who had speculated in the science of chemistry, and a physician who had spent a long

and useful life in gaining a practical as well as theoretical acquaintance with the healing art. My young friend, whose health had been dilapidated by severe study, was strongly recommended by his medical adviser to pass a few weeks at a celebrated place of public resort, in order to drink the mineral waters which abounded in that Bethesda. The young man, indisposed by the indolence and lassitude arising from his malady for undergoing the bustle and fatigue of a journey, wished to know why he could not have the same medicinal beverage without leaving home. The waters in question, he contended, had been often analyzed, and might be prepared as accurately by his own apothecary, as in the laboratory of nature. "Sir," said the physician, "there are many other points to be taken into your consideration, besides the mere analysis and composition of those medicinal waters. The exercise necessary for your daily attendance at the spring, would be of great service to your health, even if the waters were not intrinsically better than those which have been prepared from my prescription. But such is by no means the fact, for there are certain subtle gases, and perhaps other chemical properties in the native spring, which cannot be easily detected, and much less accurately imitated. Chemistry has not been able to discover any difference between the air in the closest cells of a prison and some which was brought sealed up from one of the purest regions of the world: yet the one was well-known to be highly deleterious, and the other eminently conducive to health. Chemistry can detect but a very trifling difference between a fragment of charcoal and a diamond; yet no efforts have been so successful as to convert the former into the latter. I am not convinced, therefore, that our best imitations of those mineral waters are quite correct; and even were a draught

of the waters themselves to be brought you daily, I think it more than probable that some of their most salutary properties would evaporate in the transportation. You must repair therefore to the spring itself, where alone you can enjoy them in their purity, and their other grateful and refreshing properties."

It will not be necessary to pursue at length the parallel between this case and that which it is brought forward to illustrate. Every reader who possesses any portion of what I may call Christian sensibility of taste, must have been frequently struck with the frigidness of mere doctrinal statements, when compared with the natural, and as it were incidental, manner in which such topics are usually introduced in the Scriptures, not as naked propositions, but as intimately connected with repentance and faith, with love and obedience; with humility and gratitude; in short, with all the graces of the Holy Spirit, and all the duties and privileges of the believer.

This idea is so well opened in an excellent tractate\* which has just fallen into my hands, that I shall venture to trespass on your pages with an extract, which will, I trust, amply plead its own claim to admission. Mr. Erskine thus states the argument:—

"In the Bible we uniformly find the doctrines, even those that are generally considered most abstruse, pressed upon us as demonstrations or evidences of some important feature of the Divine Mind, and as motives tending to produce in us some corresponding disposition in relation to God or man. This is perfectly reasonable. Our characters cannot but be in some degree affected by what we believe to be the conduct and the will of the Almighty towards ourselves and the rest of our species. The history

\* "Remarks on the internal Evidence for the Truth of revealed Religion; by T. Erskine, Esq. Edinburgh, 1820."

of this conduct and this will constitutes what are called Christian doctrines: if, then, the disposition or character which we are urged to acquire recommend itself to our reasons and consciences, as right and agreeable to the will of God, we cannot but approve that precept as morally true: and if the doctrine by which it is enforced, carries in it a distinct and natural tendency to produce this disposition or character, then we feel ourselves compelled to admit that there is at least a *moral truth* in this doctrine. And if we find that the doctrine has not only this purely moral tendency, but that it is also most singularly adapted to assert and acquire a powerful influence over those principles in our nature to which it directs its appeal, then we must also pronounce that there is a natural truth in the doctrine—or, in other words, that however contradictory it may be to human practice, it has however a natural consistency with the regulating principles of the human mind. And farther, if the doctrine be not only true in morals, and in its natural adaptation to the mind of man, but if the fact which it records coincides also and harmonizes with that general idea of the Divine character which reason forms from the suggestions of conscience, and from an observation of the works and ways of God in the external world, then we are bound to acknowledge that this doctrine appears to be true in its relation to God.

"In the Bible, the Christian doctrines are always stated in this connexion: they stand as indications of the character of God, and as the exciting motives of a corresponding character in man. Forming thus the connecting link between the character of the Creator and the creature, they possess a majesty which it is impossible to despise, and exhibit a form of consistency and truth which it is difficult not to believe. Such is Christianity in the Bible; but in creeds

and church articles it is far otherwise. These tests and summaries originated from the introduction of doctrinal errors and metaphysical speculations into religion; and, in consequence of this, they are not so much intended to be the repositories of truth, as barriers against the encroachment of erroneous opinions. The doctrines contained in them, therefore, are not stated with any reference to their great object in the Bible; the regeneration of the human heart, by the knowledge of the Divine character. They appear as detached propositions, indicating no moral cause, and pointing to no moral effect: they do not look to God, on the one hand, as their source; nor to man, on the other, as the object of their moral urgency. They appear like links severed from the chain to which they belonged, and thus they lose all that evidence which arises from their consistency, and all that dignity which is connected with their high design. I do not speak of the propriety or impropriety of having church articles, but of the evils which spring from receiving impressions of religion exclusively or chiefly from this source."

Mr. Erskine proceeds to instance the ordinary statement of the doctrine of the Trinity, as an illustration of his meaning. "It seems difficult," he remarks, "to conceive that any man should read through the New Testament candidly and attentively, without being convinced that this doctrine is essential to, and implied in, every part of the system. But it is not so difficult to conceive, that although his mind is perfectly satisfied on this point, he may yet, if his religious knowledge is exclusively derived from the Bible, feel a little surprised and staggered; when he for the first time reads the terms in which it is announced in the articles and confessions of all Protestant churches. In these summaries, the doctrine in question is stated by itself, divested of all

its Scripture accompaniments; and is made to bear simply on the nature of the Divine essence, and the mysterious fact of the existence of Three in One. It is evident, that this fact, taken by itself, cannot in the smallest degree tend to develop the Divine character, and therefore, cannot make any moral impression on our minds. In the Bible, it assumes quite a different shape: it is there subservient to the manifestation of the moral character of God. The doctrine of God's combined justice and mercy in the redemption of sinners, and of his continued spiritual watchfulness over the progress of truth through the world, and in each particular heart, could not have been communicated without it, so as to have been distinctly and vividly apprehended: but it is never mentioned except in connexion with these objects; nor is it ever taught as a separate subject of belief. There is a great and important difference between these two modes of statement. In the first, the doctrine stands as an isolated fact, of a strange and unintelligible nature, and is apt even to suggest the idea, that Christianity holds out a premium for believing impossibilities. In the other, it stands indissolubly united with an act of Divine holiness and compassion, which radiates to the heart an appeal of tenderness most intelligible in its nature and object, and most constraining in its influence. The abstract fact, that there is a plurality in the unity of the Godhead, really makes no address either to our understandings, or our feelings, or our consciences. But the obscurity of the doctrine, as far as moral purposes are concerned, is dispelled when it comes in such a form as this—'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life.' Or this: 'But the Comforter, which is the Holy Ghost, whom the Father will

send in my name, he shall teach you all things.' Our metaphysical ignorance of the Divine essence is not indeed in the slightest degree removed by this mode of stating the subject: but our moral ignorance of the Divine character is enlightened; and that is the thing with which we have to do. We love or hate our fellow-creatures—we are attracted to or repelled from them—in consequence of our acquaintance with their moral characters; and we do not find ourselves bound from the exercise of these feelings, because the anatomical structure of their frames is unknown to us, or because the mysterious link which binds the soul to the body has baffled all investigation. The knowledge communicated by revelation is a moral knowledge, and it has been communicated in order to produce a moral effect upon our characters; but a knowledge of the Divine essence would have as little bearing upon this object, as far as we can see, as a knowledge of the elementary essence of matter."

I shall give one example more from Mr. Erskine's essay, of the mode in which Divine truth is apt to be perverted by passing through the hands of men.

"The doctrine of the atonement through Jesus Christ, which is the chief corner stone of Christianity, and to which all the other doctrines of revelation are subservient, has had to encounter the misapprehension of the understanding as well as the pride of the heart. This pride is natural to man, and can only be overcome by the power of the truth: but the misapprehension might be removed by the simple process of reading the Bible with attention; because it has arisen from neglecting the record itself, and taking our information from the discourses or the systems of men who have engrafted the metaphysical subtleties of the schools upon the unperplexed statement of the word of God. In or-

der to understand the facts of revelation, we *must* form a system to ourselves; but if any subtilty of which the application is unintelligible to common sense, or influential on conduct, enters into our system, we may be sure that it is a wrong one. The common-sense system of a religion consists in two connexions;—first, the connexion between the doctrines and character of God which they exhibit; and secondly, the connexion between these same doctrines and the character which they are intended to impress on the mind of man. When, therefore, we are considering a religious doctrine, our questions ought to be, 'What view does this doctrine give of the character of God? And what influence will it have on the mind of man?' Now, the Bible tells us, that God so loved the world, as to give his Son for it. He tells us also, that he did this, that he might shew himself just, even when justifying the ungodly; and that he might magnify the law, and make it honourable. The mercy and the holiness of the Divine character, therefore, are the qualities which are exhibited by this doctrine. The effect upon the character of man, produced by the belief of it, will be to love Him who first loved us, and to put the fullest confidence in his goodness and willingness to forgive—to associate sin with the ideas both of the deepest misery and the basest ingratitude—to admire the unsearchable wisdom and the high principle which have combined the fullest mercy with the most uncompromising justice—and to love all our fellow-creatures from the consideration that our common Father has taken such an interest in their welfare, and from the thought, that as we have been all shipwrecked in the same sea, by the same wide-wasting tempest, so we are all invited by the same gracious Voice to take refuge in the same haven of eternal rest."

The consideration of this subject is of great importance to Christian ministers, as it may assist them to discover the most efficacious method of introducing doctrinal points to the notice of mankind. It is not by "vain jangling," by a disputatious philosophy, or even by a strain of pure didactic remark, that men are best built up in their most holy faith. The teachers of religion should take the Scriptures as their model and guide in this as in other respects. The doctrine of the Trinity, we have already seen, is most efficaciously preached by them, when, like the Apostle, they set before men, "the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost," pointing out the relation which these Divine Persons are pleased to bear to us in the economy of redemption, with all the correlative duties and privileges which flow from the doctrine. The same argument applies to various other principles and precepts of Scripture, which are apt to become cold and barren, when disjoined from their allotted place in the Christian scheme; but have a very different aspect when presented with the vivid associations and practical references which accompany them in the revealed word of God.

## X. Q.

FAMILY SERMONS.—No. CXLIII.

1 Cor. xiii. 13.—*And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity.*

IN the preceding chapter, St. Paul gives an enumeration of the various spiritual gifts with which at that time the Christian Church was favoured; such as the power of working miracles, speaking with tongues, and prophecy; and these gifts he exhorts them, in the close of the chapter, earnestly to desire. And yet, he adds, I shew unto you a more excellent way—a course, that is to say, still more conducive

to your soul's health here, and to its happiness hereafter. This more excellent way he sets before them in the chapter from which the text has been taken. It is the possession and cultivation of charity; of love to God and man, filling the heart, and influencing the conduct.

In order to establish the value and supreme importance of this grace, St. Paul shews us, that all other graces, and even the most costly sacrifices, are as nothing without it, "Though I speak with the tongues of men and of angels; though I should be able to discourse with the loftiest eloquence, and in every language, of the things of God;—though I have the gift of prophecy, and understand all mysteries, and all knowledge;—though I have all faith so that I could remove mountains; though I have the power of working the most stupendous miracles;—nay, though I bestow all my goods to feed the poor, and though I give my body to be burned; though I should even be a martyr for the faith, and have not charity, have not love as the governing principle of my heart and life;—all these things will "profit me nothing"—without this "I am nothing."

The Apostle then proceeds to describe the nature and effects of this grace, and exhibits a most attractive view of its excellent and amiable properties:—but its highest commendation is to be found in the words of the text, where, after placing it in immediate connexion with faith and hope, he gives the decided preference to charity: "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

This verse affords us a compendious view of the characteristic qualities of the true Christian. He is distinguished by the possession of faith, hope, and charity. It is true that his salvation is not to be ascribed to the possession of these graces as its cause. On the contrary, salvation, by whomsoever at-

tained, is the effect of the free grace and unmerited love of God to man. Still, however, it is no less certain, that whoever is a partaker of this salvation differs essentially from other men; and this difference—namely, the difference between one who is a real Christian and one who is not—is pointed out in the text. The real Christian is actuated by faith, hope, and charity; and though these graces can in no way be considered as deserving heaven, yet are they the means by which God prepares him for it, and without which he can never obtain admission into that blessed place. Bearing this in mind, let us consider these three graces more particularly, and in their order.

1. What is *faith*?—This is a subject which is often discussed, but little understood. The Scriptures throughout give the impression that faith is a matter of the highest moment, and closely connected with all that is important in our relations with God; for, “without faith,” we are expressly told, “it is impossible to please him.” And yet perhaps there is no point on which so many mistakes have been and are now committed. Some regard faith as a mere speculative assent to the facts recorded in Scripture, similar to that which we yield to the statements made in any other well-authenticated history, but as having no more connexion with practice in the one case than in the other. This, however, is to place the revelation of God’s mercy to man on the same footing with the narratives of human strife and contention.—Others again conceive of faith as a mere feeling excited in the mind, they know not how, and not standing on the ground of rational and satisfactory evidence. Some regard it as one of those good works on account of which we are to be justified before God, and as thus in fact procuring our acceptance; a view wholly opposed to the grace of the Gospel; while others re-

present it as a confident persuasion of our acceptance independently of any fair scriptural evidence which can be adduced of our being true Christians—a view of the subject which can only be considered as gross enthusiasm, and as directly opposed to the soberness of Divine truth. Faith bears the same meaning in the Bible which it does in the ordinary intercourse of human society: it is the influential belief of testimony; or, according to the Apostle’s own definition, so strong and vivid a perception of the truth and infinite moment of what God has revealed as renders our belief “the substance of things hoped for, and the evidence of things not seen.”

It is impossible to read the eleventh chapter of the Hebrews, where the real nature and effects of faith are exhibited by a number of striking examples, without perceiving that it is in the commonly received sense that we are to understand the term faith, as meaning belief. The Bible tells us, that it is by faith—that is, by believing the Gospel—that we become interested in its blessings. When the Gospel is preached, we can perceive that it produces very different effects on different persons. Some derive from it an entirely new view of themselves, of their obligations and relations to God, of their future prospects, and of the necessity of abandoning their sins, and devoting themselves to their Saviour’s service, if they would escape the threatened judgments of God, and inherit eternal life. And why do they do so? Because they really believe the word of God; they perceive the force of its evidence; they feel that its truths regard themselves as well as others; and that their own happiness or misery for time and eternity are involved in the statements and declarations, the threatenings and promises, of Scripture. And feeling this, they act upon their convictions, and there apply for pardon, peace, strength, and salvation, where



they are assured these blessings are to be found. On the other hand, numbers hear the Gospel who are unaffected by it: they remain just as before, attached to the world and its objects, immersed in sinful pursuits, careless about God and his will, indifferent to the future, blindly following their own course, regardless of heaven or hell. Why is this? It is because they do not believe the word of God. They may assent to its truth generally, but they do not embrace it as a thing which concerns themselves. They may admit its declarations to be true, but the admission is partial; it does not apply to their own case. They may believe what passed in the garden of Gethsemane, and on Mount Calvary, as they believe the account of the plague or the great fire in London; but they do not believe their own personal interest concerned in the one more than in the other. But if their faith were genuine, and cordially embraced the whole word of God, they would believe this also; they would believe the absolute necessity in their own case of repentance, conversion of the heart, and newness of life, as well as of earnestly applying to the Saviour for these blessings in the way he has pointed out, if they would escape otherwise certain destruction. But they do not really believe it, and hence their unconcern.

2. We come now to consider the nature of *hope*.—It is a grace closely allied to faith, indeed inseparable from it; and it flourishes in proportion to the strength of faith. Christian hope is the expectation of what God has promised: Believing the truth of his promises, we look for their accomplishment. Now, consider what are the objects of the Christian's hope—an inheritance in heaven, with all its attendant blessings. We hope for this, if we are really serving God in the Gospel of his Son, because God has promised it to such. We believe the promise, and we hope for its fulfilment.

Of this hope some things are stated in Scripture, which it will be well for us to bear in mind. We are there told, that "every one that hath this hope purifieth himself even as he is pure;" plainly intimating that such a hope is calculated to give a new and holy direction to our souls, to raise them above the polluting objects of time and sense, and to fix them on high and heavenly objects. And thus will it be. Those who set their desires and affections on things above will no longer value the things of this life, except as they can be made to forward the attainment of their object. Hope thus operates to detach us from all low and debasing pursuits, and to engage us in such only as are elevating and purifying. And if the hope we indulge is not marked by such a character, we may be satisfied that it is unfounded and delusive.

It is also said of this hope, that "it maketh not ashamed;" it disappointeth not. Worldly hopes often end in bitter disappointment; and they generally prove false and delusive. See the worldly man engaged in the pursuit of wealth, or honour, or pleasure. He is animated by hope; but it is by a hope which deludes and disappoints him. Either the object on which he has set his heart is not attained, or, if attained, it yields him none of the satisfaction he had expected. How widely different is this from that hope which maketh not ashamed!

But here it is necessary to remark, that there is a hope which, though it has heaven for its object, is not less delusive than that of the worldling: I mean, the hope which rests on a false foundation. When men who are proceeding in a course of disobedience to the known will of God, yet flatter themselves that all will be well at the last, their condition must be regarded as truly awful. How often do we observe persons viewing their own state and character with complacency, and

deriving from their fancied merits a hope of future happiness, who are plainly condemned by the whole tenor of Scripture! Such a hope, as this will perish, like that of the hypocrite. It rests on a false foundation, and must prove fallacious. It has no promise of God to support it, and it must end in disappointment and misery. Not so the hope of the true Christian. It rests on the innumerable promises made in Scripture to the penitent, the believing, the regenerate—to those who have embraced with their whole hearts the salvation purchased for them by the blood of Christ—who have repaired to the fountain there opened, in order to be cleansed from their guilt—and who have sought and obtained the blessed influences of the Holy Spirit to renew them in their Saviour's image, and to enable them to tread in His steps. It will never fail, it will never disappoint them. It is "the hope which maketh not ashamed," because, mark the reason, "because the love of God is shed abroad in our hearts by the Holy Ghost, which is given to us."

3. But this brings us to consider the third grace here mentioned, *charity*.—That this does not mean merely almsgiving, as some are apt to think, is plain from what is said a few verses before the text. For "though I bestow all my goods to feed the poor," "and have not charity, it profiteth me nothing." Under this mistake as to the real nature of charity, some have applied that passage of St. Peter's First Epistle, "Charity shall cover the multitude of sins," as if there were a merit in almsgiving which would atone for our transgressions; a delusion under which multitudes have lived and died, and to which we owe perhaps many of the most splendid establishments in our own country. But to refute this erroneous notion, it is only necessary to turn to the passage in the Old Testament, from which St. Peter is here quoting: it is Prov. x. 12:

"Hatred stirreth up strifes; but love covereth all sins;" which plainly shews that it is *love*—the love indeed from which almsgiving ought to spring, but without which almsgiving may be practised—that is here meant. This love is the principle by which the true Christian is actuated towards God and man. It is excited by a sense of the undeserved favours which have been conferred upon him by his heavenly Father; by a sense of the love wherewith he hath loved him in sending his Son to die for him; in seeking him when wandering from peace and happiness; in saving him when lost; in forgiving his sins, healing his spiritual diseases, and filling him with joy and peace in believing. This love, love to God and to our fellow-men for his sake, is stated to be the fulfilling of the law. It comprehends in its very nature the principle of all holy obedience: for if we love God supremely, we must seek to please Him, and to obtain his favour; and this we know is only to be done by conformity to his will. It is also the only satisfactory evidence of a true faith and a well-founded hope. Without it, all pretence to the one or the other is utterly vain, and we are yet in our sins. How much then does it concern us to examine ourselves, to search and try whether we are actuated by that charity which I have described, and without which we have no claim to regard ourselves as Christians.

"And now abideth faith, hope, and charity; but the *greatest* of these is charity." What! greater than faith, which unites us to the Saviour, by which we are justified, and by which we overcome the world? than hope, which raises the believer from earth to heaven, and enables him, even in the depth of a dungeon, to sing praises to God, and to enjoy foretastes of future glory? Yes, it is greater than either. Not only does it prove the reality of these other graces, but it communicates

to us a resemblance to God himself. When the Apostle would give the most endearing and comprehensive view of the perfections of God, what is his language? "God is love." And our Saviour himself tells us, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life." All other religions exhibit God as a merciless tyrant. It is the glory of the Gospel to exhibit him as a God of grace and love.

But another reason for the superiority of charity is, that when it shall have attained its full perfection in the heavenly world, no more place will be found for faith and hope. These cease at the grave of the believer. Then faith becomes sight, and hope enjoyment: and that sight and that enjoyment will but quicken and increase our love, and fill our hearts more completely with gratitude and joy. And throughout the endless ages of eternity we shall continue to grow in this Divine affection, as we learn more of His glories who is the object of it. Faith and hope will then be extinct; but love will continue to flourish in immortal vigour.

For ever blessing, and for ever blest.

And now let us not dismiss this subject from our minds as a matter of general and distant speculation: it concerns us all most nearly. Let us examine ourselves whether we have those necessary marks of the true Christian which have been described; or whether we are among those barren professors of a lifeless and worthless faith, whose hope is delusion, who are destitute of that charity which is the bond of perfectness, of that charity which constitutes the renewal of our souls in the Divine image, and without which no man can see the Lord. Our happiness for ever depends on the result of the inquiry. Let us then pursue it as in the presence of that God who searches the heart,

and with earnest prayer that he would try and prove us. Let us seriously inquire, Have we that faith which, renouncing all other refuges, leads us to place our whole trust in the merits and death of the Saviour for pardon and acceptance with God; that faith which justifies us, which purifies our hearts and inclines us to fulfil his precepts? Have we also that hope which springs from true faith; a hope which has reference; not to earthly possessions, but to blessings unseen and eternal; a hope placed on the basis, not of our own merits, but of God's free mercy in Christ Jesus; that hope by which we are said to be saved, and which is as an anchor to the soul to preserve us from making shipwreck of our faith amidst the storms of the world, and the overwhelming billows of temptation? Have we also any portion of that love which is the crowning grace of the three; without which we can have no scriptural warrant to conclude that our faith is real, or our hope well-founded; that love which disposes us to yield the throne of our affections supremely to God; to obey with a willing mind his commandments; to devote ourselves to his service; and to love all our fellow-creatures with unfeigned charity, and to seek in an especial manner their immortal interests? Then, and then only, may we cherish a humble trust that our faith is not vain, or our hope delusive; and then may we confidently look forward to that blessed state where our affections, now so cold and feeble, shall burst into a brighter flame, and all hearts be for ever united in the indissoluble bond of perfect love to God, and to each other. Amen.

*To the Editor of the Christian Observer.*

I BEG to offer to your notice a thought, which I have presumed to be new, on Matt. iii. 11. The baptism of fire, I suppose to be quite distinct from the baptism of

the Holy Ghost—the latter meaning his various Divine internal operations and influences—the former the severe external visitations with which the new dispensation was to be accompanied, and to which the following verse refers more particularly. With respect to the righteous, these fiery visitations would tend to promote their purification and meetness for heavenly rest and blessedness; and, with respect to the unrighteous, who derive not profit from the dispensation, they would end in the execution of the Saviour's awful sentence, "Depart, ye cursed; into everlasting fire." This interpretation appears to me to derive strength from Mal. iii. 1, 2, and iv. 1; compare also Matt. xx. 23. This baptism of fire began, on the part of the righteous, with the Saviour's sufferings; and with respect to the unrighteous, there was an awful exemplification and commencement of it at the siege and destruction of Jerusalem. Refer also to 1 Peter i. 7. and to 2 Thess. i. 4–9., as somewhat illustrative of the idea here humbly offered.

I. M. W.

*To the Editor of the Christian Observer.*

I WAS much gratified with observing, in your last Number, that two of your correspondents (see the communications of A. B. C. and E. P. S. p. 655) had invited the attention of your readers to the duty of earnest prayer for the nation. The times in which we live are most eventful. On the one hand, the spirit of disunion and irreligion which has manifested itself cannot but excite the most painful fears;—on the other, the successful efforts of various religious and benevolent societies present a pleasing hope that seasons of promised blessedness are yet before us. But, whatever may be the moral or political aspect of the country, the duty of every sincere Christian is obvious. He is to fol-

low the Divine precept, "Honour all men. Love the brotherhood. Fear God. Honour the king." He is to aim at maintaining a spirit of unshaken loyalty, to discountenance all disorder and impiety, and to encourage, to his utmost ability, a peaceable subjection to the laws, and a devout reverence to religion. Such is his duty; His hope, however, is fixed upon the Lord his God. It is He alone who can order the unruly affections of sinful men: it is He alone who can effectually bless the pious designs of his servants. I therefore most cordially concur in opinion with your correspondents, that the state of the times peculiarly calls upon the true followers of our Saviour to unite in earnest prayer for the Divine aid; and particularly for the fulfilment of the promise, that the Lord will pour out the Holy Spirit upon all flesh. All who are acquainted with the Scriptures know that God has promised a much larger measure of this inestimable gift than has been hitherto vouchsafed: they know also that these promises are to be fulfilled in answer to the prayers of his people: but no adequate attempt has yet been made to direct the prayers of Christians to this important object. The office of the Holy Spirit has by many been rather doctrinally acknowledged, than practically felt:—when, however, it is considered that it is He who must regenerate the soul and create it anew; who must convince the world of sin, of righteousness, and of judgment; that when the enemy comes in like a flood, it is the Spirit of the Lord who is to lift up a standard against him;—that He is the Comforter, Teacher, and Sanctifier of the church;—that the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance;—when these and his other gracious offices are borne in mind, the vast benefits which would arise to our country, and to the world at large,

from the fulfilment of the promises of Scripture on this head must be obvious: and the duty of prayer for these blessings be also equally acknowledged. I am anxious, therefore, in common with many other friends of peace—persons sincerely attached to their country, but taking no share in its political movements—to call the attention of Christians of all denominations, especially at this critical moment, to the importance of prayer; and as it is desirable that union of sentiment should prevail in their petitions, and as some well-disposed persons may not have a suitable form, the following prayer has been written, which may be used either in private or in family devotion.—I am aware that many excellent prayers for the nation have at different times appeared in your pages; but the following may not be unacceptable, as it is drawn up with a special reference to our present circumstances, and is couched almost entirely in scriptural language, avoiding every expression which might bear the semblance of party-spirit or uncharitable reference.

“O Lord, our God and heavenly Father, the Father of our Lord and Saviour Jesus Christ, and the bountiful Giver of every good and perfect gift, mercifully regard the prayer of thy servants, who now approach Thee in the name of thy dear Son.

“We confess, O Lord, that we are sinners;—that ‘we, our kings, our princes, and our fathers, have sinned against Thee.’ ‘To us belongeth confusion of face; to our kings, to our princes, and to our people; but to Thee belong mercies and forgiveness, though we have rebelled against Thee.’ We bow before thy footstool;—we plead the merits of thy blessed Son. For his sake, we beseech Thee, forgive our national, our family, and our individual sins; have mercy upon us, O Lord; remember not our iniquities; ‘blot out

our sins as a cloud, and our transgressions as a thick cloud;—say unto us, I have forgiven you. And for thy Name’s sake, O Lord, pour out thy Holy Spirit upon us. ‘Create in us a new heart, O God, and renew a right spirit within us.’

“We beseech Thee, O Lord, to bestow in an abundant measure the promised blessing of thy Holy Spirit upon our sovereign and all the royal family. May the spirit of wisdom and understanding rest upon all who are in authority over us. Grant, we entreat Thee, heavenly Father, that all bishops and other ministers of religion may be filled with the gifts and graces of the Holy Spirit. May they be men of God, ‘full of faith and of the Holy Ghost.’

“Give thy heavenly blessing, O Lord, to all orders and ranks of men amongst us. Preserve us from disunion and disorder. May we be a people fearing God and working righteousness. May we live in dutiful subjection to the king, and in peace and charity one with another.

“Bless, O Lord, we beseech thee, thy universal church. May ‘her peace be as a river and her righteousness as the waves of the sea.’ May all who love the Lord Jesus Christ in sincerity ‘endeavour to keep the unity of the spirit in the bond of peace.’ May they be ‘of one heart and of one mind; loving one another with a pure heart fervently.’ We pray for the ‘spirit of love, and of power, and of a sound mind.’ Hasten the time when all who believe in thy Son’s name may be one, as the Father and the Son are one. Grant thy people, O Lord, ‘the spirit of grace and of supplications;’ teach them to ‘cry mightily unto thee,’ and do Thou hear and answer their prayers.

“Bless all societies which have been formed, under thy providence, for extending thy kingdom. In all their exertions, enable them to put their entire dependence upon Thee; and to remember that Thou hast

said, it is 'not by might, nor by power, but by my Spirit.' May they give Thee all the glory of whatever success thou shalt be pleased to bestow upon their endeavours. 'Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine. Thine is the kingdom, O Lord, and thou art exalted as head above all.'

"O Lord, we desire to feel that we are as nothing before Thee; that our 'days on the earth are as a shadow, and that there is none abiding;' that all things come of Thee; that in thine hand are power and might, and in thine hand it is to make great and to give strength unto all. O 'that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence;' that Thou wouldst 'convince the world of sin, of righteousness, and

of judgment.' May the inhabitants of all lands receive the gift of thy Holy Spirit. May Jew and Gentile be one fold under one Shepherd. 'May the whole earth be filled with thy glory.' May 'every knee bow to the name of Jesus, and every tongue confess that He is Lord, to the glory of God the Father.'

"Almighty and most merciful Father, for thy Son's sake, hear, we beseech Thee, these our prayers. 'We do not present our supplications before Thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O our God,' and for the sake of thy Son, our Lord and Saviour Jesus Christ; in whose most blessed name, and perfect form of words, we further call upon Thee, saying—

"Our Father which art in heaven," &c.

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## MISCELLANEOUS.

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*To the Editor of the Christian Observer.*

As I am given to understand that the pages of the Christian Observer are not shut against the petitions of poor, unfortunate individuals like myself, I take the liberty of introducing to your notice a part of my domestic history, hoping that I may thus obtain redress for some of the Grievances under which I labour.

I am the youngest of seven brothers, belonging to an ancient and highly respectable family. At present we are chiefly known by a set of nicknames, which we had the misfortune to acquire in our travels through a pagan country, where we were forced to worship certain idols, by whose names we have ever since been known. 'A few well-behaved persons have indeed

attempted to do us more justice, by simply calling us first brother, second brother, &c. according to our ages: but their example has not been generally followed; and, to say the truth, we are not very particular on the subject, as the aforesaid names have, by long usage, become so familiar, that they convey no intentional disrespect, and seldom remind the hearer of their pagan origin. Many sovereigns, and other persons eminent in history, are distinguished chiefly by their nicknames, as the Great, the Fair, the Bald, the Impudent\*, so that we do not feel ourselves particularly entitled to complain. I must, however, beg your readers will not confound us

\* Emma, daughter of Charlemagne.

with ten rascally fellows who a few years since pretended to our acquaintance, and obtruded themselves on the French Republic in our place. I could tell you many sad tales of that atheistical Decemviri; but as they are now justly sent into banishment, I shall not recal the memory of their atrocities.

And now, sir, you shall hear, in few words, the story of my misfortunes. I have already mentioned that I am the youngest of the family; yet, in many respects, I was considered the most illustrious. I was born at a moment of universal peace and repose, when all nature was order and harmony, and perfection. My armorial bearings werè peculiarly splendid; namely, a terrestrial globe, in the expanse of heaven, surrounded by stars, and under it the motto, *Creavit; Perfecit; Quievit; Consecravit.* My birth-day was considered an important era in the family; and was celebrated with peculiar solemnities. No person, who pretended to decency of conduct, thought of doing any thing on that festival but what comported with its dignity; and at one time so strictly was it observed, that any one who had ventured to attend to the ordinary affairs of business on that occasion would have met with severe punishment. Nothing could be more imposing than the spectacle presented at those happy seasons; when, forgetting the cares and vicissitudes of life, my numerous friends devoted themselves to hallowed rites, and every heart was elevated in sacred contemplations.

At length, however, circumstances, which it is not necessary to mention on the present occasion, but which were perfectly satisfactory to every considerate observer, rendered it proper to transfer this great festival from my birth-day to that of my eldest brother. From that time my slavery began. I am now the drudge of the whole family, and my presence is the sig-

nal for all kinds of indignities. So universally am I hated, that young and old, rich and poor, masters and servants, would be glad, I fear, as matters now stand, to blot my birth-day from their calendar. Many who wear decent apparel when they visit my brothers delight in insulting me with rags and filth. I am made to work more hours in the day than any other branch of the family; and am frequently abused because I cannot do all that is laid upon me. I seldom have a farthing in my pocket, and am usually obliged to eat my dinner upon credit. But what pains me most is, that I am compelled to tell lies for all the family. It is fearful to think of the vows and obligations which are imposed upon me, and which were never intended to be fulfilled when they were made. To various classes of tradesmen, I am the unwilling cause of much trouble, and oftentimes I fear of some guilt; for they are so much in the habit of promising, and their customers of requiring of me, more than I could get through if I had half a score pair of hands to work with, that I seldom retire to rest without innumerable broken promises and execrations upon my head. And what is another most serious evil is, that I am obliged to sit up so late at night, that I am scarcely in bed before it is time to begin celebrating my eldest brother's birth-day; and with what heart that can be done, after the scene I have been describing, I will leave your readers to judge. And what is as great a grievance as any I have mentioned is, that I seldom get any wages till late at night; so that I am often obliged to retire either supperless or in debt to bed; and my eldest brother bitterly complains, that in consequence of my late hours, he is grossly insulted as he takes his morning rounds, by disrespectful shopkeepers and their customers, who, forgetting his dignity, threaten to kick him out of the street and

market-place, and to confine his range to his own private apartments, or to edifices built especially to his honour. Could nothing be done by a humane legislature, or by a general agreement among well-disposed persons, to remedy these serious evils?

But not to be so ill-mannered as to dwell longer on my own case, I shall proceed to mention the circumstances of my Brothers.

The eldest, as you will have inferred, is a highly respectable and religious personage; at least he was so at one time, but his habits, I grieve to say, are in many instances, changed for the worse. Notwithstanding his avocations are far more important than those of any of us, he has acquired a wretched habit of spending his mornings in bed, as if the hours hung so heavily on his hands that he was glad to curtail them in their prime. Not content with this, he is frequently seen loitering in public-houses or tea-gardens; or spending the best part of his day in country excursions or dinner parties. I am glad, however, to say he does not generally play at cards, or frequent the theatre, at least when he is at home; for when he makes a trip to the continent, he too often gives up all scruples of this kind. I have even seen him singing and fiddling on the Boulevards of Paris, to the great distress of all who venerate his character.

But one of the worst of his propensities—which, however, I should add, is but of recent date, and may therefore, I hope, yet be restrained—is to devote a great part of his time to reading seditious newspapers. This habit, as you may well suppose, interferes greatly with his important engagements: indeed, it unfits him for every duty; it sours and perverts his mind, and cannot fail, unless speedily stopped, to render him a nuisance to society. The radical party begin already to claim him as their friend; and I fear he will soon become so unless

he can be induced to give up this wretched practice, and to devote his hours, as he used to do, to the duties which become his character and station. I wish, sir, I could pourtray him to you as he appeared in his better days: it would have done your heart good to have seen him in his old-fashioned but not unbecoming suit, attended by a virtuous train of youths and maidens, who forgot the restraints imposed by his venerable presence for the sake of the solid happiness which he was accustomed to inspire among those who frequented his society. For though he was never seen to laugh, yet there dwelt a peaceful smile on his brow, while with his heavenly discourses he melted the soul into a holy calm. Being exempted from toilsome avocations, he always appeared cheerful in his demeanour, and at leisure for instructive intercourse. He was the comfort of the aged, whose declining years he soothed by his tranquil smile; nor less the friend of youth, whom he instructed in the duties and prepared for the trials of life. In short, I should write a volume, instead of a letter, if I attempted to enumerate all his excellences, and to point out the claims which, when he conducts himself aright, he still possesses on the respect and gratitude of society.

But this newspaper-business distresses me greatly; and unless something can be done to restrain the evil, I fear my revered relative will go far to lose all that once rendered him a blessing to society. An application was lately made to the principal gentlemen in the village, most of whom, it was hoped, were his staunch friends, to prevent the news-venders supplying him with their deleterious wares; but, I grieve to say, hitherto without effect. Some of the news-venders themselves having no rest nor peace all the year round since he has taken it into his head to plague them at times when they wish their



shops to be shut, requested the above-mentioned assembly to take their case into consideration; but nothing has yet been done\*.

\* Indeed, to drop the allegory, I had almost said *worse* than nothing, if we may judge from the manner in which the petitions presented by Lord Kenyon in the House of Lords, and Mr. Courtenay in the House of Commons, were received by certain members. I copy the following paragraph from the newspapers of the day.

“Mr. Lambton could not but feel the greatest disgust at the hypocritical cant which this petition contained. For the petitioners to declare that the circulation of Sunday newspapers prevented them from attending the sacred duties of religion was the most extraordinary assertion he had ever heard. He would never, in his place in that House, hear accusations of this kind made against Sunday newspapers without repelling them. Most of those publications were so carried on as to promote moral as well as political information. He knew of none that taught seditious doctrine; and he conceived, if the petitioners studied to amend their lives at home, instead of attacking the conductors of those publications, their conduct would be far more consonant with the principles of the Christian religion.”

The “hypocritical cant” of the news-vender’s petition is not, I think, easy to discover; or even if the men be hypocrites, their argument is sound. Let your readers judge for themselves. They stated as follows:—

“That many of your petitioners, unwilling to live by the perpetual breach of the Sabbath, and in the practice and promotion of immorality, have made great pecuniary sacrifices, rather than engage in a traffic so inconsistent with Christian principles, and so disgraceful to a Christian country; while as to others of the petitioners, their circumstances unhappily forbid their rejecting so considerable a portion of the news-business, and throwing it into the hands of others who feel no such scruples: At the same time, it is with the utmost reluctance, that your petitioners engage in an occupation, which not only necessarily prevents their attendance on the public services of the church, but more than usually fatigues their bodies and minds on that sacred day

I should add, that my eldest brother was not drawn into this vile habit without many previous scruples of conscience, to overcome

which is especially appointed, as a day of rest; and obliges them to employ upon it a number of extra hands in the distribution of the Sunday papers.

“Your petitioners also beg leave, in addition, to state their full impression and belief, that the publication of Sunday papers has a decided tendency to injure and deprave the public morals, not only as respects the profanation of the day in the employment of printers and newsmen, and in the temptation thus afforded to multitudes of readers, to absent themselves from public worship, and to frequent public houses; but also in consequence of many of such papers giving currency to principles which are manifestly disloyal, seditious, and profane, without the possibility of your petitioners exercising any discrimination in their distribution.”

Now, sir, I see no hypocrisy in persons wishing to relinquish a part of their profits, or in asking the legislature to enable them to keep its laws. But be this as it may, if Sunday papers were of any assignable benefit to morals or religion, there might be some excuse for retaining them. Yet even in that most favourable of cases, and supposing them to be as loyal and moral as they are generally otherwise, who would assert that a delay of twenty-four hours in communicating their information would be any public injury? If revenue, as I fear, is the main object of consideration, it is surely most pitiful to weigh a few thousand groats of stamp-duty against the impiety of the practice, and its deeply injurious effects upon society. Mr. Lambton, it seems, thinks it “the most extraordinary assertion he ever heard,” that men “cannot attend the sacred duties of religion,” while they are running up and down the streets blowing horns and delivering newspapers on the day which God has commanded to be kept holy. What the honourable gentleman’s ideas of “sacred duties” may be I am yet to learn; as well as what is the valuable “moral and political information,” contained in such publications as *Theilwall’s Champion*, *Hunt’s Examiner*, or *Wooler’s Gazette*.

I shall close this protracted note with

which a variety of artifices were employed by those who seduced him into the practice. At first a short moral essay was made the bait; but it being soon found, that in the hurry of affairs this was generally neglected, it was speedily

the following apposite remarks from a newspaper editor.

“A noble lord is witty on the poor newsmen, and thinks they should have petitioned against Monday papers—that is, his lordship thinks the newsmen meant to complain of the hardship of distributing Monday papers on the Sunday, the day before they are published. But a word on Monday papers. It is very true, that most, if not all, Monday morning papers are prepared on the Sunday; but it is equally true, that there is no occasion for this, and that it is a wanton breach of the Sabbath; for there are surely as many hours on the Saturday to prepare a paper for Monday, as there are on the Friday to prepare one for Saturday; but the excuse for this is, that they may include the latest news of the Sunday papers; so that, in fact, the Sunday papers have the double guilt to answer for, of breaking the Sabbath themselves, and occasioning the printers of Monday papers to do the same.

“But to come to the main point in question—Christianity is either true or false. If true, the Christian Sabbath is an integral and essential part of that system, and ought unquestionably to be observed. If Christianity (as Paine and Co. tell us) be not true, then repeal all the statutes which enforce and protect it; or if (as our judges say) ‘Christianity is part and parcel of the common law,’ separate them, and abolish the former for ever. But let not heaven be mocked with laws to enjoin the Christian Sabbath, and royal proclamations to enforce these laws, while at the same time it is allowed to be profaned in the most open and wanton manner. Away with the prohibitions of selling meat and bread on the Sunday, while the gin-shops are set open at the corner of every street, and every petty pamphlet shop is placarded all over with the Sunday papers! What folly to talk of suppressing vice and profaneness, while both are thus exhibited and recommended to our view! Here, indeed, is ‘cant and hypocrisy’ with a witness”

discontinued. One editor, good man, gave the church lessons in his “Weekly Messenger;” whether that my brother might take his paper to church as more portable than a Bible and prayer-book, or that he might save himself the trouble of going there at all, I leave your readers to determine.

But it is time to proceed to my other brothers, whose characters I must sum up in a very few words, having detained you longer than I had intended with my own history and that of the eldest of our family; whose arms, I should have added, are a globe half illumined and half in shadow, with the motto, *Esto lux, lux fuit.*

My second brother used to bear an excellent character for diligence and sobriety. His birth-day immediately following that of our eldest brother, he was accustomed after the festival to rise early in the morning, refreshed with the salutary relaxation of the preceding day, and to betake himself to business with a light head and cheerful heart. I am grieved, however, to state, that of late years, especially when he happens to be residing in manufacturing towns, he has taken to very indolent and disgraceful habits. He can seldom be induced to work, and generally robs me of half my wages to pay for his idleness and self-indulgence. He is much subject to head-aches, and often spends great part of his time in public-houses. He got into a way last year of attending radical meetings, which were generally contrived so as to suit his convenience. In consequence of his thus neglecting his affairs, and keeping perpetual holiday, the mechanics with whom he carouses have whimsically styled him by the title of Saint; a title which he very little deserves, by any good he does to the community.—Could nothing be devised to break him of the injurious habit which I have described? I should think that, in many instances, his employers might make a compact

to get him out of these idle practices, which would be of great advantage both to himself and all the family. His arms are, The sky, azure, resting on the ocean and canopied by humid clouds: his motto is, *Esto expansum*.

My third brother's achievement is, A field verdant, surrounded by trees in full foliage, with the inscription, *Herbescat terra herbularum*. He is, upon the whole, a person of respectable habits, and has nearly left off some brutal sports to which he was once addicted at particular seasons; such as cock-fighting, goose-hunting, &c. He still keeps up the custom of an annual feast—not *fast*—of fritters or pancakes.

My fourth brother was once esteemed a particularly devout and exemplary person; but he has of late years greatly relaxed in his good habits, and seldom attends church. He used to be very regular in fasting, but at present satisfies his conscience by eating salt-fish and egg-sauce once a-year. I have, however, no particular fault to find with his general character, except the hypocrisy of suffering the church bells to ring for the sake of keeping up his pretensions to sanctity, when he seldom enters the doors. He has of late been very constant in his attentions at Brandenburgh House, and the turnpike keepers say they gained many hundred pounds by him. His arms are, The sun, moon, and stars; with the motto, *Sunt luminaria in expanso*.

I shall pass over my fifth brother's character with a very brief statement. He is a remarkably charitable personage, being accustomed once a year to distribute alms to all the poor in the village. He is fond of land-surveying, and is very exact in keeping up the bounds and land-marks of the parish. I wish he gave more moderate dinners to churchwardens and vestrymen on those occasions. His arms are, A bird *volant*, and a fish,

*natant*; his motto, *Implete aquas, aera, terram*.

The remarks which I have made respecting my fourth brother, will apply to my sixth, who has relaxed much of late years in his religious habits. Could not you, Mr. Editor, or some of your friends, persuade him to be more attentive than of late he has been, in observing an annual solemnity, which he once kept with great devotion, but which, I am sorry to say, has almost degenerated into a mere form, and in which his cook often takes more share than himself. Pray think whether something could not be done to restore that anniversary to its original utility; it has sadly fallen into neglect. His arms, I should add, are Adam and Eve in Paradise; with the motto, *Ecce omnia bona*.

Such are briefly the character and history of our illustrious family. I could relate many other particulars, but have not time, being, as I told you, always much engaged, and at this moment labouring under a severe cold, from sitting in a newly scoured parlour with the carpet taken up. Excuse mistakes, as I am writing behind the counter in a shop full of ladies, choosing lace and feathers to exhibit on my eldest brother's birth-day, and amidst the clatter of mops, brooms, and brushes, which pursue me wherever I turn, beginning before I am out of bed in the morning, and scarcely ceasing when I retire at night.—I am, sir, your oppressed and disconsolate servant,

SATURDAY.

To the Editor of the Christian Observer.

I HAVE been often led, in perusing the page of biography, to contrast the pharisaic and inefficient consolations which it is too customary to employ for the support of dying persons, with the sincere, manly, and Christian language which becomes such occasions. How few dare to act openly with a dying friend! How few duly feel the im-

portance of turning the thoughts of the sufferer into the Christian track of penitence, self-renunciation, and simple trust in the death and merits of the Saviour; instead of urging him to build his hopes on his past virtues, and to weave around him the flimsy robe of self-righteousness. I am reminded of the subject (which, however, I have more than once thought of introducing to your readers) by lately perusing the account of the conversation of Sir Walter Raleigh with Dr. Tounson, as related in the additions to Wood's *Athenæ Oxoniensis*, by Mr. Bliss. It is as follows:—

“Dr. Tounson, Dean of Westminster, afterwards Bishop of Salisbury, has given a relation of this (Sir Walter Raleigh's) execution, in a letter to Sir John Isham, of Lamport, in Northamptonshire.

“‘He was,’ says the Dean, ‘the most fearless of death that ever was known, and the most resolute and confident, yet with reverence and conscience. When I began to encourage him against the fear of death, he seemed to make so slight of it that I wondered at him. And when I told him that the dear servants of God, in better causes than his, had shrunk back, and trembled a little, he denied not; but yet gave God thanks he never feared death, and much less then: for it was but an opinion and imagination; and the manner of death, though to others it might seem grievous, yet he had rather die so than of a burning fever. With much more to that purpose, with such confidence and cheerfulness, that I was fain to divert my speech any other way, and wished him not to flatter himself; for this extraordinary boldness I was afraid came from some false ground. *If it sprang from the assurance he had of the love and favour of God,*

*of the hope of his salvation by Christ, and his own innocence as to the particular crime laid to his charge, as he pleaded, I said he was a happy man. But if it were a humour of vain glory, or carelessness or contempt of death, or senselessness of his own estate, he were much to be lamented, &c.* For I told him, that heathen men had set as little by their lives as he would do, and seemed to die as bravely. He answered, that *he was persuaded, that no man that knew God, and feared him, could die with cheerfulness and courage, except he were assured of the love and favour of God unto him. That other men might make shows outwardly, but they felt no joys within; with much more to that effect, very Christianly, so that he satisfied me then, as I think he did all his spectators at his death.’”*

No truth can be more incontrovertible, than that contained in Raleigh's reply, that for a man who knows the character of God; and fears him, there is but *one* source of support in death, an assurance—not a mystical but a well-founded scriptural assurance—of God's love and favour to him, grounded, as Dr Tounson observes, on “the hope of salvation by Christ.”—Most of your readers will recollect to mind Mrs. H. More's admirable remarks on falsely “happy deaths;” I wish some of your correspondents, adequate to the subject, would pursue it at large. There is no topic of Christian casuistry which stands more in need of elucidation, than the right mode of conducting death-bed visits; and I should rejoice to see the topic discussed in your pages, with such practical advice as the reading and experience of your correspondents may suggest.

E.

## REVIEW OF NEW PUBLICATIONS.

*The Life of Wesley, and the Rise and Progress of Methodism.* By ROBERT SOUTHEY, Esq., Poet Laureat, &c. 2 vols. 8vo. London: 1820. pp. 512 and 654.

IT is difficult to say how often, since the first publication of the work before us, we have heard the question proposed, "What could induce the author to write it?" At this our surprize has been great; because, even previous to our perusal of the work itself, no question appeared to us to admit of an easier and more satisfactory solution. The reasons are numerous and cogent which might prevail upon any intellectual, patriotic, or pious man, to inquire into the history or state of Methodism in this country. That system appears to have grown so rapidly, and yet to be established so firmly, that, if no other circumstance gave importance to the inquiry, a philosophical mind like Mr. Southey's would at once be arrested by its capacities of expansion and endurance, and would be disposed to apply itself to the investigation of so vigorous and gigantic an institution. But Methodism is not less a subject of legitimate curiosity to the patriot than to the speculative philosopher. Can we see, perhaps, some hundreds of thousands of our countrymen, either linked in close and intimate connexion with so well organized and influential a body of instructors as that of the Methodists, or submitted to their casual but stirring lessons, without feeling a strong desire to estimate the probable effects of such conjunctions? When, however, to all this, is added the consideration, that Methodism is no mere collection of human dogmas, no mere body of artificial sentiments—though doubtless its rules are admirably contrived for perpetuating and enlarging its in-

fluence—but that it is, strictly speaking, a religious system, not only embracing, but founding itself upon, all those grand principles which characterise the Gospel of Christ; and that it thus touches all the deep and secret springs of the will and the affections which set the moral machine in motion; he must be ill-acquainted with the history of human nature, who does not consider an investigation of this system to be of the highest importance to the interests of truth, and the well-being of the community.

We see no necessity, therefore, for resorting to those lower or baser motives for engaging in this work, which, we regret to say, have been so prodigally and improperly charged upon Mr. Southey;—such as, a desire, in the first place, to suit the book market; then, to raise a laugh at the expense of serious religion—to exalt the church by calumniating her supposed enemies—to wound the more pious part of the Establishment through the sides of Methodism, and even to light the fires of persecution against them. All these motives, Mr. Southey himself would, without doubt, indignantly repel, and from all of them, even if we had no guarantee in our general knowledge of his character and writings, we ourselves should have been disposed to acquit him, especially as we should have been able to discover a sufficient ground for his present undertaking, without having recourse to such ungenerous imputations.

But still we are compelled to own, that, *after* the perusal of the work itself, we feel ourselves unable to decide with precision as to the specific *object* which the author had in view. Combined with the talent which is sure to be found in any production of Mr. Southey's, there

is a character of indistinctness and contrariety in many parts of this, which is by no means a common feature in his writings. This circumstance perplexes us. A clear design is apt to give a clear character to a work, and a perplexed design a character of confusion. After all, therefore, it may be wisest for us not to attempt to settle that which the author may not have settled for himself.

The considerations, however, which may have induced Mr. Southey to compose the work, are of comparatively little importance. The question of real consequence is, "What is likely to be the effect of it?" And in order better to judge of this, we shall think it right to attend the author, almost step by step, through his arduous and often interesting career, noticing especially those parts of his volumes which appear to us to call either for the censure or commendation of the reader.

Before, however, we enter on this undertaking, there are two points on which we shall think it right to offer a few observations: first, on the necessity for a new book on the subject of Methodism, notwithstanding the many already in existence; and secondly, on the extent of Mr. Southey's qualifications to become its author.

As to the *first* of these points, it may be confidently said, that all the preceding works on this subject, with perhaps a single exception, were little better than *ex parte* statements. A collection of the essays and treatises, long and short, from friends, enemies, and neutrals, on this subject, would form a very curious miscellany. In one, we have a self-called "unbiassed biographer," whose own reputation is altogether identified with the reputation of the people he describes. In another case, we are called to listen to some apostate from the cause of Methodism, justifying his desertion to a new standard by the abuse of his old fel-

low-soldiers. In a third case, we are amused by a fanciful parallel, executed by episcopal hands, between two things about as like as fire and ice—Methodism and Popery. After this, we have some brain-sick enthusiast, for whom the strange ravings of some of the early Methodists are scarcely wild enough; then, a self-called orthodox churchman, in whose eyes the very excellencies of Methodism are among its greatest crimes; then, an ultra-Arminian, who forgives all its follies, for the sake of its antipathy to Calvinism; then, an ultra-Calvinist, who measures his zeal for Christ by his hostility to John Wesley. In short, Methodism is of so positive and pungent a nature; it speaks such plain language; its doctrines stand out with so little of shade and relief; it walks abroad so thoroughly unveiled; it makes such powerful appeals to the passions, and treats with so little ceremony what is old and established in opinion and practice merely because it is so; that it has made almost every man its friend or its enemy, and has dipped the pen of most previous writers on the subject, up to the very shaft, either in honey or in gall. It cannot, therefore, be doubted, that in order to present any just conception of Methodism, it must be sketched by a new pencil. It needed some cool and steady hand to weigh its merits and demerits; to seize the scales from the struggling grasp of friends and foes; to cast out every expedient which ought not to be weighed in by either party, and honestly to strike the balance between them.

As to the second point—namely, how far Mr. Southey is qualified for the discharge of this his very difficult and delicate office—we think it fair to set out by saying, that the work every where indicates the great assiduity and perseverance as well as talents of its author. It is one of the distinguishing properties of Mr. Sou-

they's mind, that he exerts himself with a well-directed industry of research; beyond almost any writer, to collect every thing which bears on his undertaking. He lays the whole world of letters under contribution for facts, images, and arguments, until every magazine of information is utterly exhausted. It is not our intention, however, in thus saying, to affirm that, after all, Mr. Southey is in this instance thoroughly acquainted with his subject: But if he is not, the fault is not to be charged upon indolence or carelessness. A due appreciation of the character of Methodism appears to us to depend upon certain other causes, which ought always, indeed, to be associated with industry and vigilance, but by no means to be identified with them. This, however, may confidently be affirmed, that Mr. Southey has brought together a larger and a better assemblage of facts than any former labourer in the same field. And, with this observation, we will sum up; for the present, what we have to say of him as a biographer, only adding, that, such being the deficiency in this department of literature and theology, and such the spirit of industry and research which this intelligent writer has brought to the undertaking, the work is and must be entitled to close attention. We are not sure that, in our analysis of it, or in our farther observations upon it, we shall win the thanks either of the author, or of the body whose history and constitution he examines; but as far as candour is concerned, we will endeavour to deserve the approbation of both. Our readers will not, we think, be displeased with us for extracting largely from two of the most entertaining volumes we ever remember to have read, especially as it will enable us to lay before them a succinct history of Methodism.

The first chapter in the work is occupied with an account of Mr. Wesley's family. There is, in addition to much genuine piety, a

certain sturdiness and energy in the character of both of his immediate progenitors, which harmonize well with our abstract ideas of the parents of such a child. And to his mother's fostering hand especially may be traced, under the Divine blessing, many of the more remarkable features of piety in the character of her son. The following letter, written by his mother as an apology to her husband, who was absent at the convocation, for assembling the poor of his village, in order to pray with them, and to read a sermon to them, would not have been unworthy of Wesley himself.

“ ‘As to its *looking particular*,’ she said, ‘I grant it does; and so does almost every thing that is serious, or that may any way advance the glory of God, or the salvation of souls, if it be performed out of a pulpit or in the way of common conversation; because in our corrupt age the utmost care and diligence has been used to banish all discourse of God, or spiritual concerns, out of society, as if religion were never to appear out of the closet, and we were to be ashamed of nothing so much as of confessing ourselves to be Christians.’” To the objection on account of her sex she answered, that as she was a woman, so was she also mistress of a large family; and though the superior charge lay upon him as their head and minister, yet in his absence she could not but look upon every soul which he had left under her care, as a talent committed to her under a trust by the great Lord of all the families of heaven and earth. ‘If,’ she added, ‘I am unfaithful to Him or to you, in neglecting to improve these talents, how shall I answer unto Him when he shall command me to render an account of my stewardship?’ The objections which arose from his own station and character she left entirely to his own judgment. Why any person should reflect upon him, because his wife endeavoured to draw people to church, and restrain them, by reading and other persuasions, from profaning the Sabbath, she could not conceive; and if any were mad enough to do so, she hoped he would not regard it. ‘For my own part,’ she says, ‘I value no censure on this account: I have long

since shook hands with the world; and I heartily wish I had never given them more reason to speak against me.' As to the proposal of letting some other person read for her, she thought her husband had not considered what a people they were; not a man among them could read a sermon without spelling a good part of it, and how would that edify the rest? And none of her own family had voices strong enough to be heard by so many." Vol. I. pp. 16, 17.

The influence of such a mother was sure to be considerable upon the mind of a son: And we notice the labours of the parent in connexion with the piety of the child, in the hope of stimulating to like vigilance those parents who are shrinking from their duty, and of encouraging others who are heartily, though it may be with no very flattering prospects, engaged in it.

We find, in this chapter, a singular account of some alleged preternatural noises, and other strange phenomena, in the Wesley family, to which the author subjoins the following observations.

"Dr. Priestley observes in favour of the story, 'that all the parties seem to have been sufficiently void of fear, and also free from credulity, except the general belief that such things were supernatural.' But he argues; that where no good end was to be answered, we may safely conclude that no miracle was wrought; and he supposes, as the most probable solution, that it was a trick of the servants, assisted by some of the neighbours, for the sake of amusing themselves and puzzling the family. In reply to this it may safely be asserted, that many of the circumstances cannot be explained by any such supposition, nor by any legerdemain, nor by ventriloquism, nor by any secret of acoustics. The former argument would be valid, if the term miracle were applicable to the case; but by miracle Dr. Priestley evidently intends a manifestation of Divine power, and in the present instance no such manifestation is supposed, any more than in the appearance of a departed spirit. Such things may be preternatural and yet not miraculous: they may be not in the ordinary course of nature, and yet imply

no alteration of its laws. And with regard to the good end which they may be supposed to answer, it would be end sufficient if sometimes one of those unhappy persons who, looking through the dim glass of infidelity, see nothing beyond this life, and the narrow sphere of mortal existence, should, from the well-established truth of one such story, (trifling and objectless as it might otherwise appear,) be led to a conclusion that there are more things in heaven and earth than are dreamt of in their philosophy." Vol. I. pp. 26, 27.

These remarks do not quite satisfy us. That which is "not in the ordinary course of nature" implies at least a temporary "alteration of its laws." And it is to us not more incredible that the Divine Being should, for his own wise purposes, in any given case, alter what we call his laws, than that he should suspend them. The question, in every such case, is the measure of evidence by which the facts are sustained, and the possibility of accounting for them by natural causes. We certainly have as yet heard of few instances of the kind which could not be solved without a miracle. The case in question we could almost suspect was a trick of some Non-juror to frighten Mr. Wesley out of his recognition of King George the First, or at least to prevent his praying for him in his family. "Old Jeffrey," the name given to this strange visitant, always began his clamour when Mr. Wesley was praying for the king and prince. At the same time Mr. Southey is, we think, perfectly right in maintaining that the object of establishing the existence of a spiritual world might be abundantly sufficient to account for the appearance of a spirit; though at the same time we should be backward to admit that he had vouchsafed such evidence after our Lord's own declaration, that "if men believe not Moses and the prophets, neither would they believe though one rose from the dead."

In the second chapter we are in-



troduced to Mr. Wesley at Oxford. On his arrival at the usual period for taking orders, his parents entertained some difference of opinion as to the propriety of his immediately entering on the ministerial office. The father feelingly describes his own state at that period of his life. "You see," said the aged man, "that time has shaken me by the hand, and death is but a little way behind him. My eyes and heart are now almost all I have left, and I bless God for them." He recommends his son to delay entering upon so awful a charge. The mother viewed the matter differently, and thus addresses him:—

" 'And now,' said she, 'in good earnest resolve to make religion the business of your life; for, after all, that is the one thing that, strictly speaking, is necessary; all things beside are comparatively little to the purposes of life. I heartily wish you would now enter upon a strict examination of yourself, that you may know whether you have a reasonable hope of salvation by Jesus Christ. If you have, the satisfaction of knowing it will abundantly reward your pains; if you have not, you will find a more reasonable occasion for tears than can be met with in a tragedy.'" Vol. I, pp. 31, 32.

Soon after this we find him much affected by reading the "*de Imitatione Christi*" of Thomas a Kempis. In this state his mother sent him the following short rules respecting worldly amusements—rules which all our readers, we think, will do well to consider and remember.

" 'Would you judge of the lawfulness or unlawfulness of pleasure,' she said, 'take this rule:—whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things;—in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself.'" Vol. I, p. 33.

How truly valuable also are her remarks upon another subject! May those of our young university

friends who are venturing on the temptations of general society, confiding in the strength of their own resolutions, read and value them!

" 'If,' said she, 'it be a weak virtue that cannot bear being laughed at, I am sure it is a strong and well-confirmed virtue that can stand the test of a brisk buffoonery. Many people, though well inclined, have yet made shipwreck of faith and a good conscience, merely because they could not bear raillery. I would therefore advise those who are in the beginning of a Christian course, to shun the company of profane wits, as they would the plague, or poverty; and never to contract an intimacy with any but such as have a good sense of religion.'" Vol. I, p. 39.

Wesley's own observations on the same subject, sixty years after, are no less entitled to attention.

" 'When it pleased God,' he says, 'to give me a settled resolution to be not a nominal, but a real Christian, (being then about twenty-two years of age), my acquaintance were as ignorant of God as myself. But there was this difference: I knew my own ignorance; they did not know theirs. I faintly endeavoured to help them, but in vain. Mean time I found, by sad experience, that even their harmless conversation, so called, damped all my good resolutions. But how to get rid of them was the question which I revolved in my mind again and again. I saw no possible way, unless it should please God to remove me to another college. He did so, in a manner utterly contrary to all human probability. I was elected fellow of a college where I knew not one person. I foresaw abundance of people would come to see me, either out of friendship, civility, or curiosity, and that I should have offers of acquaintance new and old; but I had now fixed my plan. Entering now, as it were into a new world, I resolved to have no acquaintance by chance, but by choice, and to choose such only as I had reason to believe would help me on my way to heaven. In consequence of this, I narrowly observed the temper and behaviour of all that visited me. I saw no reason to think that the greater part of these truly loved or feared God. Such acquaintance, therefore, I did not choose: I could not expect they would

do me any good. Therefore, when any of these came, I behaved as courteously as I could: but to the question, "When will you come to see me?" I returned no answer. When they had come a few times, and found I still declined returning the visit, I saw them no more. And I bless God,' he adds, 'this has been my invariable rule for about threescore years. I knew many reflections would follow; but that did not move me, as I knew full well it was my calling to go through evil report and good report.' Vol. I. pp. 40, 41.

During the period which he spent in Lincoln college, after taking his degree, he was appointed moderator for college examinations. This office he long exercised; and to this circumstance he attributes, and probably with much justice, his own clearness, quickness, and logical acuteness—qualities in which, as a writer, he has, we think, had few superiors. It is one of the errors of education, that sufficient pains are not taken to communicate the faculty of separating truth from error; of seizing the leading features of a question; of accustoming the mind to definition; and enabling men to think clearly, without which there can be no hope of their writing clearly. Many powerful intellects have to struggle with the effects of a bad education, as to these points, through the whole of their career. Wesley's works, with all their deficiencies, often supply some of the finest examples with which we are acquainted of clear thinking and luminous expression.

During the time in which religion was taking effectual hold of the mind of John Wesley, his brother Charles received similar impressions; and after a short period we find them, together with Mr. Whitefield, formed into an association in the university, for the purposes of religious improvement and devotion. In the then state of society, any such union was too remarkable not to excite attention, and even to incur the strong disapprobation of the university. We

have reason to bless God for a great improvement in this respect. Prudence, diligence, attention to the duties and studies of the place, and general consistency of conduct in religious men at our universities, have won new trophies for scriptural piety in those seats of learning. Religion should always be thus "justified of her children." Let our university students avoid whatever may have been excessive, irregular, or superstitious in the proceedings of some of the early Methodists; but let them resolve, like those Methodists, "to live by rule, and to pick up the very fragments of time, that not a moment of it may be lost." Will such of them as have consecrated themselves to the service of God, forgive us for addressing them in the words of Wesley's father?

"As to your designs and employments, what can I say less of them than *valde probo*: and that I have the highest reason to bless God for giving me two sons together at Oxford, to whom he has given grace and courage to turn the war against the world and the devil, which is the best way to conquer them." p. 56.

"Be not high minded: preserve an equal temper of mind under whatever treatment you meet with from a not very just or well-natured world. Bear no more sail than is necessary, but steer steady. The less you value yourselves for these unfashionable duties, (as there is no such thing as works of supererogation,) the more all good and wise men will value you, if they see your actions are of a piece; and what is infinitely more, He by whom actions and intentions are weighed will both accept and reward you." Vol. I. p. 57.

One of the circumstances by which the mind of Wesley was confirmed in his pursuit of religion was his intercourse with Mr. Law, the well-known author of "the Serious Call." How admirable, and, we may add, how little allied to some of the views of religion which were taken by that powerful writer, was his saying to Wesley! "You would have a philosophical religion;

but there can be no such thing. Religion is the most plain, simple thing in the world. It is only 'we love Him because He first loved us.' Unhappily, we think, for the success of Wesley's labours at this period of his life; other and less evangelical opinions of Law took deep root in his own mind and in the mind of his companions. Hence a sort of superstitious awe of God for a time took the place of love in his understanding and heart. His Saviour was too much excluded from the affections; and some converts were thus driven to a state of morbid depression, who might have been cheered by the contemplation of the cross of Christ, and by unfolding to them the bright and blessed promises of Him who died upon it for their salvation.

Our readers will be struck with Mr. Wesley's pithy and sensible observations on the sacrifices made by him to religion at this time.

"As to my fortune," said he, "I well know, though perhaps others do not, that I could not have borne a larger than I have. For friends, they were either trifling or serious: if triflers, fare them well, a noble escape; if serious, those who are more serious are left. And as for reputation, though it be a glorious instrument of advancing our Master's service, yet there is a better than that—a clean heart, a single eye, and a soul full of God. A fair exchange, if, by the loss of reputation, we can purchase the lowest degree of purity of heart." Vol. I. pp. 65, 66.

On opening the third chapter, we find the two brothers standing by the dying bed of their venerable father. Who would not almost envy them the privilege of hearing the following language from the lips of an expiring parent?

"The weaker I am in body, the stronger and more sensible support I feel from God. There is but a step between me and death. To-morrow I would see you all with me round this table, that we may once more drink of the cup of Blessing, before we drink it new in the kingdom of God. With de-

sire have I desired to eat this passover with you before I die." Vol. I. p. 73.

Proceeding to London after his father's death to present a volume by his deceased parent on the Book of Job to Queen Caroline, Mr. Wesley found the trustees for the new colony in Georgia inquiring for preachers to visit and instruct the natives and settlers. After getting rid of some doubts and scruples on the subject, he consented to sail for their colony. His decision on the subject was thus announced to an objector:—

"Sir, if the Bible be not true, I am as very a fool and madman as you can conceive; but if it be of God, I am sober-minded. For he has declared, 'There is no man that hath left house, or friends, or brethren, for the kingdom of God's sake, who shall not receive manifold more in the present time, and in the world to come everlasting life.'" Vol. I. p. 76.

On the 14th of October, 1735, John and Charles Wesley, with two companions of their own habits, Delamotte and Ingham, embarked at Gravesend.

In speaking of the state of Wesley's mind at this period, Mr. Southey adduces the following sentence as a proof of his contempt for human learning. "It is your duty, says Wesley to his brother Samuel, to instruct your pupils 'not only in the beggarly elements of Greek and Latin, but much more in the Gospel!' But surely if the Scriptures apply the term 'beggarly elements' to the first rudiments of religion, it may be applied without disparagement to secular studies. We give the following extract from his Journal of this date, both to prove that Wesley was at this time himself no practical despiser of secular study, and to supply some of our missionaries with a scheme of employment for their voyage.

"The course of life which they adopted on board was as regular as the circumstances of a voyage would allow; and as severe as the rule of a monastic

order. From four in the morning till five they used private prayer; from five till seven they read the Bible together, carefully comparing it with the writings of the earliest ages, that they might not lean to their own understandings. At seven they breakfasted, and they had public prayers at eight. From nine till twelve John Wesley was employed in learning German, Delamotte pursued his Greek studies, Charles wrote sermons, and Ingham instructed the children: and at twelve they met to give an account to one another of what they had done since their last meeting, and of what they intended to do before their next. They dined about one; and from dinner till four the time was spent in reading to those of whom each had taken especial charge, or in exhorting them severally, as the case might require. There were evening prayers at four, when the second lesson was explained, or the children were catechised and instructed before the congregation. From six to seven each read in his cabin to a few of the passengers. At seven Wesley joined with the Germans in their public service, and Ingham read between the decks to as many as desired to hear. At eight they met again to instruct and exhort. By this time they were pretty well wearied with exhortations and instruction; and between nine and ten they went to bed, where, as Wesley says, neither the roaring of the sea, nor the motion of the ship, could take away the refreshing sleep which God gave them." pp. 81, 82.

It was at this time that Mr. Wesley formed his acquaintance with the Moravians; a circumstance of much influence in the future events of his life. We are tempted here to extract the account given by Mr. Southey himself of these people, with a view to qualify what is afterwards said respecting them.

"It was a rough season, their passage was tempestuous; and, during the storm, Wesley felt that he was unfit, because he was unwilling, to die. Ashamed of his unwillingness, he reproached himself as if he had no faith, and he admired the impassible tranquillity to which the Moravians had attained. They had evinced that they were de-

livered from pride, anger, and revenge; those servile offices, which none of the English would perform for the other passengers, they offered themselves to undertake, and would receive no recompense; saying, it was good for their proud hearts, and their Saviour had done more for them. No injury could move their meekness: if they were struck or thrown down, they made no complaint, nor suffered the slightest indication of resentment to appear. Wesley was curious to see whether they were equally delivered from the spirit of fear, and this he had an opportunity of ascertaining. In the midst of the psalm with which they began their service, the sea broke over, split the main-sail, covered the ship, and poured in between the decks, as if, he says, the great deep had already swallowed us up. A dreadful screaming was heard among the English colonists: the Moravians calmly sung on. Wesley afterwards asked one of them if he was not afraid at that time: he replied, "I thank God, no." He was then asked if the women and children were not afraid: his answer was, "No; our women and children are not afraid to die." p. 81.

The residence of Wesley in Georgia is that period of his life in which his course more resembles, than any other part of it, the course of ordinary labourers in the vineyard of God. On other occasions every stroke seems to have told, and mountains of difficulty to have vanished before him. In this instance the struggle was arduous, and the success by no means remarkable. In the midst of a severe conflict with the friends of a young person to whom he had at first shewn some attention, and for whom he certainly felt much regard—but whom the Moravians solemnly urged him, and probably on strong grounds, not to marry, and whom he afterwards repelled from the communion table, for some part of her conduct which he considered reprehensible—he departed hastily for England. We think that Mr. Southey speaks with less than his usual candour in some parts of this chapter, in pronouncing judgment

on the conduct of Wesley. A body of new colonists are, it must be remembered, often among the most impracticable of all subjects for instruction or control. It is certainly possible, that at that time Wesley expected too much from his hearers; that he demanded too peremptorily of others the sacrifices so easy to a man of his own self-denying habits; that his somewhat mystic and ascetic opinions, derived chiefly from Law, threw a gloom over his exhibitions of the Gospel; and that he strove rather to force by terror, than to draw by the cords of love. Indeed his own admirable analysis of the condition of his mind, extracted from his Journal of this date, seems to warrant some of these conclusions.

“It is now, he said, two years and almost four months since I left my native country, in order to teach the Georgian Indians the nature of Christianity. But what have I learnt myself mean time? Why,—what I the least of all suspected,—that I, who went to America to convert others, was never myself converted to God. I am not mad; though I thus speak, but I speak the words of truth and soberness; if haply some of those who still dream may awake, and see that as I am, so are they. Are they read in philosophy? So was I. In antient or modern tongues? So was I also. Are they versed in the science of divinity? I too have studied it many years. Can they talk fluently upon spiritual things? The very same could I do. Are they plenteous in alms? Behold, I gave all my goods to feed the poor. Do they give of their labour as well as their substance? I have laboured more abundantly than them all. Are they willing to suffer for their brethren? I have thrown up my friends, reputation, ease, country. I have put my life in my hand wandering into strange lands; I have given my body to be devoured by the deep, parched up with heat, consumed by toil and weariness, or whatsoever God shall please to bring upon me. But does all this (be it more or less, it matters not,) make me acceptable to God? Does all I ever did, or can, know, say, give, do, or suffer, justify me in his sight? If the oracles of God

are true, if we are still to abide by the Law and Testimony, all these things, though when ennobled by faith in Christ they are holy, and just, and good, yet without it are dung and dross. Thus then have I learned, in the ends of the earth, that my whole heart is altogether corrupt and abominable, and consequently my whole life;—that my own works, my own sufferings; my own righteousness, are so far from reconciling me to an offended God, so far from making any atonement for the least of those sins, which are more in number than the hairs of my head, that the most specious of them need an atonement themselves;—that having the sentence of death in my heart, and nothing in or of myself to plead, I have no hope but that of being justified freely through the redemption that is in Jesus;—but that if I seek I shall find Christ, and be found in him.” pp. 132—134.

The fourth chapter opens with a detailed account of the successes of Whitefield as a preacher before he embarked for Georgia; and they are perhaps without any parallel in the history of latter ages. The following passage exhibits the portrait of this singular and distinguished man.

“The man who produced this extraordinary effect had many natural advantages. He was something above the middle stature, well proportioned, though at that time slender, and remarkable for a native gracefulness of manner. His complexion was very fair, his features regular, his eyes small and lively, of a dark blue colour; in recovering from the measles he had contracted a squint with one of them; but this peculiarity rather rendered the expression of his countenance more memorable, than in any degree lessened the effect of its uncommon sweetness. His voice excelled both in melody and compass, and its fine modulations were happily accompanied by that grace of action which he possessed in an eminent degree, and which has been said to be the chief requisite of an orator. An ignorant man described his eloquence oddly but strikingly; when he said, that Mr. Whitefield preached like a lion. So strange a comparison conveyed no unapt a notion of the force and vehemence and passion of that oratory which awed the hearers, and made them tremble

like Felix before the Apostle. For believing himself to be the messenger of God, commissioned to call sinners to repentance, he spoke as one conscious of his high credentials, with authority and power; yet in all his discourses there was a fervent and melting charity, an earnestness of persuasion, an outpouring of redundant love, partaking the virtue of that faith from which it flowed, inasmuch as it seemed to enter the heart which it pierced, and to heal it as with balm." p. 159.

On Wesley's return from Georgia, which was nearly contemporaneous with the departure of Whitefield for that country, he fell into the society of Peter Boelher, and other Moravians; and from them received not only clearer views of the doctrine of salvation by grace through faith in a crucified Redeemer, but also some less correct opinions on the doctrine of conversion, and the necessity of a sensible knowledge of our justification and forgiveness, in order to our being actually in a state of safety. Upon these points we may have occasion to touch before we conclude.

There are inserted in this part of the volume, two letters, with which our readers would be much interested, of Wesley and Law to each other, calculated to leave a very favourable impression of the self-government and temper of the latter individual. But he either did not perceive, or had not the candour to avow, the deficiencies of his own writings on the subject of justification by faith in the blood of a Redeemer—a defect which must always materially impair their value, and destroy their practical efficacy.

We should be glad to see Mr. Southey adopt, in some future edition, a more orthodox title for that spirit who "goeth about seeking whom he may devour," than the "personified principle of evil."

This phraseology is in the style of those who deny the existence or influence of the devil; among which number we should hope Mr.

Southey is too well read in Scripture to be classed.

The fifth chapter contains a brief and spirited sketch of the history of the Church of the "United Brethren," or Moravians, on which we have not space to enter. A passage occurs on this subject (which we shall not transcribe), the apologetic part of which we cordially approve; but with respect to the argumentative part, we cannot by any means admit that the acknowledged improprieties of language in the old Moravian hymns are to be traced, as Mr. Southey seems to trace them, to the same sources with the gross impurities of heathenism. These latter were nothing less than the efforts of corrupt nature to consecrate the dishonest works of darkness, and to indulge human passions, under the pretext of serving the gods. The language of the Moravians, on the contrary, exceptionable as it was, neither sprung from licentiousness nor was designed to minister to it. It arose in part probably from some luckless poetaster among them, (and, by the way, at this moment the poetry published in their text books is about the very worst in any language,) adopting the notion that the Song of Solomon supplied the best model for spiritual composition—which notion contributed to form a taste for such hymns in their body. And in part it may be traced to their simplicity, and profound and total ignorance of the world, which veiled to them the probable perversion of such language by grosser minds. If it is remembered that Madame Guion; that the Pietists, with the saintly Fenelon at their head; that even Cowper, for a season, fell into something of the same error; we shall not be tempted to associate these defects in taste and judgment, with the licentious rites of Paganism. We wish Mr. Southey had been induced by the general respect which he evidently entertains for the Moravians, to withhold certain of these absurd

poems from the public eye—poems long since banished from the books of the Moravians, and which surely deserve no place in the enduring volumes of the present work. Perhaps in another edition he will feel it right to abstain from inflicting upon modern Moravians the penalty due to the follies of some of their ancestors—follies which, he well knows, none regret and condemn more than themselves.

The sixth chapter contains an interesting account of Mr. Wesley's conferences with Archbishop Potter and Bishop Gibson—conferences not a little creditable to the temper of our ecclesiastical governors; and of Whitefield's labours after his return from Georgia, in the open air, among the colliers at Kingswood. Is it wonderful that men should have been hurried into excesses who were the main actors in scenes such as those described in the following sentences?

“The sun shone very bright,” remarks Mr. Whitefield, “and the people standing in such an awful manner round the mount, in the profoundest silence, filled me with a holy admiration. Blessed be God for such a plentiful harvest; Lord, do thou send forth more labourers into thy harvest!” On another occasion he says, “The trees and hedges were full. All was hush when I began: the sun shone bright, and God enabled me to preach for an hour with great power, and so loud, that all, I was told, could hear me. Blessed be God, Mr. — spoke right; the fire is kindled in the country!”—“To behold such crowds standing together in such an awful silence, and to hear the echo of their singing run from one end of them to the other, was very solemn and striking. How infinitely more solemn and striking will the general assembly of the spirits of just men made perfect be, when they join in singing the song of Moses and the Lamb in heaven!” Yet he says, “As the scene was new, and I had just began to be an extempore preacher, it often occasioned many inward conflicts. Sometimes, when twenty thousand people were before me, I had not, in my

own apprehension, a word to say either to God or them. But I never was totally deserted; and frequently (for to deny it would be lying against God) so assisted, that I knew by happy experience what our Lord meant by saying, “out of his belly shall flow rivers of living waters.” The deep silence of his rude auditors was the first proof that he had impressed them; and it may well be imagined how greatly the consciousness and confidence of his own powers must have been increased, when, as he says, he saw the white gutters made by the tears which plentifully fell down their black cheeks,—black as they came out of their coal-pits. ‘The open firmament above me,’ says he, ‘the prospect of the adjacent fields, with the sight of thousands and thousands, some in coaches, some on horseback, and some in the trees, and at times all affected and drenched in tears together; to which sometimes was added the solemnity of the approaching evening, was almost too much for, and quite overcame me.’” Vol. I. pp. 235, 236.

After the return of Whitefield to Georgia, Wesley occupied the station which his friend and coadjutor had left empty at Bristol; and in the seventh and eighth chapters we have an account of his proceedings in that neighbourhood. Upon these it is impossible for us even to enter; but to one or two topics noticed in these chapters, we think it right briefly to call the attention of our readers. The title of a part of one of these chapters, is “the Extravagancies of the Methodists;” and we must say that the contents of the chapters serve to illustrate the title. As, however, we have no taste for such scenes as occur in this and other parts of these volumes, and see no benefit to be derived from recording them, we shall pass them over, and proceed to Mr. Southey's general comment upon them;—a comment in which we are, on the whole, disposed to concur.

“A powerful doctrine preached with passionate sincerity, with fervid zeal, and with vehement eloquence, produced a powerful effect upon weak minds, ardent feelings, and disordered fancies.

There are passions which are as infectious as the plague, and fear itself is not more so than fanaticism. When once these bodily affections were declared to be the work of grace, the process of regeneration, the agonies of the new-birth, a free licence was proclaimed for every kind of extravagance. And when the preacher, instead of exhorting his auditors to commune with their own hearts, and in their chambers, and be still, encouraged them to throw off all restraint, and abandon themselves before the congregation to these mixed sensations of mind and body, the consequences were what might be anticipated." Vol. I. pp. 246, 247.

Our humble opinion on the point has been again and again delivered, and it amounts to this; That such bodily impressions are not the proper results of religious truth; that they may, on the contrary, be the mere fruit of hypocrisy; that they are very often the issue of disordered nerves, or of a heated fancy, or of mere sympathy; that they are not to be confounded with conversion of heart to God; and finally, that they are to be calmly but resolutely discouraged by every real friend of religion. It is because Mr. Wesley for a long time seemed to regard these impressions as the genuine and proper fruits of the Holy Spirit, that we are disposed to charge him with credulity. And it is because when he at length saw through them, he did not boldly and explicitly condemn them, that we feel unable altogether to defend him against the charge of disingenuousness.

There are some points, of a more doctrinal cast, in these chapters on which we are less able to agree with Mr. Southey. Let our readers take, for example, part of Wesley's vindication of himself from the charge of Popery, with the author's comment upon it.

"Now take this to yourselves," he says, "whosoever ye are, high or low, dissenters or churchmen, clergy or laity, who have advanced this shameless charge, and digest it how you can! O ye fools," he exclaims, "when will ye understand that the preaching justifica-

tion by faith alone, the allowing no meritorious cause of justification but the death and the righteousness of Christ, and no conditional or instrumental cause but faith, is overturning Popery from the foundation? When will ye understand that the most destructive of all those errors which Rome, the mother of abominations, hath brought forth (compared to which transubstantiation and a hundred more, are trifles light as air) is, that we are justified by works, or (to express the same thing a little more decently) by faith and works. Now, do I preach this? I did for ten years: I was fundamentally a Papist, and knew it not. But I do now testify to all (and it is the very point for asserting which I have to this day been called in question), that no good works can be done before justification, none which have not in them the nature of sin." This doctrine, however, was not preached in all the naked absurdity of its consequences." Vol. I. pp. 287, 288.

Is Mr. Southey aware, that in this sentence he censures not only the plain doctrine of Scripture, but the express words of the formularies of that church whose honour and interests he not only appears, but doubtless is most anxious, to maintain? Among his multifarious reading, it would be wonderful indeed if he had never met with the eleventh, twelfth, and thirteenth Articles of Religion.

In the eighth chapter, we find the following passage, which, with the exception of the single expression "born in the image of the devil," (an expression certainly neither scriptural nor just,) we consider as presenting so logical and masterly a description of some of the points in dispute among our clergy at the present moment, that we are induced to extract it.

"At this time Wesley believed that he differed in no point from the Church of England, but preached her fundamental doctrines, as they were clearly laid down, both in her prayers, articles, and homilies. But from those clergy who in reality dissented from the church, though they owned it not, he differed, he said, in these points; they spoke of justification either as the same thing with sanctification, or as something com-



sequent upon it; he believed justification to be wholly distinct from sanctification, and necessarily antecedent to it. The difference would have been of little consequence had it consisted only in this logomachy: how many thousand and ten thousand Christians have taken, and will take, the right course to heaven, without understanding; thinking, or perhaps hearing of these terms, but satisfied with the hope, and safe in the promise of their salvation! They spake of our own holiness or good works, he said, as the cause of our justification: he believed that the death and righteousness of Christ were the whole and sole cause. They spake of good works as a condition of justification; necessarily previous to it: he believed no good work could be previous to it, and consequently could not be a condition of it; but that we are justified (being till that hour ungodly, and therefore incapable of doing any good work) by faith alone — faith without works — faith including no good work though it produces all. They spake of sanctification as if it were an outward thing, which consisted in doing no harm, and in doing what is called good: he believed that it was the life of God in the soul of man; a participation of the Divine nature; the mind that was in Christ; the renewal of our heart after the image of him that created us. They spake of the new birth as an outward thing; as if it were no more than baptism, or at most a change from a vicious to what is called a virtuous life: he believed that it was an entire change of our inmost nature, from the image of the devil wherein we are born, to the image of God. 'There is, therefore,' he says, 'a wide, essential, fundamental, irreconcilable difference between us; so that if they speak the truth as it is in Jesus, I am found a false witness before God; but if I teach the way of God in truth, they are blind leaders of the blind.' But where learnt he this exaggerated and monstrous notion of the innate depravity of man? And who taught him that man, who was created in the image of his Maker, was depraved into an image of the devil at birth? Assuredly not. He who said, 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' Vol. I. pp. 295—297.

We have included in the above extract Mr. Southey's comment on

Wesley's delineation. Of this we must say, that if he merely meant to reprobate the expression to which we have already referred, we agree with him. But we are not altogether without apprehension that his objection is meant to take a wider range, and to denounce an important scriptural doctrine, as well as an ill-judged and exaggerated mode of stating it. For whoever believes the Bible, and regards our Articles, Homilies, and Liturgy, as containing a just view of its doctrines, must believe, that though man was originally "created in the image of his Maker," he is now "depraved" "at birth" — "born in sin" — "by nature a child of wrath."

The following account of the death of the venerable mother of Mr. Wesley, is very interesting.

"To this stage Methodism had advanced when Wesley lost his mother, in a good old age, ready and willing to depart. Arriving in London from one of his circuits, he found her 'on the borders of eternity; but she had no doubt or fear, nor any desire but, as soon as God should call, to depart and to be with Christ.' On the third day after his arrival, he perceived that her change was near. 'I sat down,' he says, 'on the bed-side. She was in her last conflict, unable to speak, but I believe quite sensible. Her look was calm and serene, and her eyes fixed upward, while we commended her soul to God. From three to four the silver cord was loosing, and the wheel breaking at the cistern; and then, without any struggle, or sigh, or groan, the soul was set at liberty. We stood round the bed, and fulfilled her last request; uttered a little before she lost her speech: "Children, as soon as I am released, sing a psalm of praise to God." He performed the funeral service himself, and thus feelingly describes it: 'Almost an innumerable company of people being gathered together, about five in the afternoon I committed to the earth the body of my mother to sleep with her fathers. The portion of Scripture from which I afterwards spake was, "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw

the dead, small and great, stand before God; and the books were opened, and the dead were judged out of those things which were written in the books according to their works." It was one of the most solemn assemblies I ever saw, or expect to see, on this side eternity." Vol. II. pp. 2, 3.

Mr. Wesley, in the course of his journeyings, arrived at Epworth, the parish in which his father had long resided as minister, and where much of his own youth had been spent. Both his own account of his preaching on the tombstone of his parent, and Mr. Southey's comment upon the fact, will, we think, gratify our reader.

"Wesley has been accused harshly and hastily of want of feeling, because he preached upon his father's grave. But it was from feeling, as much as enthusiasm, that he acted; knowing that he should derive a deeper passion from the ground upon which he stood; like the Greek tragedian, who when he performed Electra, brought into the theatre the urn containing the ashes of his own child. Nor was there any danger that the act should be misconstrued by those who heard him, had they might think him; but they knew his domestic character, and were assured that he had not stood with a holier or more reverential feeling beside that grave when his father's body was consigned to it, earth to earth. Seven successive evenings he preached upon that tombstone, and in no place did he ever preach with greater effect. 'Lamentations,' he says, 'and great groanings, were heard, God bowing their hearts so, and on every side, as, with one accord, they lifted up their voices and wept aloud; several dropt down as dead; and, among the rest, such a cry was heard of sinners groaning for the righteousness of faith, as almost drowned my voice. But many of these soon lifted up their heads with joy, and broke out into thanks-giving, being assured they now had the desire of their soul, the forgiveness of their sins.'" Vol. II. pp. 17, 18.

In the fourteenth chapter we have an account of the outrageous proceedings both of magistrates and mobs against Mr. Wesley and his followers. Such proceedings nothing can justify. The following quota-

tion, however, among others which might be made from this very chapter, though it serves to illustrate Mr. Wesley's state of mind at this time, and exhibits pretensions which were likely to offend the sober friends of religion, yet we think Mr. Southey has altogether erred in regarding these as having tended to excite the profane and irreligious to abuse and violence.

"My horse," says Mr. Wesley, in his Journal, "was so exceedingly lame, that I was afraid I must have lain by. We could not discern what it was that was amiss, and yet he would scarce set his foot to the ground. By riding thus seven miles I was thoroughly tired, and my head ached more than it had done for some months. What I here aver is the naked fact: let every man account for it as he sees good. I then thought, "Cannot God heal either man or beast, by any means, or without any?" Immediately my weariness, and headache ceased, and my horse's lameness in the same instant. Nor did he halt any more either that day or the next." Vol. II. pp. 24, 25.

We have been much struck by Mr. Wesley's observations upon the distinction between rich and poor as auditors in a congregation.

"This course of life led him into a lower sphere of society than that wherein he would otherwise have moved; and he thought himself a gainer by the change. Writing to some Earl, who took a lively interest in the revival of religion which, through the impulse given, directly or indirectly, by Methodism, was taking place, he says, 'To speak rough truth, I do not desire any intercourse with any persons of quality in England; I mean, for my own sake. They do me no good, and, I fear, I can do none to them.' To another correspondent he says, 'I have found some of the undeputed poor who have exquisite taste and sentiment; and many, very many of the rich, who have scarcely any at all.'—In most genteel religious people there is so strange a mixture, that I have seldom much confidence in them. But I love the poor; in many of them I find pure genuine grace, unmixed with paint, folly, and affectation.' And again; 'How unspeakable is the advantage in point of common sense,

which middling people have over the rich! There is so much paint and affectation, so many unmeaning words and senseless customs among people of rank, as fully justify the remark made 1700 years ago, *Sensus communis in illâ fortunâ rarus*.—" 'Tis well,' he says, ' a few of the rich and noble are called. Oh, that God would increase their number! But I should rejoice, were it the will of God, if it were done by the ministry of others. If I might choose, I should still, as I have done hitherto, preach the Gospel to the poor.' Preaching in Monk-town church, (one of the three belonging to Pembroke,) a large old ruinous building, he says, ' I suppose it has scarce had such a congregation in it during this century. Many of them were gay genteel people; so I spake on the first elements of the Gospel: but I was still out of their depth. Oh, how hard it is to be shallow enough for a polite audience!' " Vol. II. pp. 65, 66.

It is seldom that any minister has so good an opportunity as Mr. Wesley had of ascertaining the causes which led his people to desert him. The following is his account of seventy-six persons who had in three months withdrawn from one of his societies.

" But even where Methodism was well established, and, on the whole flourishing, there were great fluctuations, and Wesley soon found how little he could depend upon the perseverance of his converts. Early in his career he took the trouble of inquiring into the motives of seventy-six persons, who, in the course of three months, had withdrawn from one of his societies in the north. The result was curious. Fourteen of them said they left it because otherwise their ministers would not give them the sacrament: these, be it observed, were chiefly Dissenters. Nine, because their husbands or wives were not willing they should stay in it. Twelve, because their parents were not willing. Five, because their master and mistress would not let them come. Seven, because their acquaintance persuaded them to leave it. Five, because people said such bad things of the society. Nine, because they would not be laughed at. Three, because they would not lose the poor's allowance. Three more, because they could not spare time to come. Two,

because it was too far off. One, because she was afraid of falling into fits: her reason might have taught Wesley a useful lesson. One, because people were so rude in the street. Two, because Thomas Naisbit was in the society. One, because he would not turn his back on his baptism. One, because the Methodists were mere Church-of-England-men. And one, because it was time enough to serve God yet." Vol. II. p. 69.

Our readers will be amused with the brief notice in his Journal of the worldly possessions of one of his preachers, who had fallen a victim to his ministerial zeal,

" St. Francis himself," observes Mr. Southey, " might have been satisfied with such a disciple." " All his clothes, linen and woollen, stockings, hat, and wig, are not thought sufficient to answer his funeral expences, which amount to 1l. 17s. 3d. All the money he had was 1s. 4d.—Enough for any unmarried preacher of the Gospel to leave to his executors." Vol. II. p. 82.

The seventeenth and eighteenth chapters contain some curious biographical notices of several of his most distinguished preachers; but we are compelled to pass them by with the single observation—that, if the occasional extravagance of some of these individuals is somewhat alarming, their general faith, love, zeal, and forbearance are such as must reflect honour on any Christian community, to which they may have belonged.

The next chapter to which we shall conduct our readers is the twentieth, on the doctrines and opinions of Wesley. These opinions, Mr. Southey has endeavoured, as far as possible, to state in Mr. Wesley's own words. And he has given, though not always a perfectly clear, yet on the whole not an unfair view of them. We shall think it right to make several extracts from this chapter.

Considering the terms in which Mr. Southey frequently speaks of Wesley's opinions, there appears much inconsistency in the opening sentences of this chapter. We do

not, however, object to the statement which it contains, as being in itself too laudatory.

“Wesley never departed willingly or knowingly from the doctrines of the Church of England, in which he had been trained up, and with which he was conscientiously satisfied after full and free inquiry. Upon points which have not been revealed, but are within the scope of reason, he formed opinions for himself, which were generally clear, consistent with the Christian system, and creditable, for the most part, both to his feelings and his judgment. But he laid no stress upon them, and never proposed them for more than they were worth.” Vol. II. p. 166.

The next extract we give as a striking specimen of Wesley's forcible manner of stating a doctrinal truth.

“But what is faith? ‘Not an opinion,’ said Wesley, ‘nor any number of opinions put together, be they ever so true. A string of opinions is no more Christian faith, than a string of beads is Christian holiness. It is not an assent to any opinion, or any number of opinions. A man may assent to three, or three-and-twenty creeds: he may assent to all the Old and New Testament (at least as far as he understands them), and yet have no Christian faith at all. The faith by which the promise is attained is represented by Christianity as a power wrought by the Almighty in an immortal spirit, inhabiting a house of clay, to see through that veil into the world of spirits, into things invisible and eternal: a power to discern those things which, with eyes of flesh and blood, no man hath seen, or can see; either by reason of their nature, which (though they surround us on every side) is not perceivable by these gross senses; or by reason of their distance, as being yet afar off in the bosom of eternity. It showeth what eye hath not seen, nor ear heard, neither could it before enter into our heart to conceive; and all this in the clearest light, with the fullest certainty and evidence. For it does not leave us to receive our notice by mere reflection from the dull glass of sense, but resolves a thousand enigmas of the highest concern, by giving faculties suited to things invisible. It is the eye

of the new-born soul, whereby every true believer “seeth Him who is invisible.” It is the ear of the soul, whereby the sinner “hears the voice of the Son of God and lives;” the palate of the soul (if the expression may be allowed), whereby a believer “tastes the good word and the powers of the world to come;” the feeling of the soul, whereby, “through the power of the Highest overshadowing him,” he perceives the presence of Him in whom he lives, and moves, and has his being, and feels the love of God shed abroad in his heart. It is the internal evidence of Christianity, a perpetual revelation, equally strong, equally new, through all the centuries which have elapsed since the Incarnation, and passing now, even as it has done from the beginning, directly from God into the believing soul.”—Vol. II. pp. 170, 177.

Without stopping to notice the qualifications which such a statement as this would require to bring it to the sober standard of Scripture, we would merely remark, that in more advanced life, Wesley had the candour to make some very important concessions with respect to some of those peculiar tenets which, during the former part of his course he had so strenuously advocated. For example, on the subject of *assurance*, “he made,” says Mr. Southey, “a fairer retractation than was to be expected from the founder of a sect;” distinctly stating, “I have not, for many years, thought a conscientiousness of acceptance to be essential to justifying faith.” Thus also on the doctrine of perfection:—

“He defined it to be a constant communion with God, which fills the heart with humble love; and to this, he insisted, that every believer might attain. Yet he admitted, that it did not include a power never to think an useless thought, nor speak an useless word. Such a perfection is inconsistent with a corruptible body, which makes it impossible always to think right: if, therefore, Christian perfection implies this, he admitted that we must not expect it till after death.—To one of his female disciples, who seems to have written to

him under a desponding sense of her own imperfection, he replied in these terms, 'I want you,' he added, 'to be all love. This is the perfection I believe and teach; and this perfection is consistent with a thousand nervous disorders, which that high-strained perfection is not. Indeed my judgment is, that (in this case particularly) to overdo is to undo; and that to set perfection too high, is the most effectual way of driving it out of the world.' 'The perfection of which man is capable, while he dwells in a corruptible body, is the complying with that kind command, "My son, give me thy heart!" It is the loving the Lord his God, with all his heart, and with all his soul, and with all his mind.'" Vol. II. pp. 183, 184.

We agree, however, with Mr. Southey, that these occasional explanations do not render the general use of such terms less mischievous, or less reprehensible. If such were his genuine sentiments on assurance and perfection, his ordinary language, and that of his followers, on these points ought to have been less ambiguous. Why create a difference by phraseology which did not exist in fact? Why take such pains to clothe themselves with a strange uniform, if we all belong to the same company? Would it not have been more becoming the conscientious instructor of so large a body whom it was his bounden duty to save from error, to lay aside the terms he had been in the habit of employing, when they no longer fairly conveyed his meaning?

We think the following quotation very cheering and beautiful, and highly honourable to Mr. Wesley.

"'We may die,' he says, 'without the knowledge of many truths, and yet be carried into Abraham's bosom; but if we die without love, what will knowledge avail? Just as much as it avails the devil and his angels! I will not quarrel with you about any opinion; only see that your heart be right towards God, that you know and love the Lord Jesus Christ, that you love your neighbour, and walk as your Master walked, and I desire no more. I am sick of opinions: I am weary to bear them: my soul loathes this frothy food.

Give me solid and substantial religion: give me an humble gentle lover of God and man; a man full of mercy and good fruits, without partiality, and without hypocrisy; a man laying himself out in the work of faith, the patience of hope, the labour of love. Let my soul be with these Christians, whosoever they are, and whatsoever opinion they are of. 'Whosoever' thus 'doth the will of my Father which is in heaven, the same is my brother, and sister, and mother.'" Vol. II. pp. 192, 193.

On the subject of "discipline," discussed in the next chapter, we have not time to enter; but shall content ourselves with wishing that much of the general discipline of Methodism were introduced into what we must deem a more scriptural church, and with extracting a single passage, in the general bearing of which, though not in all its sentiments and expressions, we are disposed to concur. We would only remind Mr. Southey, that all men as well as the Methodists, ought to be *professors* of religion: not indeed *mere* professors, which would but aggravate their condemnation—but still *professors* of faith in Him who has declared, that only those who confess him before men shall be approved by him in the great day of account. The passage is as follows.

"It cannot be supposed that a man of his (Mr. Wesley's) sagacity should have overlooked the objections to which such meetings as the watch-nights and the love-feasts were obnoxious: his temper led him to despise and to defy public opinion; and he saw how well these practices accorded with the interests of Methodism as a separate society. It is not sufficient for such a society that its members should possess a calm, settled principle of religion to be their rule of life and their support in trial: religion must be made a thing of sensation and passion, craving perpetually for sympathy and stimulants, instead of bringing with it peace and contentment. The quiet regularity of domestic devotion must be exchanged for public performances; the members are to be professors of religion; they must have a part to act, which will at once gratify the sense of

self-importance, and afford employment for the uneasy and restless spirit with which they are possessed. Wesley complained that family religion was the grand desideratum among the Methodists; but, in reality, his institutions were such as to leave little time for it, and to take away the inclination, by making it appear flat and unprofitable after the excitement of class-meetings, band-meetings, love-feasts, and midnight assemblies." Vol. II. pp. 217, 218.

After this succeeds a history of the progress of Methodism in Scotland and Ireland, and then a brief notice of Mr. Wesley's domestic troubles. The unhappiness of his marriage is scarcely a matter of wonder. His mind and time were too much absorbed by public engagements to leave any leisure for domestic occupations, or the assiduities of domestic affection. But the fault was far from being all on Mr. Wesley's side. He must be added to the otherwise illustrious list of philosophers who, with Socrates and Richard Hooker at their head, have found it less difficult to influence a nation than to rule a wife.

In the twenty-fourth chapter, which contains a brief memoir of the well-known Mr. Berridge, one of the most active coadjutors of Mr. Wesley within the church, we find some strong examples of the author's intemperate hostility to Calvinism. We ourselves are not the advocates of that system, even in its mitigated form; and to some of the views of Ultra-Calvinists, we have always opposed ourselves. But it is wholly unintelligible to us how an enlightened and ordinarily candid writer like Mr. Southey can allow himself to forget the claims of Calvinism on the respect and forbearance of the members of the Church of England. Were not her first founders Calvinists? Were not her four first archbishops Calvinists? For a considerable period in her history did not an Arminian live only by sufferance in her communion? Through every age of

her existence, have not the Calvinistic portion of her members, whatever we may think of their doctrinal views, been among her best friends and brightest ornaments? We have no design to justify the excesses or irregularities of Mr. Berridge, or of any other man. These were neither essentially Calvinistic nor Arminian, as is abundantly proved in the volumes before us. His judgment we conceive to have been bad, and his taste still worse. The occasional coarseness of his style of composition is such as must revolt every delicate mind. But, still we ought to speak fairly, even when we speak most severely; and Mr. Southey's injustice to the Calvinists is, even in the eyes of many zealous Arminians, a very reprehensible part of his volume.

The subsequent chapters contain much interesting detail on the progress of Methodism during the middle and latter stage of the life of Wesley; on his final separation from the Calvinists; on the success of his labours in America; on his loyalty and independence as a politician; and on the general influence and effects of his system. But we are compelled to pass over all these topics; and to hurry on our readers to the last highly interesting chapter, entitled, "Wesley in Old Age."

From this chapter, we begin by extracting his account of himself at the age of seventy-two.

"How is this, that I find just the same strength as I did thirty years ago; that my sight is considerably better now, and my nerves firmer than they were then; that I have none of the infirmities of old age, and have lost several I had in my youth? The grand cause is the good pleasure of God, who doth whatsoever pleaseth him. The chief means are, my constantly rising at four for about fifty years; my generally preaching at five in the morning—one of the most healthy exercises in the world; my never travelling less, by sea or land, than four thousand five hundred miles in a

year.' Repeating the same question after another year had elapsed, he added to this list of natural means, 'the ability, if ever I want, to sleep immediately; the never losing a night's sleep in my life; two violent fevers, and two deep consumptions;—these, it is true, were rough medicines; but they were of admirable service, causing my flesh to come again as the flesh of a little child. May, I add, lastly, evenness of temper? I feel and grieve; but, by the grace of God, I fret at nothing. But still, the help that is done upon earth, he doth it himself; and this he doth in answer to many prayers.'" Vol. II. pp. 546, 547.

The account of the last public ministrations of Wesley's friend Mr. Fletcher is too striking to be omitted.

"He had taken cold, and a considerable degree of fever had been induced; but no persuasion could prevail upon him to stay from church on the Sunday, nor even to permit that any part of the service should be performed for him. It was the will of the Lord, he said, that he should go; and he assured his wife and his friends that God would strengthen him to go through the duties of the day. Before he had proceeded far in the service, he grew pale, and faltered in his speech, and could scarcely keep himself from fainting. The congregation were greatly affected and alarmed; and Mrs. Fletcher, pressing through the crowd, earnestly entreated him not to persevere in what was so evidently beyond his strength. He recovered, however, when the windows were opened, exerted himself against the mortal illness which he felt, went through the service, and preached with remarkable earnestness, and with not less effect, for his parishioners plainly saw that the hand of death was upon him. After the sermon, he walked to the communion-table, saying, 'I am going to throw myself under the wings of the cherubim, before the mercy-seat!'—'Here' (it is his widow who describes this last extraordinary effort of enthusiastic devotion) of the same distressing scene was renewed, with additional solemnity. The people were deeply affected while they beheld him offering up the last languid remains of a life that had been lavishly spent in their service. Groans and tears were on every side. In going through this last part of his duty, he was

exhausted again and again; but his spiritual vigour triumphed over his bodily weakness. After several times sinking on the sacramental table, he still resumed his sacred work, and cheerfully distributed, with his dying hand, the love-memorials of his dying Lord. In the course of this concluding office, which he performed by means of the most astonishing exertions, he gave out several verses of hymns, and delivered many affectionate exhortations to his people, calling upon them, at intervals, to celebrate the mercy of God in short songs of adoration and praise.'" Vol. II. pp. 551—553.

How beautiful is the following short narrative of the circumstances accompanying Mr. Fletcher's death!

"'The whole village,' says his friend Mr. Gilpin, 'wore an air of consternation and sadness. Hasty messengers were passing to and fro, with anxious inquiries and confused reports; and the members of every family sat together in silence that day, awaiting with trembling expectation the issue of every hour.' After the evening service, several of the poor, who came from a distance, and who were usually entertained under his roof, lingered about the house, and expressed an earnest wish that they might see their expiring pastor. Their desire was granted. The door of his chamber was set open; directly opposite to which, he was sitting upright in his bed, with the curtains undrawn, 'unaltered in his usual venerable appearance;' and they passed along the gallery one by one, pausing as they passed by the door, to look upon him for the last time. A few hours after this extraordinary scene he breathed his last, without a struggle or a groan, in perfect peace, and in the fulness of faith and of hope. Such was the death of Jean Guillaume de la Flechere, or as he may more properly be designated, in this his adopted country, Fletcher of Madely, a man of whom Methodism may well be proud as the most able of its defenders; and whom the Church of England may hold in honourable remembrance, as one of the most pious and excellent of her sons. 'I was intimately acquainted with him,' says Mr. Wesley, 'for above thirty years. I conversed with him morning, noon, and night, without the least reserve, during a journey of many hundred miles; and

in all that time I never heard him speak one improper word, nor saw him do an improper action. Many exemplary men have I known, holy in heart and life, within fourscore years; but one equal to him I have not known: 'one so inwardly and outwardly devoted to God, so unblameable a character in every respect, I have not found, either in Europe or America. Nor do I expect to find another such on this side of eternity.'" Vol. II. pp. 553; 554.

Our readers would have cause to be dissatisfied, unless we gave them the brief account which follows, of the funeral of Mr. Wesley.

"At the desire of many of his friends, his body was carried into the chapel the day preceding the interment, and there lay in a kind of state becoming the person, dressed in his clerical habit, with gown, cassock, and band; the old clerical cap on his head, a Bible in one hand, and a white handkerchief in the other. The face was placid, and the expression which death had fixed upon his venerable features, was that of a serene and heavenly smile. The crowds who flocked to see him were so great, that it was thought prudent, for fear of accidents, to accelerate the funeral, and perform it between five and six in the morning. The intelligence, however, could not be kept entirely secret, and several hundred persons attended at that unusual hour. Mr. Richardson, who performed the service, had been one of his preachers almost thirty years. When he came to that part of the service, 'Forasmuch as it hath pleased Almighty God to take unto himself the soul of our dear brother,' his voice changed, and he substituted the word father; and the feeling with which he did this was such, that the congregation, who were shedding silent tears, burst at once into loud weeping." Vol. II. pp. 562, 563.

With one more extract, in which Mr. Southey sums up his observations on the character of Mr. Wesley, we shall conclude.

"Such was the life, and such the labours of John Wesley; a man of great views, great energy, and great virtues. That he awakened a zealous spirit, not only in his own community, but in a

church which needed something to quicken it, is acknowledged by the members of that church itself; that he encouraged enthusiasm and extravagance, lent a ready ear to false and impossible relations, and spread superstition as well as piety, would hardly be denied by the candid and judicious among his own people. In its immediate effects the powerful principle of religion, which he and his preachers diffused, has reclaimed many from a course of sin, has supported many in poverty, sickness, and affliction, and has imparted to many a triumphant joy in death. What Wesley says of the miracles wrought at the tomb of the Abbé Paris, may fitly be applied here: 'In many of these instances, I see great superstition, as well as strong faith: but God makes allowance for invincible ignorance, and blesses the faith, notwithstanding the superstition.' Concerning the general and remoter consequences of Methodism, opinions will differ. They who consider the wide-spreading schism to which it has led, and who know that the welfare of the country is vitally connected with its church-establishment, may think that the evil overbalances the good. But the good may endure, and the evil be only for a time. In every other sect there is an inherent spirit of hostility to the Church of England, too often and too naturally connected with diseased political opinions. So it was in the beginning, and so it will continue to be, as long as those sects endure. But Methodism is free from this, the extravagancies which accompanied its growth are no longer encouraged, and will altogether be discontinued, as their real nature is understood. This cannot be doubted. It is in the natural course of things that it should purify itself gradually from whatever is objectionable in its institutions. Nor is it beyond the bounds of reasonable hope, that conforming itself to the original intention of its founders, it may again draw towards the Establishment from which it has seceded, and deserve to be recognized as an auxiliary institution, its ministers being analogous to the regulars, and its members to the tertiaries and various confraternities of the Romish Church. The obstacles to this are surely not insuperable, perhaps not so difficult as they may appear. And were this effected, John Wesley would then be ranked, not only among the most remarkable and influential



men of his age, but among the great benefactors of his country and his kind." Vol. II. pp. 563—565.

And now, our readers will naturally expect that we should not quit these important volumes without delivering a somewhat more decided and systematic opinion of them, than can perhaps be collected from the observations casually dropped in our hasty analysis of the work. And, though our remarks must be abridged, in consequence of our numerous extracts, and their partial anticipation, we shall proceed to satisfy, as far as we are able, the expectations of such as may be disposed to listen to our judgment on the subject.

In the first place, then, we think it will be conceded on all hands, that the work is executed with great ability. Acute observations, and specimens of fine writing, though marred by occasional carelessness, abound in every part of it.

In the next place, we must acknowledge, with surprize and admiration, the spirit of laborious research which is visible in every part of the work. It is scarcely possible for such tardy readers as ourselves to conceive how Mr. Southey, in the midst of his other well-known occupations, should find leisure to thread the mazes of Methodism; to read, consider, and compare all the works which he appears to have analyzed for the completion of this task. Industry such as this, especially in minds of a rapid and imaginative cast, is too rare not to win, as it deserves, our applause and gratitude.

Neither, we think, is it to be questioned, that a strong effort to be candid, to rise above prejudice, to escape from the spirit of a school in religion, with which the author may now be intimately associated, discovers itself throughout the volumes. We think the work quite as moderate as we could fairly expect from a man in his circumstances. When we find him admitting, for instance, first,

that the Methodists have, on the whole, done more good than harm; and, secondly, that a part of the good effected by them is the revival of zeal and devotion in the Church of England, we ask whether Warburton or Lavington, or the thousand puny warriors who have stolen a shaft from their quivers, have ever done the same justice to Methodism: whether they have not ordinarily treated it as a "*monstrum horrendum*" without one redeeming virtue in its character; and called on us to pursue it, like some dragon in romance, the scourge and horror of the vicinage.

But whilst we claim for these volumes a larger measure of approbation than some excellent persons have been disposed to yield them, we have considerable complaints to urge against them.

In the first place, the author appears to us to be surprisingly inconsistent with himself. Not a few persons whom we chance to have met, have passed the most contradictory judgments on Mr. Southey's estimate of Methodism. Some consider him as its inveterate foe; some as half or quite a Methodist himself. Possibly, these antagonist critics on Mr. Southey's book, have read only parts of it: and their opposite decisions have been determined by the complexion of the particular parts they happen to have read. He seems to differ from himself every ten pages. Here he breaks a lance with John Wesley. In another place, he uses the same lance to assail his enemies. In one page, nothing is too bad for the father of Methodism; in another, nothing too good. We can conceive some luckless Wesleyan, who chanced to be strongly impregnated with zeal for his master's memory, passing through the hot and cold stages of a fever half a dozen times in an hour, as he reads these volumes. It must, however, be admitted, that the peculiarities of Wesley's own conduct and character render it difficult to pass at

once a short and clear verdict upon him. A simple epithet will not describe a mind made up, in some respects, of very diversified elements. But we conceive that Mr. Southey has not spoken with the decision he might; nor has he so guarded his mind against the passing impression left by each particular event in the life of Wesley, as to come to a consistent and comprehensive judgment on the whole. He has reasoned too much upon particulars, instead of allowing those particulars to conduct him to some general conclusion. He has given a somewhat precipitate judgment upon each distinct feature as it met his eye, instead of waiting to survey the whole face.

Another great fault of the work, is the carelessness and indistinctness with which the author has sometimes expressed himself as to some of the great and fundamental points of the Christian religion. We cannot conceive Mr. Southey to have any doubts respecting the divinity of our Lord; or to be a disbeliever in diabolical agency; or to be disposed to deny the fundamental doctrines of human corruption, of conversion by the Holy Spirit, and of salvation by grace through faith in the blood of a crucified Redeemer. These doctrines are the elementary and indispensable truths, not merely of Scripture, but, of the formularies of that church to which he professes, and we have no doubt feels, an ardent attachment. Why, then, should he leave himself open, in the smallest degree, to an imputation of being in doubt as to any of these points? Why, if he means to condemn only the abuse of a doctrine, does he not carefully distinguish the perversion from the thing perverted? Why should he allow sceptics on these subjects, even for a moment to shelter themselves or their opinions, under the broad shield of his authority? And yet so it is. We have heard his heterodoxy, even as to the divinity and atonement of

Christ, and the reality of spiritual influences, asserted again and again. Let Mr. Southey, therefore, remedy as speedily as may be this defect in his volumes. These are not times, if indeed such times could ever exist, in which it becomes the friends of orthodox religion to indulge in equivocal views and neutral statements. Never were the evidences of the Gospel more rudely assailed. And never did it demand more imperatively the unequivocal support of those who profess to receive and value it. In such seasons "he that is not for us is against us." Mr. Southey himself believes that one of the grand services which Methodism has rendered to the Church of England is, that it has revived its attention to the great doctrines of the Reformation. And in this hypothesis we perfectly concur. Such is the benefit as to this point conferred by Methodism, that it canoels, in our eyes, many of its admitted faults. But then we ask of such men as Mr. Southey to give us the good without the evil. The great doctrines of the Reformation—such, for example, as those of the atonement, original sin, justification by faith, regeneration and sanctification by the Holy Spirit—are, we are well persuaded, the only instruments which can give stability to a church, or holiness and happiness to individuals. And therefore, away with all hesitating and ambiguous declarations of these doctrines. Unveil them to a careless and half infidel world. Show them Christianity surrounded by its proper attributes; not in the meretricious garb of Popery; not wrapped in the chills and fogs of Pelagianism; not divested of all that can shake the nerves of the guilty, quicken the courage of the timid, and attract the heart of the miserable, but in the high and holy form in which she won the affections of apostles, and martyrs, and the first fathers of our own church, and led them to the stake

joyful sufferers for that Saviour who lived and died for them.—One of the evils of Methodism has been, that by associating its peculiar, and, as we think, erroneous views on some points with the doctrines of the Reformation, they have taught many to confound them—to repudiate the one for the sake of the other—to burn the book for the sake of the appendix. Instantaneous conversion, sensible impressions, necessary assurance, with the whole train of dreams and visions, and semi-miracles, and fits, and screamings, and bodily cures, were exclusively and specifically Methodistic—the proper weeds springing in the rank soil of religious excitation. It is not by these that Methodism is honoured. It is not by these that her real converts are made. It was always the large portion of evangelical truth which was mixed up with these, and which neutralized or destroyed their effect, that made its way to the conscience, and converted the man. It is by this that Methodism has hitherto achieved its many noble and extensive conquests over irreligion and vice; and it is by this alone that similar conquests can be extended and perpetuated.

The last charge, and it is a serious one, which we have to bring against Mr. Southey is, that he has in various passages treated the topics of religion with the most inexcusable levity. He is a man of some wit; but he does not always exercise his judgment to discern when wit is out of place. At least in these volumes, we must venture to say, it is frequently misplaced; and the religious mind is often deeply wounded by the offensive mode of its introduction. We will not insult Mr. Southey by dwelling upon subjects so trite as the duty of approaching serious things in a serious spirit, of treating the infirmities of a good man with tenderness, and of not holding up the true servant of God as an object of derision to the profane and

worldly. He will himself feel the mischief of any expressions tending to such consequences more powerfully than we can paint it. We will therefore forbear from any farther observations on the subject, only remarking that the more deeply any one is impressed with the supreme importance of religious truth, and the more he has acquired of a devotional taste, the less will he be disposed to employ or to relish such levities as we have been grieved to remark in the pages of Mr. Southey.

And now, at the end of our examination of these volumes, it may be asked, as we have often heard it asked before, will the volumes of Mr. Southey do good or harm? To this question we reply, That we hope more than we fear from them. Many of the extracts contained in them, from different pious writers, are calculated to arrest the attention, and to touch the conscience; and many of the histories of devout individuals to affect the heart of his readers; and, if Mr. Southey has not taught us all the lessons, he might, or conveyed those lessons always in the most effective manner, he has yet taught us much, through which, under the Divine mercy, we may become wiser, better, and happier. May such be the influence of these volumes on all who read them! May all rise from them resolved to emulate the zeal, without imitating the faults of John Wesley! And to the members of our own church in particular, we would say, may they become as eminent and devoted Christians, and still sounder churchmen! And since it can no longer be alleged to be necessary to overleap the pale of the Establishment, either to find Christians or to make them, may they labour to be useful without being irregular; and to benefit to the utmost extent of their powers the community around them, without disturbing the unity of the church!

*Horæ Homilicæ, or Discourses  
in the Form of Skeletons, upon  
the whole Scriptures.* Vol. VII.

—XI. By the Rev. C. SIMEON,  
M. A. Fellow of King's College,  
Cambridge. London. 1820.

A CELEBRATED French wit, in some observations on preaching, expresses, in very lively terms, his astonishment that so many thousands should be paid in a Christian country to preach well, and after all should preach so badly. Now, admitting the fact, that there are few good preachers, his observation would merely teach us this; that there are many requisites to good preaching which money will not buy. Nor can the fact itself be altogether disputed; for preaching very rarely attains to any thing like the excellence of which it is capable. Let it be granted that the difficulties which the preacher has to encounter are considerable; that his time is too much limited; that he handles a much hackneyed subject; that he has to contend with the numerous and obstinate prejudices of a fallen and corrupt nature; that his peculiar style of composition rejects much of the art by which other orators prevail. Still, with all these concessions, we conceive that the great mass of preachers fall far, not merely below the possibilities of the pulpit, but below the standard of excellence which may reasonably be proposed to them. And our readers will perhaps not be displeased at our prefacing a short criticism on the remaining five volumes of Mr. Simeon by a few observations, designed to develop some of those causes of this deficiency in the art of preaching, to which we think the public attention has not been sufficiently directed. Mr. Simeon has, however, already occupied so many of our pages, that we feel it right not to make too large demands, in connexion with his volumes, on the patience of our readers.

CHRIST. OBSERV. No. 227.

Among the main causes of the inferiority of sermons, we should be inclined to name *the low sense too often entertained of their importance and efficacy*.—It was the error of the days of the Puritans to exalt preaching on the ruins of the other duties of the sanctuary. Forms of prayer were altogether abolished, and the spirit of public prayer can scarcely be said to have long survived them. At the restoration all sound loyalists seem to have pursued but one object; namely, a secession as far as possible from all the principles, tastes, and habits of Puritanism; and accordingly it became the fashion, both of the court and the people, to depreciate preaching as cordially as their Round-head predecessors had exalted it. And this mode of thinking, in common with many others of the age immediately succeeding Puritanism, has to a certain extent descended to our own times.—Preaching, except by a small body of individuals, is regarded as an instrument of comparatively weak power in the control and direction of public opinion. Few would assent to the notion of Massillon, that if it is true, as has often been affirmed, that portents accompany and signalize the birth of monarchs, on account of their influence on the happiness of mankind, much more may they be expected, from the same cause, to signalize the birth of the *ministers of religion*. So far indeed are too many of our legislators and public men, from indulging any superstitious notions of this kind that to them it appears to be of little moment, either *who* preaches or *what* is preached. How rarely is the question asked, in the distribution of church patronage, “What are the powers and habits of the candidate *as a preacher?*” How many of the dignified clergy in this country scarcely ever preach at all; and when they find leisure to occupy the pulpit, how often is it obvious that the powerful enuncia-

tion of religious truth is not one of the qualifications for which they have been called to their high office!

It is difficult, in considering this subject, not to be struck with the contrast which such low conceptions, on the subject of preaching, exhibit to the opinions of antiquity, and of many distinguished individuals of various ages and countries. Augustin, for instance, expressly says, "The proper office of a bishop is to preach." And says Gregory Nazianzen, "it is our chief function, *πρωτον τῶν ἡμετέρων*." Indeed, it appears from the sermons which are now their main representative to the world, that Ambrose, Chrysostom, Augustin, and most of the Christian fathers were preachers; and that this office, far from being left to the subordinate clergy, was carefully assigned to the very highest.

If we turn from the page of general history to that of our own church and country, we shall find with what anxiety, even in the worst ages of Popery, this means of religious instruction was regarded. In the age of Henry III. all parish priests were enjoined at a provincial synod to "instruct the people committed to their charge, and nourish them with the food of God's word;" and those who neglect this duty are denominated by the synod, "dumb dogs." It is also stated by Erasmus, in his *Ecclesiastes*, that, impressed with the infinite importance of this instrument for the extension of the truth, Henry the Eighth's mother maintained a considerable body of preachers at her own expense. At the Council of Trent, in like manner, the divines, however opposed on other points, agree in insisting upon the imperious duty of these public ministrations of the word of God. We need scarcely carry this history lower. None who are conversant with that admirable church history, whose last and most distinguished writer is now "fallen asleep in Jesus," can have forgot-

ten with what zeal the first reformers grasped this instrument in order to conduct the spiritual conflict with the powers and principalities, opposed to them. The sermons of Luther may, in fact, be considered as among the chief weapons of the Reformation. It was not till he escaped from his solitude—till he exchanged his study for the pulpit—till he thundered out his theses to the assembled multitudes at Wittemberg, that Popery felt the power of the truths which had so often been vainly advocated in the massy volumes of controversy. "Habet (says one of the early Christians) enim nescio quid latentis energix viva vox, et in aures discipuli de auctoris ore transfusa, fortius sonat." And the truth of this sentiment has been exemplified in the history of all countries and times.

These few samples of the language of other days, independently of the decisive testimony of Scripture to the same effect, may serve to shew that the depreciation of preaching, as an instrument of religious and moral reform, is a heresy which at least has not to plead prescription in its favour; but, on the contrary, stands condemned by the voice of discerning and pious men of all classes and ages. Indeed, it is a somewhat singular fact, that the avowed enemies of orthodox religion have almost always been found among the chief despisers and impugners of preaching. It is, for example, one of the maxims of the Racovian or Socinian Catechism, that although preaching might have been necessary for the conversion of the Gentiles, it is no longer necessary after the establishment of Christianity. And Hobbes, in his history of the civil wars, launches out into severe invectives against the liberty granted to the clergy, of haranguing the people without the state having any power to control them. But, not to multiply such examples, it is sufficient to convince

a Christian of the high value of this ordinance, that it is continually referred to in Holy Writ, as one of the main instruments by which the objects of the Gospel are to be accomplished:—"It hath pleased God, by the foolishness of preaching, to save them that believe." What we wish to see in the ministers of religion, is that sort of practical conviction of the efficacy of pulpit instruction which may lead them joy to buckle on their armour with holy confidence, assured that he who preaches faithfully will, in the end, never preach in vain.

Another cause of the low state of preaching is, in some instances, connected with that to which we have already referred: we mean, the *absence of labour in the composition of sermons*.—It is not likely that men should bestow much pains in sharpening or polishing the weapon which they conceive is to be of no use to them in the battle. And, in like manner, he who ascends the pulpit hopelessly and heartlessly, who expects his reasonings to fall, like the dart of Priam "telum imbellè sine ictu" on the breast of the audience; he, in short, who preaches without faith, is not likely to give the thought, the time, the mind, to his sermons which are essential for any high achievements in this department of his labours. That a very culpable negligence as to this point prevails at the present moment we cannot doubt; nor is this negligence confined to the more careless and worldly part of the clergy, but extends wherewe should least expect and desire to see it—to some of the more zealous and spiritual ministers of religion. A distinguished writer and minister on the other side the Tweed, whose own sermons acted almost like an electric shock on the congregations of our metropolis, is rumoured to have complained heavily of a defect of industry and labour in the sermons of individuals amongst ourselves, to whose general piety and talents he

bore the most honourable testimony. And we entirely concur with him. We discover in a multitude of pulpit addresses a dearth not only of learning and novelty, but of close reasoning, of apt illustration, and especially of real and profound scriptural knowledge, sufficient to account, in part, at least, for the indifference with which sermons are often received. The pasture is too barren to suffer us to expect that the sheep should manifest any strong desire for it. But we must not be misunderstood. In complaining, among other things, of a want of novelty in sermons, it is not that we expect or wish from the ministers of the Gospel voyages of discovery in religion, or maps of the terra incognita of theology. Nor are we so absurd as to desire to have the fancy regaled with ingenious and far-fetched speculations, images, reasonings, or illustrations. But we *do* expect the preacher not always to occupy the same corner of the field of theology—not always to pursue the same line of march or maintain the same order of battle. We expect that measure of variety which will rebuke the presumption of those who, after bearing him for a few months, venture to predict from one half of a sentence what will infallibly constitute the other half—and in all instances confidently to anticipate the conclusion from the exordium of the discourse. The effect of this sameness and reiteration, of these spiritual infusions being always of the same form, colour, and substance, is almost necessarily to cast the mind into a deep sleep. In saying this we are fully aware of the necessity, especially in the case of the country poor, of not too rapidly changing the topics presented to them—of not, as it were, vaulting over them—of not attempting to convey that by a hint which ought to be unfolded in a paragraph. Repetition of a certain kind is necessary in pulpit oratory. But then the preacher

must not, in virtue of this necessity, think himself at liberty always to present the same argument in the same form—to travel to the same point precisely by the same route. Whilst he may reasonably conclude that the understandings of many are so dull, and their hearts so hard, as to need the truth to be pressed again and again upon their conscience, let him give diligence, at the same time, to exhibit the truth in all the variety of which it admits. Let him, whilst he adheres to the substance, in every possible way diversify the mode of presenting it. It is, we admit, a strong temptation to a man, originally of a sanguine and eager temperament, who finds sermon after sermon falling (as he deems) ineffectually on the ear of his audience—the well-disposed part of them pleased with any argument, and the prejudiced with none—to say to himself, “Any thing will do.” And such, we fear, is the weekly opiate which many a preacher administers to his own conscience, especially when he has for years preached to the same congregation. But this temptation is to be resolutely resisted. Why are the candidates for usefulness to be so much more easily disheartened than the candidates for fame? The Georgics cost their author the labour of seven years; and were, therefore, forced from his not unproductive mind at the rate of about a line a day. The labours of the pulpit neither require nor admit of such a protracted process. But they demand and admit of much more patience, caution, study, toil, than are usually devoted to them.

The Editor of Massillon's Lent Sermons speaks of it as *à vue facile; qu'il tient du prodige*, that they were generally composed each in ten or twelve days. He adds, “Combien de gens même du métier trouveroient que ce tems suffiroit à peine pour en former et pour en bien diriger le plan?” What would he have said to those who think nothing of “letting off” half a dozen each week?

Let the ministers of the Gospel expect, under the Divine blessing, larger results from their sermons. Let them not be faithless, but believing! Let them throw far from them every suggestion which may minister to the natural and universal sloth of our nature. Let them regard their sermons as they would the wand of the prophet—designed to draw the waters of contrition from the stony heart. Let them believe that God intends to accomplish much by them, and anxiously labour to fit themselves for their high purpose and destination.

Many pious individuals who admit the efficacy of sermons, are betrayed into carelessness of pulpit preparation by certain other erroneous conceptions.

Some, for example, conceive that as all success depends upon the grace of God, any thing like *laborious preparation* for the pulpit, is a *disparagement* of that *grace*. This, however, is a manifest and most injurious error. It can be no disparagement of the authority and goodness of God to do that which he directs us to do. And he evidently expects assiduity at the hands of all his labourers. If, indeed, it is the will of God that nothing but a crude and meagre picture of truth should be exhibited, why do the Scriptures themselves teem with examples of the strongest reasoning, the most striking imagery, and the most splendid eloquence? Logic and rhetoric are evidently two of the instruments by which it pleases God himself to work; and which, therefore, ought to be employed by his creatures. Some, indeed, may quote against these positions, the prayer of Augustin “*a logica libera nos*.” But St. Augustin could mean only the logic of sophists, or of philosophers so called. For otherwise his prayer would be a sentence of condemnation on his own strong reasonings and splendid composition. The truth indeed is, that he and most of the writers who immediately

succeeded the apostolic age, do themselves levy large contributions on learning and eloquence in aid of religion. Let our readers, for instance, consider the work of Augustin against Cresconus; or let them read the works of Clemens, Alexandrinus; and they will entertain no doubt whether the earliest friends to religion were among the staunchest friends to human industry and learning.

Another erroneous conception of certain pious individuals is, that the simplicity of religious truth abhors all ornament, and that, therefore, it should be carefully excluded from the pulpit. But here, again, we may appeal to Scripture. Lord Chatham and Mr. Burke are said to have continually delved in Scripture as in an unfathomable mine of all the wealth of oratory. Nor, independent of scriptural example, can we doubt the propriety and expediency of clothing the lessons of religion with all the beauty and grace with which a cultivated imagination or extensive reading supplies the religious instructor. Religion, indeed, abhors false and meretricious ornament. It also demands a greater chasteness, and simplicity than perhaps any other subject. But it, might as well be affirmed, in spite of the highly decorated temple of the Jews, constructed by the express direction of the Almighty, that every edifice of religion should be formed of stones rough from the quarry, as that good taste, strong reasoning, and the powers of the imagination, ought not to lend their aid to fix and quicken the sluggish attention of a Christian audience.

But we must hasten to bring this prefatory discussion to a conclusion. There is, therefore, only a single additional defect in sermon writers to which we will now call the attention of our readers—and this is their too common ignorance in that department of science ordinarily termed *metaphysical*. By

*metaphysics* we mean only the science of the mind; or, in simpler terms, a knowledge of the springs of human action. And as on the one hand we conceive that no science can be of more importance to the preacher, so we are apt to think that no science is more commonly neglected. It is, indeed, abundantly sufficient to seal the condemnation of the best argument with many persons, that "it is metaphysical." And hence, it arises, on the one hand, that the class of men who, by their continual professional scrutiny of the minds of others might be expected to throw most light upon this department of science, are very small contributors to it; and on the other, that if any of them are anxious for that species of metaphysical knowledge more immediately bearing on their profession, they know not where to seek it. The fruits of all this in theology are much of the same kind as if military men were to forswear the subject of military tactics, and physicians that of medicine. It is, indeed, difficult to conceive to what an amount the usefulness of sermons is impaired by ignorance of the human mind. We apprehend that nothing in Scripture itself is more apt to touch and affect the heart than what has been termed, its "power of divination;" or, in other words, that perspicacity by which it exhibits what is in the heart of the hearer, and reveals the man to himself. And an intimate acquaintance with the powers, habits, and workings of the mind, would, to a certain extent, supply the preacher with a talisman of the same kind. We should stand before him convicted, rebuked, and condemned; and often, under the influence of the Holy Spirit, who delights to work by rational means on rational creatures, should be led to exclaim, that "God was with him of a truth."

It would have been necessary, for us, whatever other defects in



preachers we had left unnoticed, to have called the attention of our readers to the want of *order*, arrangement, and division, which has for so long a period prevailed in the sermons of English divines, and still prevails to a considerable extent; but the author of the valuable volumes before us has so fairly appropriated this subject to himself, and, with the assistance of Mr. Claude, has so developed the nature of the disease, and displayed its remedies, that we are fully content to leave the patients in his hands.

The present five volumes of Mr. Simeon conclude the series on the whole Scriptures which he has recently given to the world, and carry the Biblical student from the beginning of St. Matthew to the end of the Revelations. We have not much to add in the way of general criticism to the remarks offered on the six volumes on the Old Testament which we previously examined. We discover in them the same clearness, the same power in the development and arrangement of an argument—the same aptness to seize on the main points of his subject, and to render other points subordinate to it—the same fidelity to the spirit of Scripture—the same independence of human system, and the same honest wish to consult and to follow the revealed will of God. With all these excellencies in common with the preceding volumes, it appears to us, that this part of the work is liable to fewer objections than that already examined. The great blemish in the earlier volumes was the occasional, though rare, introduction of what we could not but deem a fanciful interpretation of some of the more obscure passages of Scripture. This defect originated in part, we think, from the plan of the author, to make every part of sacred writ a subject of pulpit discussion. In some books of the Old Testament, especially in those which respect the religious cere-

monial of the Jews, the undertaking involved much difficulty. Though designed primarily for the Jews, the author treats the whole of them as susceptible of a wider and more general interpretation. And this hypothesis is unquestionably just. But in assigning this more general meaning he appears to us occasionally to see more than is meant, and occasionally to elaborate an analogy or a resemblance for which we think he is quite as much indebted to his own ingenuity as to the text. But even the volumes on the Old Testament are but rarely, and the present volumes are scarcely ever, liable to this objection. We will not say, that there are not a few points of interpretation on which we might be tempted to differ from him, even in the New Testament; yet in these cases we should sometimes hesitate to affirm with any confidence that he is wrong. There is in all parts of his work an obvious wish to be right; a familiar acquaintance with the Scripture, and with the sound canons of scriptural interpretation; a power of luminously conveying to others what he sees and knows himself; an anxious desire to glorify God, to exalt the Saviour, and to humble and save the sinner. If a man wishes to convince himself of the general ability with which the division and arrangement of the subjects are executed, let him shut the volume, take the same texts, and try his own hand upon the construction of a skeleton of the same kind, and he will probably find reason to acknowledge that the author possesses at least this title to present two thousand of these sketches to the public, that it would not be easy for many besides himself to present two hundred as good. We have before recommended to our readers to use these skeletons for the purposes of *family devotion*. And in support of that recommendation, we would add, that a perusal of these last five volumes has tended more and more

to convince us of the fitness of the work for that purpose. The sermons, as they stand, are short, clear, spiritual, and forcible; four qualities of rare occurrence in the same discourses and admirably fitting them for domestic use.

It has occurred to us, in the perusal of these last five volumes, that there is another use to which they might be turned with advantage. One of the grand objects, in the *education of youth*, is to instruct them in the habit of analysis and arrangement, in the investigation of subjects presented to them. To this object many works have been dedicated. But the formal rules of composition supplied to them in these works are inadequate to the purpose for which they are designed. A boy constructs, according to rule, his exordium, his discussion, and conclusion; steals, according to rule also, a simile or a contrast; dexterously slips in a quotation or two, which have, as it may happen, something or nothing to do with the subject; and thus confidently presents the literary patchwork as a theme which, because according to pattern, is above all reproach. In the mean time, perhaps, scarcely any degree of thought has been bestowed upon it; and the habit which it is the main object of compositions of this kind to cultivate, that of investigation, has not been exercised. Without, however, abandoning altogether this species of composition, which has its uses, we would earnestly recommend the instructors of the young to lead their pupils gradually to the construction of arguments on the plan of Mr. Simeon—to give them a thesis on which to frame a skeleton—to compare their analysis, or skeleton, with that of this experienced composer, and to point out the inferiority in their juvenile essays which they will be sure to discover. We remember a statement in the life of Le Sage, that, having been led by the shortness of his memory to look out for

some more productive quality in his own mind, after trying various means of acquiring and retaining knowledge, he found none so beneficial as that of reducing every subject to a clear and short analysis or system, drawing it out upon paper, depositing it in a pigeon-hole of his bureau, and at given intervals, looking over the various digests so prepared. At his death, it is said, many hundreds of such digests were found in the secret drawers of his cabinet. The plan we are now recommending is something analogous to that of this celebrated writer; and we are convinced that it would tend to create early and fixed habits of clear and close thinking. Of course, it is not our intention to confine a young pupil to such topics as those discussed in Mr. Simeon's volumes. But both master and pupils may learn much in the early stages of such an enterprise, from this veteran tactician; and may afterwards proceed to draw out their own lines of approach, circumvallation, and attack upon those other positions in the region of thought and literature which they may most wish to occupy.

But our readers, especially such of them as may be unable, from the extent of this work, to possess themselves of it, must by this time be desirous of seeing a little less from our own pen, and something more from Mr. Simeon's. It is, however, impossible for us, having before noticed the early volumes of the work, to allow much room for quotation. Enough, however, shall, if possible, be given to afford a specimen of the author's manner.

We will begin by naming a few sermons that will well reward any attention our readers may choose to bestow on them. Such is Sermon 393, on the doctrine of Expediency, illustrated by the case of St. Paul; 817, on the importance of the doctrine of the Divinity of Christ; and 816, on the proper use of the Calvinistic points—a sermon breathing in general the

spirit of those Calvinists who framed the Articles of the Church of England; though asserting, as we conceive, the doctrine of final perseverance in more explicit language than is found in their mouths.—Vol. IX. contains many very important discourses. Let our readers take, for example, 909, on justification by faith—a sermon in which that vital doctrine is stated with much precision and force—and 955, on the nature of evangelical religion. In this volume, also, occur several sermons, from 964 to 967, inclusive, which certainly deserve to be ranked among the best productions of the author. We regret that our limits will not permit us to extract from them.

In sermon 1016, we find a moderate and judicious statement of the doctrines of Calvinism; in sermon 1146, a valuable explanation of the doctrine of “justification by works;” and in 1168, a specimen of the author’s minute attention to practical subjects.

We will now extract one of the sketches, taken not absolutely at random; but selected partly from its excellence, and partly because, from being among the shortest, it is best suited to the capacities of our work. It is numbered 1043.

“The true Christian delineated.

“Phil. iii. 3.—*We are the circumcision, who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.*

“It is much to be lamented that the nature of genuine Christianity is but little understood. An assent to the fundamental articles of our faith, and a conformity to certain rites and ceremonies, are thought sufficient grounds for concluding ourselves real Christians, notwithstanding we are plainly warned by God himself, that religion does not consist in these things. Persons may be, and often are, very zealous advocates for the externals of religion, while they are altogether destitute of its life and power. Such were those whom St. Paul calls, not the sheep of Christ, but ‘dogs;’ not saints, but ‘evil-workers;’ not the circumcision, but, in a way of

contempt, the ‘circision;’ because all their way of piety consisted in a zeal for the cutting of the flesh. Against such persons he thrice enjoins us to ‘beware;’ and then contrasts with theirs the character of the true Christian.

There are three discriminating points which distinguish the circumcision, or the true Christian, from all who are Christians only in name and profession.

“I. They worship God in the Spirit.

“Many never bow their knees before God at all. What they are, they themselves shall judge. Others observe the form of prayer both in public and in private; but their hearts are not engaged; nor is there any difference in their frame, whether they confess their sins, or ask for blessings, or acknowledge benefits received. All their services are without life, and without devotion. The true Christian, on the contrary, though not always in the same frame, ‘worships God in the Spirit;’ that is, not only with the inmost affections of his soul, but through the direction and assistance of the Holy Ghost. If we could see him in his closet before God, we should often behold him bathed in tears, and with hands and eyes lifted up to heaven, imploring mercy at the hands of God. His thanksgivings, too, are not an unmeaning compliment, but a heartfelt acknowledgment, suited in a measure to the mercies he has received. He ‘pours out his soul before God,’ and ‘stirs up himself to lay hold on God,’ and says, like Jacob, ‘I will not let thee go, except thou bless me.’ Let us examine to which of these classes we belong... and we may know infallibly what is our state before God.

“II. They rejoice in Christ Jesus.

“The world have their joys, such as they are, arising from the things of time and sense. Some know no happiness but in lewdness and intemperance. Others, moving either in a continual round of fashionable amusements, or in the pursuit of wealth or honour, find all their pleasure in the lust of the flesh, the lust of the eye, and the pride of life. Others more rationally seek their happiness in the acquisition of knowledge. While others seem contented to move, like a horse in a mill, in the same round of silly occupation, without aiming at any thing further than an exemption from trouble, and an easy passage through life.

“But the true Christian, while he is alive to all the joys which are pos-

essed by others, as far as they are pleasing to God, and profitable to his soul, has joys of a far higher nature. He has felt his need of mercy, and has found mercy through Christ Jesus. Hence the very name of 'Jesus is precious to him;' and the richest gratification he can possibly enjoy, is to contemplate the glory and excellency of his Beloved. He does not indeed always feel the same delight in the Saviour, but his richest consolations and sublimest joys arise from this source; inasmuch that all the pleasures of sense are nothing in his eyes, in comparison of one hour's fellowship with the Son of God. Indeed, he would not wish to be happy, when he is at a distance from his Lord: in such a state he would consider happiness rather a curse than a blessing. But in whatever state he be with respect to temporal things, a sight of his adorable Saviour will render him completely happy.

"Here again let us inquire into our own experience. We need no surer test of our state than that before us. Let us examine ourselves with care, and 'the Lord give us understanding in all things!'

"III. They have no confidence in the flesh.

"The ungodly world, in prosperity, 'make gold their confidence,' and 'trust in their uncertain riches.' If, on the other hand, they be in adversity, they look no higher than to their own exertions, or than to their earthly friends, to deliver them. The same creature-confidence, pervades all their spiritual concerns: they 'lean altogether on an arm of flesh,' and trust in their own goodness or repentance to recommend them to God, and their own strength and resolution to fulfil his will.

"The true Christian is the very reverse of this. We say not that he has no bias towards these evils, for his old nature still remains within him: but his views with respect to these things are altogether altered; and though he neglects not any means which are proper to be used, he trusts in God only to maintain his prosperity, or to restore it when he has been pleased to afflict him with any calamity. With respect to his soul, also, he has no hope but in God. To the free mercy of God, in Christ Jesus, he trusts for every blessing. In the atoning sacrifice and prevailing intercession of Jesus he confides, as the ground of his acceptance with his re-

conciled God. On the all-powerful grace of Christ he relies, as that which alone can enable him to subdue his enemies, and to serve his God. Feeling that he is in himself ignorant, guilty, polluted, and enslaved, he renounces all self-confidence, and makes Jesus his wisdom, his righteousness, his sanctification and redemption.

"Surely there can be no difficulty in ascertaining our proper character, if only we will make this point also a matter of serious self-examination.

"Address.

"1. Those who, according to these distinctions, must be considered as devoid of real Christianity.

"Remember who it is that cuts you off from the number of true Christians. It is not man, but God, even that God who will judge you in the last day, according to his word. O continue not in such a state! but seek that circumcision of the heart which, though condemned by men, shall ultimately have praise of God.

"2. Those who have reason, from the foregoing remarks, to hope that they are Christians indeed.

"What reason have you to bless God for the mercies which have been vouchsafed to you! But remember, it is not by past experience merely you are to judge, but by the continued habit of your mind. Rest not satisfied with any thing you have known; lest you 'begin in the Spirit, and end in the flesh.' The text does not characterize the Christian by what he has done, but by what he does; and therefore 'press forward, forgetting what is behind, and reaching forth unto what is before;' and 'as you have received how to walk and please God,' so endeavour to abound more and more." Vol. X. Sermon 1043.

Sermons 1048 and 1059, in the same volume, are truly valuable; but we cannot insert them. In enumerating the foregoing, we beg our readers to believe that we have not been, as it were, taking off the cream of the volumes. They really abound in discourses to the full as good as those we have mentioned. But we have no space for further extracts. Nor have we either space or disposition for producing some of those skeletons which might possibly a little tend to scare any

of our readers from the examination of the rest. In some, we certainly think the statements of the author a little too pungent and unmeasured. And in others, we conceive that his unchanging mode of arrangement, under two or three heads, tends to the excision or neglect of some of the valuable parts of the text. The author, indeed, throws his net very widely; but it is impossible for him to catch all, where all was not meant to be comprehended in one leading idea. We should, on such occasions, be glad to see him a little relax his rules of division; and, like a good general, where his army cannot march in line, to allow them to move in file, or in a still more desultory form. The spirit of the Apostles is often too free to submit to the rules of the orderly book of Mr. Claude and his intelligent disciple.

In concluding our observations on these volumes, we will once more call the attention of our readers to what may be considered as the fundamental principle of scriptural interpretation on which they are constructed.

That principle is briefly this: To give to every portion of Scripture the sense which the author believes to accord with the intention of the writer; to give this sense, without any of the limitations suggested by a merely human system of theology; and to employ other passages of Holy Writ, so as to settle or limit the meaning of the passage before him, but not thereby to weaken its fulness and force.

In this principle of interpretation, we cordially concur; and we conceive that the more universally and carefully it is adopted and acted upon, the more will the ark of the church be preserved from the shallows and breakers of religious controversy, and carried out into the great broad depths of eternal truth. It has, indeed, been one of the capital offences of theologians in all ages of the church, that they

have set themselves rather to inquire what they conceive the Bible *ought* to have said, than what it actually does say; rather to arraign Scripture at the bar of a human tribunal, than to try their opinions at the bar of Scripture. And the temptations to this offence are considerable. The taste for system, the disposition to dogmatize, the fear of reproach on the score of inaccuracy and inconsistency, the love of party—all prompt us to march under some petty and peculiar flag, rather than take the field under the broad banner of scriptural truth. We cannot, therefore, but consider the public as standing deeply indebted to Mr. Simeon for his anxious and consistent maintenance and illustration of this important principle. As the prefaces to this and his former work exhibit the clearest statement and defence of it, so we may confidently say that it is no where better exemplified than in his own sermons. There is, however, one additional point connected with this subject, on which we should have been glad if the author had entered; and that is, the possible *abuses* of his own great principle. One such abuse we have noticed in our Review of the first series of these volumes; namely, that of not interpreting any particular expression in Scripture according to the analogy of faith supplied us by other passages of Scripture.—A *second* abuse, we conceive, is this; the frequent and elaborate discussion of those topics or expressions of Scripture, which the analogy of faith does not assist us to interpret at all.—And a *third* abuse, perhaps, is that of pushing our inquiries into particular doctrines, undeniably taught in Scripture, beyond the limits to which Scripture conducts us. It is not a sufficient reason for the minute and extended discussion of any given subject in Scripture, that the elements of this subject are to be found in the Sacred Volume. It may be very

difficult, not to say impossible, for us to exhibit the subject in the same simple, abstract, and elemental form in which we find it. Whatever may be our wish, we are almost sure to present it through a medium of our own, which, like a tinted glass, will discolour, though it may not distort the object. All this, however, constitutes no objection to the principle itself; and no man would be more willing, or able, to surround it with such barriers and restrictions, than the author of these volumes.

On only one more topic have we courage to demand the further attention of our readers. Our single and exclusive fear with regard to these volumes is, that they may dangerously minister to the indolence of this self-indulgent age. Although he who borrows from Mr. Simeon must do more for himself than such copyists of other men's discourses as Sir Roger De Coverly wished to be multiplied in the Church of England; yet he who *habitually* draws from these streams, instead of repairing to the fountain head of original composition, is unlikely, we conceive, to become a great, or even a very useful minister. Assistances of this kind are, after all, the easy chairs of theology; and a machine from Merlin's Cave is not a more certain originator or perpetuator of gout in the physical system, than an apparatus of this kind of vacuity and helplessness, if called into habitual operation, in the study of the young divine. Nor let the novice in theology attempt to propitiate a murmuring conscience, by the notion that his own scheme or skeleton will, let his labour be what it may, be far less complete than that of Mr. Simeon. It is highly probable that he judges of himself correctly as to this point; but then his deficiencies in art will be more than supplied by the suggestions of a mind warmed by the topic before him. A sermon needs not merely bones but flesh; not mere-

ly flesh, but the *vis viva*—the active principle—the breath of life. And that discourse will almost uniformly discover more of this spirit, which is conceived and nursed in the bosom of the writer. Almost every great writer in metaphysics, poetry, philosophy, and practical theology, has become great by *the delineation of the workings of his own mind*. Without thus introverting the eye, he will, whatever may be his skill as an author, either exceed nature or fall below it; will speak to the understanding rather than the heart; will give us rather the empty flourish of the instrument, than the tones and melodies which awaken all the sympathies of the soul—which touch the hidden strings of contrition, and love, and zeal, and tenderness—which carry us out of ourselves, and place us at the mercy of the individual thus acting upon us. Nature has a language, like that ascribed to the heavenly bodies, universally intelligible. Heart answers to heart; conscience to conscience. The very imperfections of the preacher, if he evidently gives us his best—his all—the discoveries made in his own soul—the argument suggested by a heart in earnest, may move the mind to attention and interest. Sincerity is received in lieu of talent; and we value the sermon because we love or respect the man. So strong is our apprehension, therefore, lest the admirable skeletons in these volumes should reduce our younger clergy into mere copyists, or something akin to it, that we would earnestly recommend them scrupulously to construct one sermon in the week out of materials supplied by general reading, by invention, or by original thought; and would further counsel them, in borrowing from Mr. Simeon, rather to consult his sketch than to copy it. Let them be content with small things, at their own expense, rather than aim at high ones at the expense of others.

Let them be free to own to what extent they are indebted to the assistance of another, remembering that nothing is more difficult to overcome than the disreputation of strutting disingenuously in borrowed plumes. We ourselves have heard sermons obviously suggested by the sketches of the author before us; but so modified by the labours of thought, and feeling, and conscience, as to become strictly the

address of the speaker. This is as it should be. The raw material may be that of others; the manufactured article should be our own. Of this raw material, this staple commodity of theology, no man has laid up larger stores in the public ware-room than the able and pious author of these volumes; and we earnestly pray that it may please God to bless and prosper his important labours.

## LITERARY AND PHILOSOPHICAL INTELLIGENCE,

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### GREAT BRITAIN.

PREPARING for publication:—The Works of Arminius, now first translated into English, with his Life;—Vindiciæ Hebraicæ, occasioned by the Strictures and Innovations of Mr. Bellamy, by H. Hurwitz;—The Correspondence of Charles, Duke of Shrewsbury, by Archdeacon Coxé;—The Works of Sir R. Blackmore, now first collected, with his Life, by Mr. Chalmers, 10 vols;—A Classical Tour in Turkey, Greece, and Italy, by P. E. Laurent;—The Beauties of Mozart, Haydn, Handel, &c. adapted to Psalms and Hymns;—Genesis and Daniel defended against Connt Volney and Dr. Francis, &c. by J. Overton.

In the press:—The Universe, a Poem, by the Rev. R. Marturin;—Tour in the United States, by W. T. Harris;—Family Cyclopaedia, by J. Jennings.

By an act passed this session, sentence of whipping is not to be awarded on female offenders; but instead of it imprisonment, or solitary confinement.

Another act just passed provides a summary mode of obtaining satisfaction for damages done to buildings, fences, land, crops, or any other kind of property. The offender being taken before a justice of the peace, any time within four months; and the offence proved, he shall forfeit to the party aggrieved, such a sum, not exceeding 5*l.*, as shall appear to the justice a reasonable compensation for the injury.

Offenders may be taken *instantly*, without warrant. Appeal is allowed to the quarter sessions.

Captain Parry has arrived in London, with intelligence of considerable interest, from our Ships of Discovery in the North. They have succeeded in exploring a passage through Lancaster's Sound, into the Polar Sea, and have penetrated as far as longitude 115 deg. W. between the parallels of 74 and 75 deg. north latitude. In this space twelve islands have been discovered, and named the Islands of New Georgia, in honour of his majesty. The expedition wintered in a harbour on the south side of the largest of these islands. The darkness was such, that at noon they could scarcely see the letters of a book printed with large types. During the prevalence of the winds the thermometer fell to 57½ deg. below zero, at which periods they could not venture into the open air; but when the winds subsided, they found the air quite supportable, and amused themselves in shooting partridges and ptarmigan. Captain Parry met with no inhabitants; but he frequently saw deserted huts on the shore. The Magnetic Pole appeared to be about 100 deg. of west longitude. The conductors of the expedition have no doubt but that there exists a passage to the Icy Cape, which might be penetrated during the month of August, by keeping close to the shore; the powerful radiation of which partially melts the ice; but the passage, even if penetrated, is not likely to serve any commercial purpose.

## SPAIN.

The new order of things in Spain has given rise to a most rapid and extraordinary fecundity in journals and other periodical works. Instead of a few scattered publications, occupied chiefly with ecclesiastical announcements, processions, and a meagre price current, Madrid alone now produces nearly thirty periodical political papers, independently of which the press teems with answers, apologies, and explanations on political topics; and with shoals of sermons, essays, and commentaries on the constitution. There is, indeed, a censor of the press appointed; but, at present, the office is extremely indulgent. The principal country towns also have their journals.

## RUSSIA.

The Jesuits lately banished from the Russian empire were in number about 800, of whom 800 were in Siberia and Kamschatka. Their colleges in general had from 24 to 30 members; that of Moscow contained 140.

## EGYPT.

The celebrated monument of antiquity, known by the name of Cleopatra's Needle, has been presented to his Majesty George IV. by the Pacha of Egypt. It is intended that it should be set up in Waterloo Place, opposite Carlton Palace. The weight of the column is about 200 tons; the diameter at the pedestal, seven feet.

## INDIA.

A School-book Society has been form-

ed at Madras, on the same plan as that at Calcutta. The objects of this Society will be the purchase, preparation, and publication of works useful in seminaries of learning, to be supplied either gratuitously or at a cheap rate. It will form no part of the design of the institution to furnish religious books; a restriction, however, very far from being meant to preclude the supply of moral tracts, or books of a moral tendency.

At a meeting of the Bombay Literary Society, Captain M'Murdo presented an interesting account of the late formidable earthquake in India. On the 16th June 1819, a violent shock took place in Cutch, which lasted about two minutes, and which, when at its height, occasioned a motion of the earth so undulatory that it was difficult to stand, and the waving of the surface was perfectly visible. Until the beginning of August, no day passed without one or more shocks; but subsequently they became less frequent, only occurring every third or fourth day till the 23d of November, which seems to have been the last distinct one. The shock of the 16th was the most serious. In the province of Cutch, no town escaped. The capital, Bhooj, suffered in many respects more severely than any other place; nearly seven thousand houses were overturned, and eleven hundred people were buried in the ruins. The works in the fortified towns were in general destroyed. The total of lives lost was about two thousand,

## LIST OF NEW PUBLICATIONS.

## THEOLOGY.

*Speculum Gregis; or Parochial Minister's Assistant.* 5s.

A Charge delivered at the Primary Visitation of Herbert Lord Bishop of Peterborough, in July, 1820, with an Appendix. 8vo. 2s.

*Vision of the First—Hades; or the Region inhabited by the Departed Spirits of the Blessed.* 12mo. 3s. 6d.

A Defence of the People of England, in Answer to the Emissaries of Popery. 8vo.

Family Prayers, for every Morning and Evening in the Week; by the Rev. James Roberts. 18mo. 1s. 6d.

A Sermon preached in the Parish Church of Chippenham; by the Rev. C. Lipscomb. 8vo. 2s.

The Rebellion of Absalom; a Dis-

course preached at Kirkcudbright, by the Rev. W. Gillespie. 8vo. 1s. 6d.

An affectionate Address to those Dissenters from the Church of England who agree with her in the leading Doctrines of Christianity; by the Rev. S. Wix, A. M. &c. 6d. or 5s. per dozen.

Remarks on the Necessity of conforming to Order, with respect to Clerical Vestments; and on the present dilapidated State of many Country Churches. 8vo. 1s.

Lectures on the Temper and Spirit of the Christian Religion; by Matthew Allan, Author of "Outlines of a Course of Lectures on Chemical Philosophy," &c. 8vo. 9s.

The History of Religious Liberty to the Death of George III.; by Benjamin Brook. 2 vols. 8vo. price 1l. 4s.



## MISCELLANEOUS.

An Analytical Calculation of the Solar Eclipse of the 7th of September, 1820; by D. M'Grigger. 8vo. 8s.

A Guide to the Stars; by Henry Brook. 4to. 15s.

Memoirs of the Life, Writings, and Religious Connections of John Owen, D.D. Vice Chancellor of Oxford, and Dean of Christ Church, during the Commonwealth; by the Rev. Wm. Orme. 8vo. 12s.

Biographical Sketches of Dr. B. Franklin, General Washington, and Thomas Paine, with an Essay on Atheism and Infidelity. 1s. 6d.

Biographical Illustrations of Worcester; by John Chalmers, Esq. 8vo. 15s.

The Botanist's Companion. 2 vols. 12mo. 12s.

Pomarium Britannicum; by Henry Phillips. royal 8vo. 1l. 1s.

The British Botanist. 6 plates. 12mo. 7s. 6d.

The World Described, in easy Verse; by W. R. Lynch, with a map and engravings. royal 8vo. 5s.

The Benefit of a Sunday-School Education, exemplified in the History of Thomas James. 4d.

The Native Tribes, Animals, and Scenery of Southern Africa; by William Daniell, Esq. 4to. 3l. 3s. proofs on India paper, 4l. 4s.

Portraits of the various Tribes of Cossacks. 4to. 1l. 5s.

Pyne's History of the Royal Residences, with 100 coloured Engravings, representing the State Apartments. 3 vols. 4to. 24 guineas, bds. or 30 guineas large paper.

No. I. Zoological Illustrations; by W. Swainson. 4s. 6d.

The Rudiments of Linear, Plane, and Solid Geometry; by N. J. Larkin, with 150 wood cuts. 12mo. 4s. 6d. sheep.

Domestic Wine-making, from all the various Fruits of this Country. 8vo. 7s.

The Cottager's Manual for the Management of Bees; by Robert Huish. 2s.

The New Practical Gauger; by M. Iley. 8vo. 10s. 6d.

Rise and Progress of the Public Institutions of Glasgow. 8vo. 7s. 6d.

Zoophilos; or, Considerations on the Moral Treatment of inferior Animals; by Henry Crowe, M. A.

The Ornithology of Great Britain; by John Atkinson. 3s. 6d.

Britannia's Cypress, a Poem, on the lamented Death of his late Majesty George III. f. cap. 12mo. 5s.

The Angel of the World, with other Poems; by the Rev. G. Croly. 8vo. 8s. 6d.

Sketch of the late Revolution at Naples. 2s. 6d.

A Catechism of Political Economy; by Jeane Baptiste Say; translated by John Ritcher. 6s.

Annals of Glasgow; comprising an Account of the Public Buildings, Charities, &c. by J. Cleland. 1l. 1s.

An Abridgment of ditto. 8vo. 10s. 6d.

Notes on Rio De Janeiro, and the Southern Parts of Brazil; by John Luccock. 4to. price 2l. 12s. 6d.

The Architectural Antiquities of Normandy; by D. Turner, Esq. 2 vols. royal 8vo. 2l. 12s. 6d.

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## RELIGIOUS INTELLIGENCE.

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**CHURCH MISSIONARY SOCIETY.** HAVING presented an outline of the Society's recent proceedings and correspondence in India and Western Africa, (see our Numbers for August and October), we proceed to select a few particulars relative to the New Zealand Mission.

Mr. Marsden writes respecting the young New Zealanders under his care at Parramatta (New South Wales)—

"The chiefs' sons who are with me visit our orchard and vineyards, and are much astonished to see the fruits, and anxious to promote the cultivation of them in their own country.

"Various things here, which they had never before seen, furnish us with much conversation about the Maker of all. They see such a difference between our civilized and their savage state, that they cannot be persuaded that the same God made both them and us. When I tell them that there is but one God, they advance many arguments to prove my assertion incredible."

With reference to the seminary, Mr. Marsden states—

"After having natives living with me for more than four years, I cannot entertain a doubt of the success that

will attend the establishment of a seminary here for them. I am now erecting a commodious building on an estate which I purchased on the banks of the river opposite to the town of Parramatta. The situation is very pleasant, and convenient in every respect. The estate contains upward of 100 acres of land; and every operation of agriculture, gardening, nursery, &c. may be carried on, together with the exercise of the simple arts. Here the natives can be taught, and constantly employed. The produce of their labour will contribute something toward their support. They shall learn to plough, and sow, and reap, with the management of horses and cattle, and whatever else may be deemed advantageous to them."

Mr. Marsden had made a second visit to New Zealand. His intercourse with the natives, and particularly in a journey westward from the Bay of Islands quite across the island to the western coast, was most encouraging. The people are eager for the residence of missionaries among them. A new settlement has been formed at the Bay of Islands, on a large portion of land, consisting of 13,000 acres, situated at Kiddeekiddes, and purchased of Shunghee for 48 axes.

Mr. Marsden justly remarks: "If the Mission were attended with no other good than the preservation of the lives of our fellow-creatures, this is an object of vast importance. The value of the Boyd, which was cut off there, with all her crew, would have maintained the Mission many years. No injury has happened to any European since the establishment of the settlement, from the North Cape to the River Thames; which shews what temporal good hath been already accomplished. Difficulties have, indeed, been very great and many; but they have not prevented the work from going on. Every thing has succeeded better than the most sanguine hopes could have warranted us to expect, in such a new and important undertaking."

Mr. William Hall makes the following statements, which will shew the progress of civilization.

"The natives under my direction and instructions work very well, almost beyond my expectation. I have taught six pair of sawyers to saw timber, and have frequently four or five pair at work at once. I have sawed upwards of a thousand feet with them myself.

We have built three smiths' shops in the settlement; and have two natives among us, who are taught the blacksmith's business. I have also built a smith's shop, and can make small adzes, nails, and many other useful things, which serve to purchase potatoes, and pay labour with. I have also a quantity of land in cultivation, more than sufficient to support my family the year round with wheat; and I mean to distribute wheat among the natives, with suitable encouragement and instructions how to cultivate it; and I hope it will be attended with the blessing of God, both for their present and future good. We keep increasing gradually, by making more improvements and cultivation every year."

Mr. Kendall writes:—"Although the New Zealanders are exceedingly superstitious, and what religion they profess is constituted of rites the most horrible and offensive to an Englishman and a Christian, yet it is a very encouraging circumstance that parents do not at all object to their children being instructed by us. They rather wish it: and the children themselves have always been ready to repeat their lessons when called on; and have been kept in a state of discipline far superior to my expectations, when we have had it in our power to give them a handful of victuals."

In the Appendix to the Nineteenth Report of the Society, various letters from the young New Zealanders, Tooi and Teeterree, were printed. We extract one of the shortest as a specimen, for the benefit of such of our readers as may not have seen the Report. Tooi thus addressed the Assistant Secretary of the Society, when on the point of leaving England:—

"Dear Reverend Brother—

"I am just told I going to leave you, day after morrow. I will therefore write you, dear Sir.

"I go home tell my countrymen, that Jesus is the true God. Atua is false—no God, all nonsense.

"I tell my countrymen, Englishman no hang his self—no eat a man—no tattooing—no fall cutting his self. My countrymen will say to me, 'Why Englishman no cut himself?' I tell them Book of Books say, 'No cut—no hang—no tattoo.' I tell them 'Jesus say all they that do so go to hell.' I tell them they sin—they do wrong. I know that Jesus Christ's blood cleanseth from

all sin. I tell my poor countryman so. He no find out the way to heaven—poor fellow! Jesus our Lord, He found a way to heaven for all who know Him.

“ Jesus Christ love me much. I no love Him once—my bad heart no love Him. I sinned too much for God. I hope the Lord Jesus Christ put in me a new heart and new soul. I then pray to Him, and love Him, and He love me.

“ I go back to my country. I tell my countrymen, the Book, the Bible make all happy. Englishman, suppose a Christian, he very happy. New-Zealandman’s spear make no happy. I tell my poor countrymen, Christians no fight, no use war-club, no spear—they read Book of Books—all true! says, No fight, all love.

“ I go away—I leave all good friends behind—and I very sorry ship go very soon. I go home—I remember kind Missionary. He love me too much—he pray for me every morning and every evening. I pray for Englishman.

“ I get home to New Zealand, and I go tell my countrymen, ‘ Come, countrymen, into house of worship, where true God is worshipped!’

“ I hope you farewell. Good bye.

“ Your affectionate Friend,

“ THOMAS TOOL.”

Mr. Kendall, who has resided several years in New Zealand, has returned on a visit to England, and has received deacon’s and priest’s orders, with a view to exercise his ministry in the scene of his mission. Having collected copious materials for fixing the language and preparing elementary books in the New-Zealand tongue, it was thought of importance that he should avail himself of the advantages which might be afforded to him in this country, for proceeding on sure principles in the important work of embodying the language of these large and populous islands.

Two chiefs, Shunghee and Whykato, accompanied Mr. Kendall. Shunghee is one of the heads of a powerful tribe, which possesses a large quantity of land at and near the Bay of Islands. His age is about forty-five; his mother who is now living and very old, having told Mr. Kendall that he was born soon after Captain Cook visited the Bay of Islands. Shunghee and his tribe have always been friendly to the settlers. He understands somewhat of English, but does not speak it. Whykato is one of the chiefs of Ranghee Hoo, at the Bay of Islands. His age is about twenty-six. He understands English tolerably

well, and can make himself understood. —The views and wishes with which Shunghee and Whykato have visited England will be best conveyed by themselves, as Mr. Kendall wrote them down from their mouths, without any prompting on his part:—

“ They wish to see King George—the multitude of his people—what they are doing—and the goodness of the land. Their desire is, to stay in England one month, and then to return. They wish for at least one hundred people to go with them. They are in want of a party to dig the ground, in search of iron—an additional number of blacksmiths—an additional number of carpenters—and an additional number of preachers, who will try to speak in the New Zealand tongue, in order that they may understand them. They wish also twenty soldiers, to protect their own countrymen, the settlers; and three officers, to keep the soldiers in order. The settlers are to take cattle over with them. There is plenty of spare land at New Zealand, which will be readily granted to the settlers.”—At present they have little notion of our holy religion; but are the subjects of a subtle and deeply-rooted superstition. They have conducted themselves with great propriety in this country.

The two chiefs are about to return immediately with Mr. Kendall, to their own country, after having seen and learned much, which, it is hoped, may stimulate them in the civilization of their fellow-countrymen. The party were affectionately and appropriately addressed previously to their departure, by that zealous friend of every scheme of Christian benevolence, the Rev. Basil Woodd, at the Church Missionary House, together with two schoolmasters and their wives, destined for Western Africa. May the blessing of God rest on their labours.

#### HIBERNIAN SOCIETY.

The number of schools belonging to the Society was reported at the last annual meeting to amount to 529, containing upwards of fifty-eight thousand pupils; being an increase during the year, of forty-nine schools, and upwards of eleven thousand pupils.

The funds of the Society, we are grieved to learn, have fallen short of the current expenditure of the year, in the amount of 2362*l.*, in addition to a balance of 1342*l.* due to the treasurer.

at the last audit. The increase of schools and children would have been far more considerable, if the wishes of the poor, and the applications from respectable gentlemen in Ireland on their behalf, could have been complied with, for the establishment of additional schools. Notwithstanding these checks, schools have been formed in four counties, to which they did not before extend; Queen's county, Cork, Waterford, and Kerry; and there is an immediate prospect of extending them into other counties. Many of the masters, who have commenced the moral and religious cultivation of these new fields of labour, were, at their first connexion with the Society, ignorant of the Scriptures and (being Catholics) prejudiced against the use of them; but they now proceed in the spirit of the Gospel, and with a competent degree of knowledge, to fulfil their arduous and important duties.

In addition to what has been said relative to the increased number of schools, the Committee report, that the circulation of the holy Scriptures has also been proportionably enlarged; and that the reading of them in Irish and in English by the Inspectors and Schoolmasters at convenient times, to such as are willing to attend—together with the instruction of adults—continue to be vigorously and successfully prosecuted. These branches of the Society's concerns have made it necessary to print, in the course of the last year, an additional number of 40,000 of the Society's spelling-books: and for the use of the adult population who have no desire to read English, and are partial to the old Irish letters, an edition of the spelling-book in the Celtic character has also been prepared and published.—The Society has been assisted with a farther donation of 9000 English and 1000 Irish Testaments, from the British and Foreign Bible Society.

The Fourteenth Report of the Society, from which we have abridged these particulars, goes on to mention the visit of Mr. Steven to Ireland, and the hostility, manifested on the part of the bigotted part of the Roman Catholics, to the plans of the institution. To these we have before adverted. The Report proceeds to state, that by means of the plans and exertions of the Hibernian Society, the attention of the gentry and landed proprietors in Ireland has been directed to the moral and

religious education of the children of the poor. The schools were at first, and during several successive years, entirely supported by the friends of this institution; but of late, an annual subscription from benevolent and public spirited individuals, has been afforded to schools which have been formed in consequence of their respective applications; and a disposition to adopt the regulations of this Society for the education of the poor, and to afford pecuniary assistance for the promotion of this object, has evidently been on the increase. It appears, also, that the labours of the Society are hailed by the insulated Protestants in the Catholic counties in Ireland, as a merciful dispensation of Providence to preserve them and their offspring from the seductions of Popery, to which they have been imminently exposed. The elective franchise, being for a long time exclusively connected with Protestantism, continued the name of Protestant to many, who, neglecting the use, and being ignorant of the divine truths of the Scriptures, became slaves to the superstitious observances of the surrounding multitude, and, at the point of death, frequently took refuge in their delusive hopes. But the schools of this Society appear to have occasioned a very beneficial change. The children of these persons having been taught the Scriptures, have communicated their knowledge to their parents; in consequence of which, a zeal for more than the name of Protestantism is now nearly becoming general.

The following are extracts from the Appendix, which contains the most interesting passages from the Society's correspondence during the year. One of its agents in Ireland writes:—

“ I intended to have added other interesting occurrences which have passed within my own observation; but as time calls on me to close with the present sheet, I defer these in order to relate an interesting narrative I have had from T—, master of the school in K—, county of M—. As I have the notes of the communication before me, I give it nearly in his own words. ‘ In July last, when returning from S—, I called at a house near C—; the man of the house and his wife had just returned from confession. The man seemed much concerned, and, on inquiry into the cause, he told me that his children had long attended a free

school (one of ours) and were provided with an English and Irish Testament; and that in confession that day, the priest had engaged him by promise, to commit both to the flames on his return home. The poor man seemed agitated, being loath to burn the books, and terrified at breaking his promise to the priest. I said nothing, anxious to see the conflict in his own mind. The man had the Irish Testament in his hand, a large fire was before him, and he stood apparently undetermined, when a wretchedly wicked neighbour of his entered the house, who, on learning the case, urged him vehemently to obey his priest and burn the book. The book was accordingly cast into the flames. I was so overpowered by surprise and horror at the action, that for some moments I could not stir—when, darting to the fire, I snatched up the book, which, to my astonishment, had not suffered the least injury from the fire. I then solemnly addressed him on the heinousness of the sin of attempting to destroy God's best gift to man—the revelation of his mercy to sinners, through our Lord and Saviour Jesus Christ. The poor man seemed much distressed, and requested that I would read to him part of its contents. I read the First Epistle general of St. John, and the eighth of the Romans. He called upon the Lord to forgive the wicked act he had been just guilty of, in attempting to destroy so blessed a book, and begged of me to consent to remain with him until the next day, and that he would invite his neighbours to hear the book of God. I consented. His neighbours were soon collected, and I read to them for a long time. After the people retired, he would frequently ask me with much concern, —'Do you think God will forgive me?' and as my reply, I read to him the fifteenth chapter of Luke, also the eleventh of Matthew, the 27—30th verses; and these precious promises gave him hope. He escorted me on my way next morning, to the distance of three miles, and seemed fixed in his determination that his son should persevere in reading and learning to understand the Scripture; and that he would contrive to have him attend my night-school next winter, and cheerfully pay me for instructing him."

From P. C., an Inspector.

"We inspected Mr. H—'s school at G—. This is one of the best

schools I ever saw. He had eighty Testament readers in one class; forty of whom, repeated ten chapters each, and some of the others thirty. He had one boy who committed as many as sixty chapters to memory, in the course of this quarter; and, what is still more astonishing, he had another child, only four and a half years old, who repeated nearly six chapters at this inspection; and I was told by his parents and master that this was the third quarter in which he had had tasks to learn. There is scarcely a question I put to them respecting the Gospel, that they did not answer satisfactorily.

"I have often, within these five years past, visited this part of the country, and never saw, or expected to see, so great a reformation wrought in the minds of the people here, as there is now; but, blessed be God! there is nothing impossible with him. Both old and young are studying the word of God, and striving, to become wise thereby. Scarcely a day passes in which there are not applications made to me for Bibles or Testaments. The people, who, not long since, were enemies to the Scriptures, are now reading them, and attending our night schools, in order to become acquainted with the word of God.

"On the 8th instant, I again visited H—'s school, and gave him a general inspection. He had one hundred and sixteen pupils present, eighty-one of whom, were Testament readers: the major part of which class, repeated from sixteen to twenty-four chapters each; although it is but two months since he was inspected before. The child mentioned above, as having repeated nearly six chapters, could, at this time, repeat seven; and the boy who repeated at last inspection sixty, now repeated sixty more. H— has now, in the Testament class, ninety-one pupils. No person can have an idea of the good done in this and other places, by means of your humane and charitable Society."

From J. R., an Inspector.

"The labours of the Society have proved very beneficial in this and every other part to which they have been extended. The children who are educated in the schools have been made great blessings to their parents and neighbours in reading to them at night. The little children are so fond of the Testament, that they get more of the tasks

than is required of them by the Inspector. What a blessing it is, to find a reader and a Testament in every cabin, and the old men and women blessing the Society for the great charity which they have bestowed on their children, and more especially, for imparting to them the knowledge that enables them to comfort their parents in old age with the word of God in the English and Irish languages!

“ I am happy to have it in my power to state another striking instance of the change wrought in the children’s hearts, especially those educated in the Society. A short time ago, as I am informed, their chief employment was dancing, playing cards, dice, and every other wicked employment, as is the case in every part of the country; but the result of their being educated in the schools, and the study of the Testament, has been so effectual, that their delight is now to meet in the different houses in the village to read the Testament. It is delightful to hear small children, not ten years old, saying— ‘ Mother, it is not for cursing or swearing that we are met, but to read the word of God; and we read in the same word, that God delights in little children learning his will.’ ”

From W. R., a Schoolmaster.

“ I am sorry to say, that the flourishing state and hopeful prospect of this school is greatly obstructed by the tyrannical proceeding of the Catholic bishop and priests. The desire of the people for education is every day increasing. At the last inspection of my

night school, fifty-nine scholars were able to read Irish. Hitherto they have never had the happiness of hearing or seeing the word of God, so as to be able to form a judgment for themselves of its divine contents. The general behaviour of the people here has been much improved by their increased knowledge of the word of God; so that instead of meeting as in former times for the purpose of card-playing or gambling, sedition or conspiracy, they have of late been occupied in reading the Scriptures, and recommending the practice to their friends and acquaintance. Such was their desire to learn the mind and will of God as he has been pleased to reveal it in his own word, that I have been requested by some who reside several miles from my school, to bring them Irish and English Testaments, and to read to them at their homes by night, which I have frequently done. But, I am sorry to add, that these pleasing prospects have been blasted by the breath of the priest of this parish, who, on Sunday last made this practice the subject of his canonical discourse, and strongly condemned those individuals who were so employed; assuring them that it was sufficient to bring them to the devil; and that, if they did not relinquish the vile practice of reading the Bible and harbouring those who disperse it, he would cut them off from the church. This terrible denunciation has, for the present, produced the intended effect; and ignorance and vice seem likely to resume their reign.”

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## VIEW OF PUBLIC AFFAIRS.

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### FOREIGN.

THE conference of sovereigns at Troppau has commenced; but no authentic particulars have yet been published respecting the objects or results of their deliberations. The Emperors of Russia and Austria are there in person; the Crown Prince of Prussia represents the King of Prussia, who has been too unwell to attend; and ministers from all the allied powers have assisted at the conferences. The deliberations, it is supposed, may have reference to the affairs of Spain and Portugal, but more especially to those of the Neapolitan kingdom. We most

earnestly hope that nothing will induce the allied powers to undertake a hostile interference in the concerns of these states. We are not, however, without serious fears on the subject, especially as it has been stated in the course of the late negotiations between Naples and Palermo, that the inseparable union of the Two Sicilies is guaranteed to his Neapolitan Majesty by a secret article of the Congress of Vienna, with an express stipulation that no representative government shall be established in Italy.

FRANCE.—The trials of Gravier, Bouton, and Legendre, for the base

and cowardly plot against the duchess de Berri, have ended in the conviction and capital condemnation of the two former: the latter is acquitted.

The elections under the new law have been proceeding quietly in France. The result is likely to be favourable to the moderate, or ministerial party, and affords a hope that ministers may be able to rescue themselves from that state of dependence on the ultra-royalists; into which recent events had thrown them, and which might have been fatal to the tranquillity of the country. The great body of the French naturally feel alarmed by any arrangements which threaten the revival of exploded claims: the prevalence of the ultra-royalist party, they conceive, would lead to that issue.

**POLAND.**—The Polish Diet has rejected, by a majority of 120, voices to 3, a sketch of a new criminal code presented to them by the Emperor of Russia. The Emperor, in his speech at closing the session, upbraids the representatives of Poland for thus declining the favour he had intended them by the laws which his ministers had dictated; and urges them to repair the mischief as far as possible by promoting tranquillity and good government in their respective neighbourhoods. The Marshal of the Diet addressed the Emperor in an exculpatory oration, in which he ascribes the reluctance of the deputies to accept the new penal code, to their wish to have a longer time for deliberation, in order to come to a just decision. It would appear from these circumstances that the representative body in Poland is really a deliberative assembly, capable of acting as a check on the imperial power; at least, that it is by no means in a state of servile and abject dependence on the will of the conqueror.

**SPAIN.**—The first session of the Cortes has closed with a speech from the throne, delivered by commission. As far as appears on the surface, the new machine works easily, and all parties profess the utmost good humour towards each other. The Cortes and the King seem both to be popular; and certainly, in his official conduct, the latter has done nothing to the prejudice of the new constitution. The enactments during the session have been generally enlightened and useful; though, as might naturally be expected under all the circumstances of the case, some of them have been of a more rapid and sweeping kind

than was perhaps quite judicious. The partial disturbances which have occurred in the provinces, have, it is said, been quelled; measures have been concerted for strengthening the naval force of the country, with a view especially to the protection of its commerce; and a variety of plans are under consideration for regulating the internal affairs of the nation. Among other interesting topics, the liberty of the press, and the introduction of trial by jury, have excited great attention. The army establishment is fixed at 424,000 men, with discretion to raise 12,000 militia. But the most important regulation which has yet been carried into effect, is the suppression of the monastic institutions. Every monk in sacred orders is to receive a pension according to his age; and a provision of 100 ducats per annum is held out to nuns, to induce them to renounce their vows. No new convent is to be founded, nor any novice proposed, nor any person to be permitted in future to assume the monastic habit. The government has already taken possession of a vast number of convents. There can be no doubt of the serious evils resulting to Spain from its overgrown monastic institutions, which have not only been a considerable drawback upon the productive industry of the nation, but have checked the progress of civil and religious information, and tended to keep the country enveloped in the ignorance and bigotry of the middle ages. But we fear that, in the present zeal against them, no small portion of religious indifference and infidelity has mixed itself with the professions of liberality and patriotism. We dread exceedingly the sudden revulsion of a nation like Spain, from a state of pitiable darkness to a false and intoxicating philosophy, which is, if possible, tenfold worse. It is some guard against this result, that a system of national education is about to be adopted. We have already mentioned that the inquisition has been wholly suppressed; and that all exclusive privileges, whether they regard a man's standing in the eye of the law, or his liability to public burdens, have been abolished.

**NAPLES and SICILY.**—The dispute between Naples and Sicily has not yet terminated. Palermo surrendered last month to the Neapolitan commander, General Pepe, who, on taking possession of the forts, granted favour;

able forms of capitulation, and promised a general pardon; in consequence of which, the affairs of state returned to their usual course, and the troops which had been taken prisoners rejoined the royal standard. The Parliament of Naples, however, has refused to acknowledge the convention; alleging, that General Pepe exceeded his powers, and, that it is contrary to the glory and interest of the united kingdom, and to political treaties, to allow of any alteration in the connexion of the two Sicilies. It remains to be seen what will be the effect of this rejection upon the minds of the inhabitants of Sicily. If Austria assume a hostile attitude, Naples will have work enough on its hands nearer home.

#### DOMESTIC.

The proceedings respecting the Queen in the House of Lords have taken a turn which, under all the untoward circumstances of the case, we were disposed to hope, might be productive of as little inconvenience as any issue that could have been devised. On this point, however, we must now express ourselves with a great degree of hesitation. For the affair is by no means concluded; and to what further evils the angry passions of parties and the agitated feelings of the public—wrought upon as they will be by the insidious arts of a factious press—will lead, it were impossible to anticipate.

The evidence in defence of the Queen having been closed, Mr. Denman and Dr. Lushington summed up the case on her Majesty's behalf, and were replied to by the King's attorney and solicitor general. On Thursday, the 2d of November, a motion having been made that the bill should be read a second time, a debate commenced, which was prolonged till the Monday following, when it was carried by a majority of 28; the numbers being 123 to 95. In this memorable debate, most of the leading members of the house delivered their sentiments; many of them at great length, and with considerable power of eloquence and argument. Both the ministers and the opposition met the subject, professedly, without party considerations. More than thirty peers, who usually vote with ministers, were in the minority; while lord Grenville, and several opposition lords, were in the majority. There several protests were signed by a

number of peers against the second reading;—the first, on the ground that the alleged crime had been inferred, but not legally proved; the second, because although enough had been proved to shew the existence of guilt, yet as *all* the allegations had not been substantiated, the bill ought not to proceed further; and the third, on "general grounds." This last protest was signed not only by the chief opposition lords, but, by several ministerial and neutral ones. The "general grounds," we presume, were the general inexpediency of bills of pains and penalties, and the undesirableness of proceeding farther with this particular bill in the present state of public feeling.

In the Committee a debate and division took place upon the divorce clause, which was carried by a majority of 129 to 67. To the composition of this majority, very different views and principles contributed. Many thought that the clause was necessary to give effect to the other provisions of the bill: many, however, of those who had voted against the second reading of the bill, voted for this clause, avowedly in order to ensure the final rejection of the measure, by clogging it with a provision to which it was known that numbers could not conscientiously assent, who nevertheless were convinced of the Queen's guilt, and were ready to vote for her political degradation. The King's Ministers themselves voted against the divorce clause, though it had been introduced by them, stating their full conviction that the reasons which had been alleged against it were unanswerable. Many lords, both temporal and spiritual, took up the subject on scriptural grounds. A consideration which evidently had great weight was, that the letter written by the King to the Queen, shortly after their marriage, and given in evidence in the course of these proceedings, was, in fact, a voluntary separation on his part; and that having thus "put her away," he was so far answerable for the consequences, (according to our Lord's own decision on the subject, *Matt. v. 32*), that he could not justly claim a divorce on any ground of *rescissio*, precedent, or Scripture. The circumstance, however, which chiefly operated on the minds of their lordships in this instance, was rather hinted at than expressed; it referred to those particulars in the husband's own conduct which are usually considered by



courts of justice as depriving him of a right to this specific remedy. In consequence chiefly of the retention of the divorce clause, the majority on the third reading was reduced to nine; there being 108 for the bill, and 99 against it. Some of the bishops, in particular, shewed their conscientiousness in voting against a bill which they generally approved, from a due regard to the dictates of Scripture, which they considered would have been infringed by this enactment. In consequence of the smallness of this majority, Lord Liverpool felt it expedient to withdraw the bill.

Here it will probably be expected of us that we should express some opinion on these painful proceedings, and especially on the real import, as it respects the Queen, of the decision of the House of Lords. We are very willing to do so. In the first place, then, it will be allowed that the 123 peers who voted for the second reading of the bill must have believed her Majesty to have been really guilty of the adultery with which she was charged. It is not, however, to be inferred that the ninety-five peers who voted against the bill were of a contrary opinion in this respect. Very few among them declared themselves satisfied of her innocence; a greater number considered her guilt as not legally, however it might be morally, established: but there were many, probably a moiety of the whole, who, though convinced of her guilt, voted against the bill as in itself inexpedient, and as a measure calculated to disturb the peace of the country without the prospect of any adequate good to be obtained from it. They dreaded the transmission of the bill to the House of Commons, as pregnant with the greatest mischiefs. Supposing even that it should finally pass, it must still have occupied many months in a disgusting inquiry, accompanied by discussions of a more violent and inflammatory kind than any perhaps which have ever been witnessed in this country. And during this period, not only must all public business have been suspended, but the whole nation must have continued exposed to the demoralizing and polluting effects of such an investigation, and to the influence of a seditious press, resolved to avail itself of the aid of the Queen and the popularity of her cause, and of the unaccountable supineness of

remaining principle of loyalty among the mass of the population, and then to bring about the revolutionary crisis which it had so long been preparing.—Such, we confess, was our own feeling. In common with the noble lords to whom we allude, we could not resist the force of the evidence, which, on a question of guilty or not guilty, would have compelled us to pronounce against the accused. But neither was it possible for us to shut our eyes to the tremendous evils which were to be apprehended from persisting in the bill. We could not therefore but hail the termination of the measure, in the House of Lords, as a deliverance from many great and obvious dangers. Whether or not it will ultimately prove so, we do not pretend to conjecture. But viewing the matter with our present lights, we can scarcely imagine a more disastrous event, in the present state of the public mind, and with a press set free from every wholesome restraint, than that the Bill of Pains and Penalties should have made its appearance in our House of Commons, ill calculated as that house is for the solemnity of judicial proceedings, and well adapted as it is, from its constitution, and, may we add? its composition, to serve the purpose of popular inflammation.

We need not describe the scenes which followed in the metropolis, and in every part of the country, on the bill having been withdrawn. The joy manifested on the occasion was doubtless with many the expression of honest exultation on the imagined deliverance of innocence from oppression and persecution. To such a feeling, wherever it existed, it is impossible for us not to do homage. But it cannot be denied, that in accepting the rejection of the bill, under all the circumstances of that rejection, as a triumph for the Queen, the persons so viewing it must have laboured under some degree of delusion. But let that pass. We should also most cordially rejoice, if we could persuade ourselves that the evils of this calamitous affair had been cured, either by withdrawing the bill, or by an illumination to celebrate that event as the victory of innocence. But we lament to say, that we feel no such persuasion. Amid the alternatives of evil which presented themselves to our minds, to withdraw the bill seemed to be the course which threatened us with the least. But we dare not

flatter ourselves that many and serious inconveniences are not still to be encountered before this unhappy affair shall have been brought to its final close. It obviously cannot remain in its present unsettled state; and unless the parties chiefly concerned should be induced to sacrifice personal feelings and resentments to the public good, we can only look forward to a perpetuation of the same angry conflicts which have agitated the nation during the last five or six months, and which not only disturb the peace, but seem to us to threaten the very existence, of the country.

Parliament met on the 23d inst. and was immediately prorogued to the 23d of January. A strenuous effort was made by some members of the House of Commons to gain a hearing for a Message from the Queen. Their disappointment, caused by the sudden appearance of the Usher of the Black Rod, commanding their attendance in the House of Lords, was followed by such symptoms of disapprobation as are not usually heard in that assembly. There was no address from the throne previous to the prorogation; the intentions of government with respect to the Queen, therefore, are as yet unknown. Whatever they may be, we cannot but look forward with much anxiety to the next session of Parliament, which promises, we fear, to be a session of stormy debate. We contemplate also, with serious apprehension, the spirit of disaffection which has so widely extended itself in the land, and which is likely to be aggravated by the renewed discussions with which we must lay our account, on the unhappy business of the Queen. In the mean time, her advisers seem determined to prevent even a momentary respite of that agitation which has been excited in the country by the proceedings against her Majesty. Among many proofs of their solicitude to keep alive this popular feeling may be mentioned the Queen's intended procession to St. Paul's, on the 29th instant; for the professed purpose of returning thanks to God for her deliverance. We lament deeply that they should have resorted to this particular expedient for fomenting angry passions;—that the rites of our holy religion should unhappily be made to minister to party violence;—that a solemn act of worship should be resorted to as a mere *ruse de guerre*; and the house of God,

the God of peace, be thus converted into the temple of discord.

But let it not be supposed, because we have thought it our duty thus to speak, that we are inclined to advocate the propriety of the various measures which ministers have deemed it right to pursue in this affair. On the contrary, from the first step to the last, as far as we have been able to form a fair and honest judgment, they appear to us to have acted with so much timidity and indecision, and with such a want of wisdom and foresight, as have tended exceedingly to abate our confidence in their capacity to guide the nation through the delicate and difficult, not to say perilous, circumstances in which it is now placed. In what we have said, or may yet say, therefore, we must be understood as not taking the side either of our present ministers, or of those who are opposed to them. The interests we are anxious to subserve are far more important than any which are involved in the continuance or removal of any one set of public functionaries. They are those of law and of social order, of morality and religion, which appear to us to encounter risks at the present crisis beyond any which we have previously witnessed. If our voice could reach throughout the kingdom, we should call upon every man—whatever may be his sentiments relative to the Queen—who wishes to preserve inviolate our blessings, both civil and religious—who wishes to guard our constitution in church and state from falling a sacrifice to the unmeasured violence of one set of men, or the unaccountable supineness and timid, vacillating policy of another—to endeavour, while there is yet time, to repel the danger which threatens us. What measures may be taken with that view, whether of association or otherwise, we pretend not to say. But one powerful means of averting the evils which impend over us, every Christian happily possesses; and the use of this we strenuously recommend to them; namely, prayer to the great God and Father of all, that he would be mercifully pleased to dissipate the coming storm, and to restore harmony and tranquillity to our distracted country; that he would infuse into our councils a wise and conciliating spirit; and that he would defeat the designs of those who are the enemies of peace and true religion.

## ECCLESIASTICAL PREFERMENTS.

- Rev. Ralph Spofforth, M. A. Eastington V. near Howden, Yorkshire.
- Rev. F. Wrangham, M. A. F. R. S. the Archdeaconry of Cleveland.
- Rev. A. Luxmore, Barnstaple V.
- Hon. and Rev. Dr. Rice, Oddington R. Gloucestershire, on his own presentation as Precentor of York Cathedral.
- Rev. James Davies, M. A. Barrington Parva V. Gloucestershire.
- Rev. Elias Thackeray, formerly Fellow of King's college, Cambridge, to the living of Ardie, in the county of Lowth.
- Rev. Daniel Rowlands, Llanycefan Perpetual Curacy, Pembrokeshire.
- Rev. John Overton, B. A. Elloughton V. Yorkshire.
- Rev. C. S. Bonnett, M. A. Avington V. near Winchester.
- Rev. John Edgar, Kirketon R. Suffolk.
- Rev. C. G. Jackson, Histon St. Andrew, with Histon St. Ethelred V. Cambridge.
- Rev. Dr. Carr, Vicar of Brighton, and Deputy Clerk of the Closet to his Majesty, Dean of Hereford, *vice* Dr. Gretton.
- Rev. O. Taylor, M. A. (Head Master of the Cathedral School, Hereford) to the Prebend of Moreton Magna, in the Cathedral of Hereford.
- Rev. W. K. Coker, B. A. North Curry V. Somerset.
- Rev. Dr. Keate, Stowey V. Somerset.
- Rev. Jeremy Day, M. A., Hethersett R. Norfolk.
- Rev. W. J. Rees, M. A., to a Prebend in the Collegiate Church of Brecknock.
- Rev. Shirley Western, Rivenhall R. Essex.
- Hon. and Rev. A. Hobart, Walton on the Wolds R. Leicestershire.
- Rev. W. Cross, M. A. (Vicar of Amwell), Halesworth-cum Chediston R. Suffolk, *vice* Avarne, deceased.
- Rev. James Towers, Wherwell V. Hants.
- Rev. Thomas Calvert, B.D. Norrisian Professor of Divinity in the University of Cambridge, Winslow, or Wimslow R. diocese of Chester.
- Rev. Thomas Schreiber, Bradwell near the sea R. Essex.
- Rev. Thomas Wynne, St. Nicholas V. in Hereford.
- Rev. Charles Kendrick Prescot, Stockport R. *vice* his late father.
- Thomas Turner Roe, M.A. Benington R. Lincolnshire.
- Rev. W. Crabtree Checkendon R. Oxon.
- Rev. J. Johnson, Fellow of Magdalen College, to the Donative of Sandford, near Oxford.
- Rev. James Rudge, D.D. of Limehouse, to be Chaplain to Prince Leopold.
- Rev. John Holmes, A.M. St. Nicholas R. with All Saints annexed, in Southelmham, Suffolk.

## DISPENSATION.

Rev. D. Williams, M. A., Rector of Bleadon, has been instituted, by a Dispensation from the Archbishop of Canterbury, to Kingston Seymour R. Somerset.

## ANSWERS TO CORRESPONDENTS.

WE are obliged to a Correspondent for pointing out to us a charge contained in a contemporary publication, of our having copied from their work a Letter from a Clergyman in India, which we inserted in our Number for August (p. 561), under the head of Church Missionary Society, *knowing* it not to have been written by a friend or correspondent of that Society. The simple fact is, that we had never seen the Letter, except in the Missionary Register for July (p. 283), where it appears under the general heading—"India within the Ganges; The testimony of a clergyman to the rapid advance of the natives will be read with great pleasure: Great things," he writes, "are going on," &c. And there being no statement of its having appeared in any other quarter, we took it for granted that it was copied from the correspondence of some friend of the Church Missionary Society. The charge of an intentional mistatement of this kind is as little plausible as courteous; for, even if we were dishonest enough wilfully to attribute to one society the merit that belongs to another, we should hardly be so silly as to do it at the certain risk of prompt detection.

*Zypa*; J. M. W.; L. L. B.; D. M. P.; CH. SOPH.; B. B.; J. D.; W. V.; A. CON-  
 TANT READER; A. . . . and KIMCHI; are under consideration.  
 S. S. should have kept a copy of his "squib;" we cannot undertake to find it.

## ERRATA.

Present Number, page 751, col. 2, line 1, *dele* however.

3, for though it serves, read may serve.

THE  
CHRISTIAN OBSERVER.

No. 228.]

DECEMBER, 1820. [No. 12. Vol. XIX.

RELIGIOUS COMMUNICATIONS.

MEMOIR OF BISHOP WILSON.

(Concluded from p. 720.)

WE must now follow Bishop Wilson from his palace to a prison; where he evidenced the same piety, charity, and disinterestedness which had characterised all his previous conduct. The cause of his imprisonment was, the fearless discharge of his duty in a contest which arose between the spiritual and temporal courts of the island, respecting their mutual power. The jurisdiction of the Bishop had for many years been exposed to invasion by the civil authorities; and the laws of the Church were frequently violated, and ecclesiastical censures evaded by their illegal interference. Captain Horne, who at this period was Governor, seems to have exercised great tyranny in his office; and much distress prevailed in the island from his arbitrary conduct. Bishop Wilson, who was accustomed to administer justice with inflexible impartiality, could not behold these proceedings with indifference; and he determined in particular to resist the right claimed by the Earl of Derby, as lord of the isle; of exercising metropolitanical jurisdiction—a power which the Bishop asserted belonged exclusively to the Archbishop of York, to whom alone appeals could be legally made in ecclesiastical affairs.

The circumstances which brought the point to an issue, were briefly these:—Mrs. Horne, the governor's wife, had accused Mrs. Pullen, a widow lady of irreproachable character, of criminal conduct; in consequence of which Archdeacon Horribin, the governor's chaplain,

expelled Mrs. Pullen from the sacrament. Appeal was made to the Bishop, who, being duly satisfied of the innocence of Mrs. Pullen, sentenced Mrs. Horne to retract and ask pardon for the calumny; till which was done, she was not to be admitted to the holy communion. The Archdeacon, notwithstanding this prohibition, saw fit to admit her, in consequence of which he was suspended by the Bishop for contumacy and breach of canonical obedience. He appealed to the civil magistrate, Governor Horne, who, under pretence that the Bishop had acted illegally in suspending the Archdeacon, fined him fifty pounds, and his two Chancellors or Vicars-general, who were officially concerned in the suspension, twenty pounds each. To this sentence all the parties refused to submit, as derogatory to the privileges of the Church; and they were in consequence arrested and taken by a guard of soldiers to the prison of Rushen Castle, June 29, 1722.

The inconveniences of a prison were greatly augmented by the Governor's unprecedented severity. He gave strict orders to admit no person whatever to see them, and endeavoured, both by menaces and sufferings, to overcome their constancy. The Bishop was, however, determined to follow the dictates of his conscience at whatever sacrifice; and his meditations and prayers written at this period shew how greatly God was pleased to support him in his affliction, and to bestow on him the graces of resignation and acquiescence. Thus he says—

“ Who am I, that I should make exceptions against the will of God, infinitely great, and wise, and good? I know not the things that are for my own good. My most earnest desires, if granted, may prove my ruin. The things I complain of and fear may be the effects of the greatest mercy. The disappointments I meet with may be absolutely necessary for my eternal welfare. I do therefore protest against the sin and madness of desiring to have *my* will done, and not the will of God. Grant, gracious Father, that I may never dispute the reasonableness of thy will, but ever close with it as the best that can happen. Prepare me always for what thy providence shall bring forth. Let me never murmur, be dejected, or impatient under any of the troubles of this life, but ever find rest and comfort in this; *This is the will of my Father and of my God...* Corrupt nature cannot comprehend that afflictions are the effects of Divine love. It must be thy grace, O lover of souls, which must work in me this conviction, which I beseech thee to vouchsafe me... If we place our hopes, or our dependence, upon the power, the wisdom, the counsel, or the interest we have in man, and not in God only, we shall surely be disappointed.”

The time spent by the Bishop in prison was not lost. Much of it was dedicated to study and devotional purposes: besides which, he gave instructions every day to many hundred persons, assembled under the widows of his prison; and also there planned the translation of the Bible into Manks, with many other projects of future usefulness. His character never shone more brightly than in this season of his affliction. To quiet the people—who were incensed almost to rebellion at the treatment offered to their beloved and revered Bishop, and had assembled round the Governor's house, intending to level it with the ground—the Bishop

wrote circular letters to be read in all the churches in the island, inculcating piety to God, and a quiet submission to the laws; and so great were the general sympathy and eagerness of his clergy to comply with all his wishes, and to follow up every plan which he recommended, that he was often afterwards heard to say, that he never governed his diocese so well as when in Rushen Castle; and that, if he could have borne the confinement without injury to his health, he would have been well content to remain a prisoner all his days for the benefit of his flock.

The Bishop appealed to the King in council; and his appeal being successful, he was released after two months' confinement; not, however, without having lost for life the free use of the fingers of his right hand, in consequence of the dampness of the prison. In reversing the sentence, the council referred the Bishop to another court for an indemnification for the expenses incurred in these proceedings, and his solicitor and friends strongly urged him to sue for damages for the injury he had received; but he declined taking these steps, thinking it his duty, as a Christian, to forgive and not revenge an offence. Indeed, to some of the parties concerned, he had subsequent occasions of shewing that he knew how; not only to forgive, but to render good for evil, and to love even his enemies. When one of the most inveterate of his persecutors was some time afterwards confined in prison for debt, the Bishop visited him, and treated him as a friend, administering such consolations as his circumstances required.—He lost a considerable sum of money by this expensive course of litigation; for though many persons in different parts of England, unknown to the Bishop, subscribed liberally to diminish the expenses which he had thus incurred in a cause which they considered common to all well-wishers.

to ecclesiastical discipline, yet the principal burden fell on the Bishop's own finances. The King, indeed, had promised to defray the charges out of his private purse; but, dying shortly after at Hanóver, the promise was never fulfilled. It should be added, that his Majesty had offered Dr. Wilson the bishopric of Exeter as a compensation for his losses endured for conscience's sake; but the Bishop, both on that and other occasions, expressed his determination never to quit the diocese first committed to his charge.

The worthy prelate was received by the people on his emancipation with every possible mark of respect and affection. The road from Castletown to Bishop's Court, three miles, was lined with farmers and others mounted on horses, and furnished with rustic instruments of music; and the day was celebrated throughout the island with every symptom of acclamation; a proof that, though Bishop Wilson exercised the power of church censure, with great firmness, he knew how to temper his conduct with such Christian meekness, as to avert the natural effects of so unpopular a proceeding. It is certain that Bishop Wilson entertained very high, and what in the present day would be generally considered arbitrary and inquisitorial, ideas of the powers and duties of an ecclesiastical judge. Whatever related to the state of morals in his diocese, he considered within his province; and he was unquestionably a strict disciplinarian in his efforts to suppress vicious conduct, in whatever quarter it might be found. The laws of the Church authorized, and the simple manners of the people in his diocese did not prohibit, the use of censures, penances, excommunication, and other penalties to check the progress of immorality, and to vindicate the wholesome discipline of the Church. It would therefore be unfair to attach odium to the cha-

racter of Bishop Wilson, for proceedings which, though now in a great measure obsolete, were not so at the time and place in which he lived. His aim, all parties must allow to have been good; his success also was great; and his conscientiousness and impartiality none ever ventured to call in question. The richest person in the island felt himself as much under the inspection of Bishop Wilson's ecclesiastical court as the poorest; and his inflexibility in awarding punishment, where due, was never checked by any thing short of the penitence of the offender, evidenced by his submission to his sentence, and an endeavour to repair the injury inflicted upon the party aggrieved, and the outrage done to the morals of the community. He did not, however, look to church censures only for the reformation of offenders; but mixed with them religious instructions, pathetic remonstrances, and earnest prayers; weapons of far greater potency to extirpate vice, and encourage Christian conduct, than temporal punishments, however well deserved.

Bishop Wilson paid great attention to the secular as well as spiritual wants of his diocese; and by his extensive knowledge and capacity for business, combined with indefatigable industry, unimpeachable integrity, and perfect disinterestedness, he was enabled to succeed in many important plans for the general welfare of the island. We find him, on one occasion, visiting London to arrange some matters of excise; on another, succeeding with the government to take off an embargo on the island; on others, procuring the importation of corn from abroad in seasons of great scarcity; and once, in obtaining, in time of war, by means of Cardinal Fleury, an order from the French Government that no privateer belonging to that nation should molest the Isle of Man. His services of an ecclesi-

astical kind are too many to be enumerated.

The name and character of Bishop Wilson were not unknown or unappreciated in England. Both the Universities conferred on him their highest title of Doctor of Divinity; the court received him on his visits to London with every mark of respect; and Queen Anne was so much pleased with his preaching, that she styled him "the silver-tongued Bishop," and offered him an English bishopric, which he declined, accepting.—George II. and Queen Caroline were also greatly impressed with his manners and conversation in old age, and strongly urged him, but in vain, to take up his residence in England.—There was great frankness and simplicity in his deportment, mixed with an attractive urbanity and scrupulous attention to all the minor decencies of life. His conversation was habitually cheerful, yet at the same time instructive, and tempered by the seriousness which became a Christian and a prelate. Yet, while he was remarkable for his courtesy of manners, he was no less eminent for firmness and decision of character; a point which materially conduced to his public usefulness. He formed no abortive plans, nor suffered any of his projects to fail for want of persevering exertion.

The leading characteristic of Bishop Wilson was his fervent piety. He had a continual regard to God, not only in the retirement of his closet, but in every scene through which he passed in the active duties of life. "Thou God seest me," was a sentiment ever present in his thoughts, and it habitually influenced his conduct. In every undertaking his first and last question was, "How may I promote the glory of God, and the honour of my Divine Redeemer?" His prayers and meditations shew how devout and intimate was the communion which he held with the Father and with the Son, assisted

by an abundant effusion of the Holy Spirit in his soul. His devotion, like the fire in the temple, went not out by night or by day; and it evidenced itself in its close union with all the graces and virtues of the Christian character. He was a firm believer in the doctrine of a special providence, and was accustomed in every event to acknowledge the hand of God; thus, by a happy alchemy, transmuting the most painful occurrences of life into marks of the wisdom and love, of his heavenly Father, and incentives to new dependence and acquiescence in his will.

Bishop Wilson was a sound churchman in his principles and conduct. His attachment to her communion was inviolable: he loved her services, her doctrines, her discipline, her forms. But he was a man of a truly catholic spirit, and maintained a friendly intercourse with the few Dissenters in his diocese, and shewed marks of peculiar kindness towards such of them as were pious and exemplary in their lives. And such a happy effect had his tolerant principles and conciliating conduct, that the Roman Catholics who resided in the island would often attend his sermons and prayers; and the Dissenters would even communicate at the episcopal altar, having obtained permission from the Bishop to sit or stand as their conscience directed—a permission, however, of which they never availed themselves, but conformed to the mode of their brethren in the Establishment. Such were Bishop Wilson's plans for promoting the interests of the church! such his methods of suppressing schism and nonconformity!

Bishop Wilson was anxious beyond almost any person of his time for the promotion of missionary objects. His well-known manual, entitled "Instruction for the Indians," is a proof of his paternal anxiety for the heathen world. He was an active member of the So-

ociety for promoting Christian Knowledge, before whom he preached an impressive sermon; and was, by anticipation, a friend to the objects of most of those other important institutions which have arisen in our own day for similar purposes of Christian benevolence. The members of the Society for the Conversion of the Jews might do well to use the following affecting passage, from his *Sacra Privata*, in their daily prayers:

“Rom. xi. 16. O God, the God of Abraham, look upon thine everlasting covenant (Gen. xvii. 7): cause the captivity of Judah and of Israel to return. They were thy people; O be Thou their Saviour; that all who love Jerusalem and mourn for her, may rejoice with her (Isaiah lxvi. 10): for Jesus Christ’s sake, *their Saviour and ours.* Amen.”

Bishop Wilson was not, however, without his faults. He has been often accused, and with some appearance of truth, of too legal a dependence upon the formal parts of religion; of too harsh a spirit in the exercise of church discipline; of exhibiting something of a pharisaical tendency, and of attaching a degree of merit to our worthless observances. Yet, on the other hand, we find such humble and scriptural sentiments as the following constantly flowing from his pen.

“The corruption of our nature is the first principle of piety and religion.”

“He that expects to do his duty as a Christian, must have a strength more than human to go through with it; he must have the power of God with him.”

“The devil never tempts us with more success, than when he tempts us with a sight of our own good actions.”

“I am not elated with the letters you enclosed me. If any good is likely to be done (by the Instruction for the Indians), far be it from me to take the praise to my-

self: let it be ascribed to the good Spirit of God; and let me take the shame to myself for the many faults I plainly see in it, and for the negligence with which it is performed. May God forgive me these, and pardon the things I have been wanting in, and the good I might and have not done in the way of my duty, in a long, long life, and in my proper calling, and I shall bless his Name for ever.”

*A Prayer before Study.*

“O God! the Fountain of all wisdom, in a deep sense of my own ignorance, and of that great charge which lies upon me, I am constrained to come often before Thee, from whom I have learned whatever I know, to ask that help without which I shall disquiet myself in vain. Most humbly beseeching Thee to guide me with thine eye, to enlighten my mind, that I may see myself, and teach others the wonders of thy law; that I may learn from Thee what I ought to think and speak concerning Thee; direct and bless all the labours of my mind; give me a discerning spirit, a sound judgment, and an honest and religious heart; and grant that, in all my studies, my first aim may be to set forth thy glory, and to set forward the salvation of mankind; that I may give a comfortable account of my time at the great day, when all our labours shall be tried. And if Thou art pleased that by my ministry sinners shall be converted, and thy kingdom enlarged, *give me the grace of humility, that I may never ascribe the success to myself, but to thy Holy Spirit, which enables me to will and to do according to thy good pleasure.* Grant this, O Father of all light and truth, for the sake of Jesus Christ. Amen.”

His religious views and his practice may in some respects have been erroneous. Indeed, he himself often, in the sincerity of his heart, acknowledges they were. It must be confessed, remarks his biogra-



pher, that there are passages in some of his sermons, which appear to militate against that doctrine which Luther styles, "articulus stantis aut cadentis ecclesie"—*justification by faith alone*; though in other parts of his writings he strenuously supports the doctrine: "We must however recollect," adds Mr. Stowell; "that these sermons were composed at distant periods, that they were a posthumous publication, and had not been revised or selected by the author himself. It is not therefore surprising that a change of religious views should have been experienced in the course of such a long life, as that of Bishop Wilson. Similar changes are not uncommon among the holiest and wisest of men."

But, whatever weight there may be in this apology, every orthodox believer will agree with Mr. Stowell, that it were much to be desired that the sermons of Bishop Wilson had more fully and distinctly stated the essential doctrines of the Gospel; and particularly that they had exhibited the Saviour more prominently in all his offices, and represented faith in his Sacrifice as the instrument of justifying sinners. It were also much to be desired, that he had more frequently united the promises and precepts of holy writ; the privileges and duties of the Christian; and had mingled more of the mild spirit of the Gospel with the terrors of the Law. It is true that in the Bishop's own case the transmuting efficacy of deep and humble piety neutralized some of the defects of his creed; so that, as far as concerned his personal experience, no man could trust more implicitly and exclusively to his Saviour for pardon and justification; no man could build less on any notions of personal desert; or more unequivocally use the language of the Publican, "Lord be merciful to me a sinner." His love to the Redeemer; his dependence upon the Holy Spirit;

and his simplicity of intention, were among his most remarkable characteristics; and where these truly exist, we often perceive (as, for instance, among some of the Roman Catholic writers) a personal advancement in piety which seems to outstrip the errors of a defective creed; and, (if we may so speak) makes a man orthodox unknown to himself.

It will not be necessary to say much respecting the learning and talents of Bishop Wilson. Though not what would be called a man of genius, he possessed a sound and vigorous understanding; his apprehension was distinctly, and his judgment acute. What he knew, he knew well. He was well acquainted with the Greek and Hebrew languages, and was deeply versed in the canon and civil law. But it was in theological studies that he chiefly excelled, and whatever other acquisitions he made in knowledge were all rendered subservient to the supreme object of all his studies and desires.

The sayings of eminent men have always been collected and read with avidity; and the pages of Bishop Wilson would furnish many such apophthegms, which evidence a deep acquaintance with the human mind, and deserve to be treasured up as maxims for the conduct of the life. This memoir cannot perhaps be closed better than with a few of these detached sentences, some of them from an unpublished manuscript, from which Mr. Stowell has given extracts.

"It is dangerous to seek for expedients when we should do our duty. Thus, Pilate scourged Jesus Christ, in hopes that that would satisfy the Jews; and that he might not be obliged to act against his conscience in condemning him, which yet he did."

"Men feel by experience that they want that in themselves which is necessary to make them happy. They seek it in the arts, and

are disappointed. If they would seek it in God, they would be sure to find it.

"The world would use us just as it did the martyrs, if we loved God as they did."

"Morality consists in the practice of Christian virtue, proceeding from Christian principles and motives."

"When religion is made a science, there is nothing more intricate; when it is made a duty, nothing more easy."

"Be not impatient to be at ease; while you are chastened, you are sure God loves you; you are not sure of that, when you are without chastisement."

"The best way to remedy wandering in prayer is, not to let the mind wander at other times, but to have God always before you in the whole course of your life. Be not over-much disquieted; though your mind should wander; trouble and disquiet distract your mind the more; but rather endeavour to possess your soul in patience, and God will pity and help you."

"A Christian considers the world as a place of punishment, where he is like to meet with difficulties and dangers enough, to make him despair; were he not secure of an Almighty protection, and a prospect of an inestimable reward if he continue firm to his God. He therefore will be very careful not to contract a fondness for a place, where he is not like to continue long, and where he is sure to meet with no true satisfaction."

"The spirit of the world is the love of sensual pleasures, which fixes the heart to this world, so that it cannot raise itself to God. God will have the heart entire; when it is filled with the world, there is no place for him."

"When a man resists on human motives only, he will not hold out long."

"God has not left us to the weakness of our reason. This is a

greater blessing than we generally imagine."

"For your comfort, remember that your Redeemer is to be your Judge; He who knows perfectly well what passes in your troubled mind, and that you do not offend him willingly. And while it is so, with you, you have the root of saving faith within you, though you do not perceive it; as the grass that is trodden upon has as much a root as the finest gayest flower."

"Prayer is the groaning of a heart sensible of its own misery, poverty, and inability, begging of God the grace to know and to be able to ask what it wants."

"Infidelity is very often a punishment and just judgment of God upon men, for running carelessly into profane company. An inclination to dispute the truth will never be blessed with the grace of faith."

The closing years of Bishop Wilson's life were far from being grievous: on the contrary, his old age was marked with numerous comforts. I shall extract a few particulars relative to his last days, from Mr. Stowell's narrative. He stood like a pilgrim, with a staff in his hand, ready to depart; and while thus waiting for his summons, and in hourly expectation of going forth to meet the bridegroom, he appeared more like an inhabitant of the world of glory on which he was about to enter, than a sojourner in this vale of tears. His heart, his treasure, his conversation were in heaven. A thin veil of flesh, remarks his biographer, was all that separated him from the beatific vision. This slight partition was soon to be removed, and he was about to behold his Redeemer's face in glory. (A student, who slept in a room adjoining the Bishop's bed-chamber, frequently overheard him at midnight, in a low voice, pouring forth his supplications and thanksgivings to the great Preserver of men, who "never slumbers nor sleeps.")

Sometimes the words of the pious Psalmist were indistinctly heard, "I will arise at midnight, and give thanks unto Thee." "Praise the Lord, O my soul, and all that is within me praise his holy Name." Sometimes that sublime doxology from the *Te Deum*, "Holy, holy, holy, Lord God of Sabaoth, heaven and earth are full of thy glory." Thus did God give his beloved servant "songs in the night," and prepare him to join "with angels, and archangels, and all the company of heaven," in ascribing "glory and honour and praise unto him that sitteth on the throne, and to the Lamb for ever and ever." He was far from harbouring the thought of his having deserved the crown of righteousness, by any merits of his own: all his dependence was on the mercy of God through the merits of his gracious Redeemer. It is related of him, that a short time previously to his death, while he was coming down from his bed-chamber, a crowd of poor people were assembled in the hall, waiting to receive his benediction and his alms, when he was overheard by them uttering the following ejaculation, "God be merciful to me a sinner—a vile sinner, a miserable sinner."

Bishop Wilson having passed his ninety-second year, found his intellectual powers begin to fail. For a short time before his death, the light of his vigorous understanding was eclipsed by an attack of delirium, which occurred a few weeks previously to his departure. This visitation was first observed while the Rev. H. Corlet, who was then a student at Bishop's Court, was reading the Greek Testament aloud to the Bishop in his study, opposite to the windows of which were several tall trees, with thick and spreading branches. On a sudden the Bishop exclaimed, "Do not you see them? Do not you see them?" "See what, my Lord?" answered Mr. Corlet, with great surprise,

"The angels," replied the Bishop, "ascending and descending on the branches of those trees." The young student immediately perceived his lordship's indisposition, and calling in some of the attendants, they prevailed upon him to retire to his chamber. In this state of imbecility the Bishop continued for some weeks: but though the foundations of his vigorous intellect were shaken, his piety never forsook him. He was continually uttering devout aspirations, and praising his God and Saviour. The very delirium of this excellent man appeared amiable. There was a sanctity in his expressions, and a dignity in his deportment, during this intellectual eclipse, which inspired every beholder with awe. Religious exercises were still his favourite employment, "Prayer all his business, all his pleasure praise."

His spirit returned unto God who gave it, on the 7th of March, 1755, in the 93d year of his age, and the 58th of his consecration.

#### FAMILY SERMONS.—No. CXLIV.

Exodus. xxxii. 26. — *Then Moses stood in the gate of the camp; and said, Who is on the Lord's side; let him come unto me?*

WHEN Moses had delayed his stay on the Mount longer than his countrymen expected, such was their inconstancy to that God who had so miraculously delivered them; that, with Aaron at their head; they made a golden calf, and worshipped it. Is there nothing correspondent to this offence of the Jewish people to be seen amongst ourselves? Are not many abandoning themselves to the service of "that which is not God"—to the service of the world; the flesh, or the devil? If a prophet were to stand in the midst of us at the present moment, and, with authority derived from God, to ask, "Who is on the Lord's

side?" should, we each venture to reply, "I am of that number?" Or should we be warranted on scriptural ground in so doing? With a view to determine this question, let us, in dependence upon the Spirit of God, and assisted by the history connected with the text, set ourselves to inquire who may justly be said to be on the side of the Lord.

I. Those alone can be said to be included in that number, who in their heart *prefer the service of God to that of every other master.*—The Israelites were seduced from their allegiance to the true God by the gods or idols of Egypt. But there are numerous idols besides those of Egypt—idols, not exclusively of the eye, but of the heart—idols not dragged to the light of day, and whose worthlessness may at once be exposed, but locked up in the secret chambers of the imagination, and which perhaps no eye but that of God can detect. An idol is any thing which usurps the place of God in the hearts of his creatures. The world, friends, children, wealth, ease, pleasure, honour, interest, if they alienate the heart from God, are idols. "Covetousness," says the Apostle, "which is idolatry." He then that is "on the Lord's side" endeavours to escape from all such worship of idols. He cordially prefers the service of God to every other service. It is said of many of the Jews in the wilderness that they lusted after "the flesh-pots of Egypt"—after the ease, the indulgences, the vicious pleasures, enjoyed in a land of heathenism and sensuality. And, as in that case nothing but a renunciation of all these for God could entitle a man, in any sense, to be considered as "on the Lord's side;" so, in our own case, nothing short of a preference of our God and Saviour to all the follies, interests, favours, and pleasures of the world, can lay even the basis of any such distinction to ourselves. What, then, is the state of our hearts? Behold the world on one side and

God on the other: to which does our affection incline? The world may be regarded as one vast den of idolatry, crowded with images formed by the hand of the great tempter to seduce the soul from God. Do we loathe them and shrink from them? Is it our steady desire to turn from all these to "the hills whence cometh our help?" Do we thirst to "see the King in his beauty, and to behold the land that is very far off?" Can we adopt the language of the Psalmist? "O God, thou art my God: early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land where no water is." Is it under the shadow of his wings that we rejoice? Is God our salvation, our glory, and the rock of our strength? I employ the language of Scripture in this examination, that we may judge of the depth and strength of that love and devotion which are felt by the true servants of God—by those who are really on his side. Let us not allow ourselves to remain in any delusion as to such a point. Let us call upon God to reveal to us the real condition of our hearts. Let us say to him, "Search me, O God, and try my heart; try me, and know my thoughts; see if there be any wicked way in me, and lead me in the way everlasting."

II. But, secondly, he who is on the Lord's side *will not hesitate openly to shew his preference for God.*—It would not satisfy Moses that a man inwardly felt this preference: he required that every individual when called upon should explicitly avow it. And the open avowal of the dedication of ourselves to God—of a resolution to serve him—of a preference of him to every other object, and of his service to every other pursuit—is essential to prove that we are on the Lord's side. Observe Daniel in the face of his enemies, bowing his knee, as he had been accustomed to do, at the open window,

before the God of his fathers. Look at the three young men, in the face of the most tremendous tyranny and persecution, refusing to do homage to the great image which Nebuchadnezzar had set up. Look, finally, at the author of the text before us, Moses, in the court of Egypt, refusing to be called the son of Pharaoh's daughter, and choosing rather the reproach of Christ than all the treasures of Egypt. Many such examples are recorded in Scripture, to shew us the nature of this duty, and to encourage us in the performance of it.

Nor is this avowal of serious concern for the welfare of the soul, and devotion to God, so easy as it seems. Many, who boast of their courage, have not courage enough for this: many, who are prepared to encounter the threats and anger of the world, will not encounter its scoffs. And yet, consider what it is to be ashamed of the Cross of our Redeemer. It is to risk the awful penalty proclaimed in that denunciation, "Whosoever is ashamed of me and my words, of him shall the Son of man be ashamed when He cometh in the glory of his Father." It is to be ashamed of him whom angels delight to honour. It is to be ashamed of an union with him who is "the brightness of his Father's glory, and the express image of his person." It is to blush for an alliance projected in the councils of Eternal Wisdom, recorded in the books of heaven, and sealed with the blood of the incarnate Son of God. The Son of God, indeed, might well refuse to acknowledge creatures so low and vile as we are—creatures who so often dishonour his holy religion, and cause his enemies to blaspheme! But how striking the contrast between the conduct of the Saviour, and us his guilty creatures! Far from casting us off, and disowning us, he did not hesitate to carry to the throne of God even the penitent thief, who expired with him on the cross, as the trophy of

his victory? And yet too many, even of those who call themselves Christians, are secretly ashamed, or are living as if they were ashamed, of the only Name given under heaven whereby we can be saved. "Thou (says the Psalmist) hast given a banner to them that fear thee, *that it may be displayed*, because of the truth." We profess to bear that banner. Let us then unfurl it before the world, before angels, and before the church of God. Let it be seen that we rise above the fears which so often disgrace the best of causes, and that we are, as we profess to be, on the side of the Lord.

III. In the third place, he that is on the Lord's side, *will, make haste to quit the camp of the enemy.*—Moses would be satisfied with nothing less than that the persons on whom he called, should quit the spot where the idolatrous rites had been solemnized. "Who is on the Lord's side, *let him come unto me:*" and all who did not obey the call were ordered to be slain. And thus must it be in our service of God. The camp of idolatry must be altogether abandoned. Nothing can be stronger than the language of those parts of Scripture in which the line of separation is drawn between the people of the world and the people of God. "Be not conformed to this world, but be ye transformed by the renewing of your mind." "The friendship of the world is enmity with God." "If ye were of the world, the world would love its own; but because ye are not of the world, therefore the world hateth you." "Come out from among them, and be ye separate, and touch not the unclean thing, and ye shall be my sons and daughters, saith the Lord Almighty." The world is to be regarded as an enemy's camp; and if circumstances carry us for a moment within it, we must go there, not as fellow-soldiers of their army, but as the heralds of the "King of

kings and Lord of lords." The world is at war with the principles and practices of the Gospel—with the religion of the Cross—with the great Leader of the Christian battle. To pitch our tent among them therefore, to occupy their ground, to pursue their line of march, to hoist their banner, to use their watch-word, is to become the enemies of God, and of his Christ.

We do not dissemble the difficulty of discharging this duty; but the difficulty of doing right is no reason for not attempting it. Let us call to mind, that if our difficulties are great, so also are our assistances: we act under the eye of the Captain of our salvation—of Him who, because he has suffered, being tempted, knows how to succour them that are tempted; and we have the promise of his Holy Spirit to assist our infirmities. Far, therefore, from siding with the enemies of God or of the Gospel; far from sinking into a spirit of guilty concession; let us call on the gracious Master to whose service we have consecrated ourselves, in the language which he himself has taught us: "Gird thy sword upon thy thigh, O thou most Mighty: in thy majesty ride prosperously, and thy right hand shall teach thee terrible things." Let us take care not to be found on the enemies' side; let us endeavour not, like too many, to seek some middle ground, where we may enjoy the indulgences of the world, without forfeiting the blessings of the Gospel. He who seeks such an intermediate region, will seek in vain: no such country is to be found in that map of our pilgrimage, drawn out for us by the hand of God himself. *There* the line of separation is broad,—there the interval is great. If we follow the directions of Scripture, and live up to the duties of our holy profession, our character cannot but be manifest: we shall have the broad seal of our Master on our forehead, his image will be visible in our life, our temper, and our conversation.

We shall be known upon earth by those marks by which, perhaps, the angels themselves, who sever the just from the unjust, will distinguish the true Christian from the unbeliever at the bar of eternal judgment.

IV. In the fourth and last place, he who is on the Lord's side *will not fail to engage zealously in the cause of his Heavenly Master.*—

The Levites who obeyed the call of Moses were instantly summoned to give proof of their sincerity, by avenging the cause of their dishonoured God. And although it is not, in like manner, our painful office to inflict the penalties of Heaven upon offenders against its laws, it is our duty to give full proof of our principles by a hearty consecration of ourselves to the service of the Lord. How numerous are the objects overlooked in the lives of many, even distinguished for their general activity, which, if we felt the full force of Christian principles, would be kept continually before our eyes! What, for example, are we doing for the *souls* of others? what for the glory of God? Are we waging war with sin? Are we assisting to carry the war into the enemies' country? Is a wound to religion a wound to ourselves? Are we endeavouring to teach every man his neighbour, and every man his brother, saying, Know ye the Lord? Do we go forth from the camp, bearing the reproach of the Redeemer, and mainly intent on bringing every thought into captivity to the obedience of Christ? Is it our meat and drink, our business and joy, to do his will, to exalt his name, to benefit his people, to extend the knowledge of his religion, to assist in sending the light of his Gospel into the dark places of idolatry, the lurking recesses of sin, and the haunts of worldliness; and thus to shed over them the ray of knowledge, faith, love, and joy? Oh that we may be among the happy company of those who have done what they

could for the honour of the Redeemer, and the salvation of a lost world. The time is rapidly approaching, when his "wrath shall come, and the dead shall be judged;" and he "shall give reward unto his servants the prophets, and to the saints, and them that fear his name, both small and great." May we, at that day, be found on the Lord's side, reposing in Christ as our Saviour, and treading in the steps of his beneficence and love!

I come, in conclusion, to apply this passage, more particularly for our personal edification.—Is there, then, among us, any one who has not practically and in truth joined himself to the Lord, and who has no scriptural warrant to hope that he is on his side; any one who, if summoned at this moment to the bar of God, would be found impenitent, unconverted, unholy? If there be such a one, let him, as he values his present peace, as he hopes for future glory, think deeply and solemnly of his awful condition. When the countless millions of mankind stand before God in judgment, and the question is asked, Who is on the Lord's side? with what earnestness will every sinner, in that awful Presence, press forward to urge his claim, and to assert his own alliance with the Lord of hosts. But let us remember, that this alliance must be established on earth, in order to be acknowledged in heaven: we must here choose God as our portion; here avow our allegiance; here do homage to his power and grace; here abandon the camp of the enemy; here consecrate ourselves to the Saviour, if we would be recognized and adopted by him in the presence of God, and of his angels. Let us then make haste, and turn our feet unto His testimonies. We have, perhaps, said long enough, "Let us break his bands asunder, and cast away his cords from us;" now let us make haste to "kiss the Son, lest he be angry, and so we perish

from the right way, if his wrath be kindled, yea but a little."

But it is often the complaint of those who are on the side of the Lord, that they have, as yet, rather suffered from the toil of the conflict, than enjoyed any of the fruits of victory? But let them persist in the contest: let them put on the whole armour of God, and they shall, in the end, enjoy the triumph: they shall overcome, and sit down on the right hand of the throne of God. The victory is pledged to them, by Him who is the faithful and true Witness; by him who is "clothed in vesture dipped in blood," out of whose mouth goeth the sharp sword that is to smite the nations; and who hath on his vesture, and on his thigh, a name written, The King of kings and Lord of lords." Let them remember, in their moments of doubt, depression, and difficulty, on whose side they are engaged; and let them take to themselves the consolation of his promises: "I am Alpha and Omega, the Beginning and the End; I will give unto him that is athirst, of the fountain of the water of life freely. He shall overcome; and he shall inherit all things, and I will be his God; and he shall be my son."

*To the Editor of the Christian Observer.*

EVERY suggestion coming from the able and ingenious pen of Mr Faber irresistibly draws my attention; and his letter to you, on Heb. ix. 15—17, in which he endeavours to clear up the interpretation of that passage, by translating *διαθήκη* covenant, instead of testament, as it is rendered in our Authorized Version, has occupied much of my thoughts, since I received your Number for October last. I must confess myself, however, dissatisfied with his exposition. He does not, in effect, apply himself to the main difficulties attending this interpretation, which arise from the forced construction put upon some

of the expressions used by the Apostle.

To support this interpretation, the following words—*ὅτι γὰρ διαθήκη, θάνατον ἀνάγκη φέρει τῷ διαθέμενῳ. Διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μήποτε ἰσχύει ὅτι ζῆ ὁ διαθέμενος*—are rendered thus, “For where there is a covenant, it is necessary that the death of him who ratifies the covenant, should be brought forward. For a covenant is firm over dead (victims), since it is of no strength while he who ratifies the covenant is living.” Now, this rendering of *τῷ διαθέμενῳ* and *ὁ διαθέμενος* by “he who ratifies the covenant;” and applying these masculine participles to the animal victims sacrificed under the Law, appears to me to be such a manifest perversion of the Greek as cannot be vindicated; nor does there seem to me less violence used in translating *ἐπὶ νεκροῖς βεβαία* “firm over the dead victims;” for besides that there is no ground for supplying the word “victims” to make out the new sense, it does not appear that covenants were ratified by the mere act of executing them over the sacrifices, but by *sprinkling* the parties with the *blood* of the victims; as may be gathered, both by the passage from Exodus cited by the Apostle; and also by notices to be found of the same rite in heathen writers\*.

These objections have always appeared to me fatal to the interpretation supported by Mr Faber. It is however, I am well aware, much easier to object to an exposition,

\* Æschylus affords a striking instance in his description of the rite by which the seven chiefs pledged themselves to destroy Thebes, or to perish in the attempt.

Ἄνδρες γὰρ ἑπτὰ θύριοι λοχαγεῖται  
 Ταυροσφαγόντες ἕως μελάνδετον σάκος,  
 καὶ θιγγάνοντες χερσὶ ταυρεῖν φόνου,  
 Ἄρη, Εὐνοὶ καὶ φιλάματον Φέβρον,  
 Ὀρτυρότησαν, ἢ πολλοὶ κατασφάγας  
 Θίντες λαπάξιν ἄστυ καθύμιον βίη  
 ἢ γῆν θανόντες τηρεῖ φυροῖσιν φόνου.

than to suggest one that may more satisfactorily clear up the difficulties which undoubtedly surround this passage. As your readers, however, will, I assure myself, be glad to receive any communications which may help to elucidate it; I venture to send you the view which has presented itself to my mind, and which is grounded on a principle not hitherto suggested (so far as I am aware) by former expositors.

I agree then, *in limine*, with Mr. Faber, that we are bound by the rules of fair criticism, to give a sense to *διαθήκη* in the particular passage before us, consistent with its meaning in the context; but I can by no means assent to his assumption, that the meaning of *διαθήκη* in the context is unquestionably what we mean by the word *covenant*, according to the ordinary acceptance of that word, as denoting a reciprocal compact between *two or more original contracting parties*; for I apprehend, that this is the appropriate force of *συνθήκη*, not of *διαθήκη*; and that the latter word does not necessarily imply more than one party, importing only any solemn engagement or disposition which may be entered into or made by such sole party; and that, even when applied to reciprocal conventions and treaties (as most engagements are conventional and reciprocal), it refers rather to the *individual* act of each contracting party, than to the *joint* act. And it is manifest that the Mosaic and Christian covenants are rather *conditional dispensations* than (properly speaking) *compacts* or *covenants*, as they originated in the free grace and favour of God, and neither conveyed any advantage to their Divine Author, nor derived their authority from human consent. They were covenants in no other sense than as God was pleased to *pledge* himself to bestow certain blessings on man on certain specified terms, and were undoubtedly binding upon his creatures by



virtue of his sole appointment. In short, they were (to repeat what has been said) rather *conditional dispensations* than *compacts* or *covenants*; and, in respect to the Mediators through whom they were dispensed, may very fitly be called Testaments: and both, it is immediately to our purpose to observe, were ratified by the death of these mediatorial testators; Moses having been removed by death immediately after his recital and enforcement of the Law to the Israelites previously to their entering the promised land, and Jesus Christ having voluntarily ratified the Gospel-testament by his death on the cross.

And here we may also notice another feature of correspondence between the two cases; as at the first consecration of the Law (recorded in Exodus, and referred to by the Apostle), Moses sprinkled the altar (according to the history), or the book of the Law (according to the Apostle), and also all the people, saying, "This is the blood of the covenant which God hath made with you;" thereby ratifying the Law on the one hand, and binding the people to its observance on the other: so Jesus Christ, at his last supper, emphatically said, on taking up the cup, "This is the blood of the New Testament;" or (as it stands in St. Mark), "This is the New Testament in my blood, drink ye all of it," pointing to his approaching death, (not *merely*, I apprehend, as an expiatory sacrifice, but also) as a ratification of the New Testament on his part, and enjoining them to drink of the cup as a solemn engagement on their part to comply with its conditions.

But now, admitting that blood was used as a symbol of ratification on the introduction of both dispensations, on what principle can this be applied to the case of a *testament*? Here lies the nucleus of the question at issue: and to this point, what I have to offer immediately applies. On the use of blood as a

type or symbol of expiation, 'purification, and consecration, there is probably little diversity of opinion. The victims being but vicarious offerings for the transgressions of the Law, this expiation was applied to the parties themselves, by sprinkling them with the blood of the sacrifices. But on what principle the same rite was used to express the solemn ratification of an engagement is by no means so certain. The commonly received opinion, I presume, is, that the sprinkling of the party with blood was deemed equivalent to an *imprecation*; as if he had said, "I hereby devote myself to death like this victim, if I violate this my engagement." But I would suggest that there is another easy explanation of this rite applicable immediately to the case of a testament. As blood (on every view of the subject) was but employed as a symbol of death, why may we not consider the act of sprinkling with blood as significative of the *deadness of the party as to all power of revocation*; as if he had said, "I hereby solemnly divest myself of all power to rescind or supersede this my engagement, as much as if I were a dead man and it were my last testament." This view of the rite is not only simple and natural, but there is something in the Apostle's manner of expressing himself which affords a strong presumption that he viewed the rite in this light; for having observed, that in the case of a testament, the death of the testator is essentially necessary to give it validity, inasmuch as it has no force during his life-time, he draws this remarkable conclusion, "*whence* not even was the first testament consecrated (or ratified) without blood." It should seem, therefore, that the Apostle considered the sprinkling of the Law with blood, as a symbol of its ratification in the very same sense as a testament is confirmed by the death of the testator; which implies, that the act

was DECLARATORY, not *imprecatory*, signifying that the Law was from thenceforth irrevocable and unalterable, as much as the will of a testator after his decease.

If it be objected, as of course it will, that this argument is founded upon the assumption, that the Authorized Version of the contested passage is correct, and that it is therefore a mere *petitio principii*: I answer, first, that even admitting the Authorized Version to be questionable, the argument is still good, so far as it leads to a consistent and satisfactory exposition of the Apostle's train of reasoning; and affords so far a presumption, both that the version is correct, and that our principle of interpretation is the true one; and that, secondly, there is no pretext for calling in question the accuracy of the Authorized Version, except the difficulty of reconciling the sense which it conveys with the context. It is, in effect, the plain and literal translation of the Apostle's words; whereas the new translation offered is manifestly strained, and is assumed merely to get rid of that difficulty. I maintain, therefore, that the argument rests on substantial grounds, and affords a solid presumption that the view which has been given of the rite in question was that contemplated by the Apostle. To shew more clearly how it elucidates the scope of his reasoning, I will now subjoin a paraphrase of the whole context, so far at least as seems to be necessary. The Apostle having then pointed out the insufficiency of the various sacrifices under the Law to expiate sin, as being designed in effect to atone rather for the violations of the ritual of that Law than for moral guilt, and being only types of that one real and all-sufficient sacrifice for sin which was to be offered by the Son of God, thus urges upon the Hebrews the importance and efficacy of that sacrifice: "If the blood of bulls and of goats, and the ashes of a heifer,

sprinkling the unclean, (that is, those who have been desecrated and rendered common by some illegal act), sanctifieth to the purifying of the flesh, (that is, renders their bodies again pure and holy in the sight of the Law), how much more shall the blood of Christ, who, through the Eternal Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God (that is, expiate your guilt, redeem you from the penalty of death, and sanctify your conscience, so as to enable you to yield unto God a true and spiritual service). And for this cause (that is, for this final cause or end); he is the Mediator of the new testament, that death having taken place (that is, the legal penalty of death having been paid by Him on the cross,) for the redemption of the transgressions under the first testament, (that is, of those breaches of the Moral Law, for which the first testament provided no atonement), the called (or, as some copies read, the heirs) might receive the promise of the eternal inheritance (that inheritance which was promised to Abraham, and which has now been bequeathed to us in the testament of Christ, and confirmed to us irrevocably by his death). For where there is a testament, there the death of the testator is necessarily inferred, (or must of necessity be interposed), inasmuch as it never has force, while the testator is alive. Whence not even was the first testament consecrated without blood: for (as we find recorded in Exodus) the whole commandment, according to the Law (that is, the whole code of the Law), having been spoken by Moses to all the people, he, taking the blood of calves and goats, with water, and scarlet-wool, and hysop, sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined you; and he sprinkled in like manner the tabernacle, and all the ves-

sels of the ministry with blood; and almost all things are sprinkled with blood according to the law, and without shedding of blood there is no remission," &c. &c..

Should the reader still think that the common version introduces the idea of a testament too abruptly, and that the connexion is unwarrantably helped out by the foregoing paraphrase; I readily admit, that there is on the face of the thing some colour for the former part of the objection, inasmuch as *διαθήκη* is certainly rendered *covenant*, not *testament*, in other parts of the same chapter: but it appears to me, that this seeming discrepancy in the translation was unavoidable, inasmuch as we have no single English word answering exactly to *διαθήκη*, and expressing at once a testament and a covenant. But further, if we attend to things rather than words, I would maintain, that there is no discrepancy at all: inasmuch as the notion of a covenant, in the only sense in which it can be applied either to the Law or the Gospel; that is, as signifying a conditional dispensation conveyed through an human mediator; stands closely connected with the idea of a testament in reference to that mediator. In point of fact, the charge of abruptness lies more hardly upon the proposed translation, than the Authorized Version; for the only expression which could lead to the mention of death as necessary to the ratification of the Gospel, considered as a *covenant*, seems to be that of *θάνατος γενόμενα*, which occurs near the beginning of the preceding verse; whereas, besides this expression, which equally applies to the case of a testament, the mention of "the everlasting inheritance" (which words occur at the very end of the preceding verse) naturally suggests to the mind the idea of a testator, and the necessity of his death to the full conveyance of that inheritance.

If there be any abruptness of

transition in the train of the Apostle's ideas, it lies in his passing suddenly from the contemplation of *blood* as a symbol of *expiation* to its use as a seal of *ratification*. The primary scope of his general argument is plainly to shew the efficacy of Christ's death in the former; not in the latter, sense; and after the little digression, which occurs on the controverted passage, he immediately reverts to his first train of reasoning. Now this abruptness of transition occurs equally whichever interpretation we adopt: but I think it is more easily accounted for on the view I have taken of the context, than on the other: for the mention of the *inheritance* (as it appears to me) most naturally accounts for it; and, as Dr. Paley has noticed, St. Paul is remarkable for thus glancing off from his main subject, as it were, *at a word*.

But I fear I am trespassing too far on your readers' patience. I will therefore only add, in conclusion, that, as truth is my sole object, I have no wish that more weight should be given to my suggestion, than it deserves when probed to the bottom, and that I shall be glad to avail myself of any more satisfactory interpretation that may be offered.

D. M. P.

#### For the Christian Observer.

WHETHER RELIGIOUS ENTHUSIASM OR IRRRELIGIOUS PRACTICES BE MOST CALCULATED TO PROMOTE THE CAUSE OF INFIDELITY.

AT a period when the banners of infidelity are displayed with unprecedented boldness; when the danger of our common faith, and, by consequence, of our invaluable constitution, forms no unimportant feature in the periodical addresses of our bishops to their respective clergy; when the venerable Society for promoting Christian Knowledge is reprinting, with

seasonable zeal, those works which most argumentatively prove that the Gospel of Christ is no "cunningly devised fable"—the question is peculiarly interesting, What tends most directly; and necessarily, to promote the cause of infidelity?

Here, however, a considerable difference of opinion will assuredly arise. For some persons, and even some *authors*, in the present day maintain, that *religious enthusiasm* (as it is called) must of necessity so disgust the mind of the observing infidel, as to confirm and increase his enmity to Christian truth; and this in a degree far beyond that arising from any other source of infidelity. To others it as decidedly appears, that, however the enemies of our faith may avail themselves of the occasional indiscretions of certain religious professors, still there is another and a far more pregnant cause of unbelief; namely, the un-Christian conduct of many who profess to embrace the Christian faith, but who live in a way quite inconsistent with their alleged creed. I shall, therefore, consider as concisely as the subject will allow, the arguments by which each of these opposite conclusions may be supported; and leave it to the candid reader to give his unbiassed verdict.

In reference to the *former* opinion, that infidelity is most encouraged by the *enthusiastic deportment* of religionists, it would, of course, be asked, Must not the scorn of the infidel be provoked by the eccentric manners, the peculiarities of tone and feature, and still more by those wild raptures and extravagant expressions with which some persons disfigure the aspect of their devotion?—It might also be asked, How can the infidel suppose that a religious system, thus apparently blended with error and intemperance, can have proceeded from "the True" and the "All-Wise God"? And

may he not ultimately conclude, that the very volume, to which such wild religionists refer as the standard of their faith, must be at least false and unfounded, if not dangerously delusive?

And here a confident appeal is usually made to *history*. It is affirmed, that the mummeries of Popery have, in all ages, been productive of an utter disregard to all religion whatsoever; and we are perhaps reminded, that in the present day, infidelity notoriously prevails among the members and even among the ministers of the Roman Catholic communion. — *Puritanism*, as it existed in the days of the unhappy Charles, is, of course, charged with a like pernicious agency. And living instances may, perhaps, without much difficulty, be found of infidels who think fit to refer their unbelief to the eccentricity of their religious neighbours as its chief and parent source. From such premises as these, the conclusion appears inevitable; that the wild and extravagant professors of the Christian faith are in effect its greatest enemies.

To prove that I am not stating an *imaginary* case, I would advert, for a moment, to a very recent publication, which (if we may judge by the number and rank of the subscribers to it) circulates to a considerable extent, and in which this sentiment appears stamped with no less authority than that of the late Bishop Douglas. In a "Biographical Memoir," from the pen of the Rev. W. Macdonald, and prefixed to the "Select Works" of the Bishop, edited by the same author, his lordship's sentiments are thus given respecting the religious views of the late "Mr. Romaine and his associates." How far some of his remarks are justified by fact, or bear the venerable impress of that *charity* which "*hopeth all things*," let the reader dispassionately decide: The Bishop observes, in "an Apology for the Clergy"—a tract published

many years before his elevation to the bench, and written, the biographer himself, informs us, in immediate reference to *Mr. Romaine*, and those who thought with him on theological subjects—"His discourses will frequently mislead, but never can instruct; they may corrupt the heart, but they can never inform the head; they may puzzle our faith, but can never correct our morals: they must disgust every Christian, who is not captivated by sounds, and is so well acquainted with his religion as to be sorry to see it supported by rotten props: and, lastly, they can never fail to please the enemies of the Gospel, who can desire nothing more than to see its preachers draw such pictures, and exhibit such defences of it, as have a natural tendency to furnish out new matter of exultation to future *Humes* and future *Bolingbrokes*." (Biographical Memoirs, p. 27.)

It is only as to the soundness of the above conclusion, when taken in its unqualified and fullest meaning, that any question can be raised. That it contains some portion of truth, no rational or candid judge will be unwilling to concede; for, doubtless, where a professed religionist is wanting in "a sound mind," these the enemies of revelation will be too apt to make Christianity itself responsible for their error, I am not therefore to be considered, in the following remarks, as intending to apologize for any thing really enthusiastic or indiscreet; or as pleading the cause of any individual accused of verging towards such a quarter. I cannot but admit, that exceptionable features of this kind are sometimes observable; and wherever they are so, they are, doubtless highly prejudicial to the cause of true religion. But it may be fairly asked, on the other hand, Is there nothing in the character and conduct, even of the indiscreet religionist (provided he be an honest man), which may serve in a considerable mea-

sure to counteract the impression which his eccentricity may have unhappily produced?

To determine this question, it is only necessary to ask, May not a religionist have a strong tincture of enthusiasm in his composition, and yet evidence many of the genuine graces of Christianity in his spirit and conduct? Is not some portion of eccentricity, and even of injudiciousness, perfectly reconcilable with the idea of practical "righteousness, and godliness" of living? Let the impartial reader decide, on full investigation, whether a man, who is generally considered a fanatic in religion, may not be honest in his dealings, amiable in his domestic character, fervent in spirit, and devoted to what he accounts the service of his God; and, in these important respects, be perhaps altogether different from what he was, in some former period of his life?

Here we may call to our recollection some notorious and weighty facts; such as the impression made upon the minds of heathen spectators by the brotherly love which characterized the early Christians; so that, while the peculiarities of their religion appeared as so many extravagances in the view of their unenlightened enemies, their exemplary conduct extorted from those very enemies the approving exclamation, "See how these Christians love one another!" Mr. Harford states, in his Life of Thomas Paine, that, on being challenged to account for a great moral change in some professed convert to the Christian faith, that champion of infidelity was completely staggered, and could make no reply. Surely, in the foregoing cases, the solid excellences of the religionist were at least a counterpoise, in the esteem of the enemies of the cross of Christ, for what they chose to consider errors or eccentricities. And, while neither the heathen nor the infidel seems to have profited by their view of the benefi-

cial effects of Christianity upon the human temper, still it cannot be pretended that either was hardened in unbelief by the cause to which I have adverted.

Indeed; so long as even an enthusiast acts in a Christian spirit, the infidel beholds in him a strong proof of the power of Christianity itself. If he see that such a religionist habitually denies himself, is clothed with humility, overcomes evil with good, and sets his affections on things unseen and eternal; and that consequently, under the most adverse circumstances, he can be "as sorrowful, yet always rejoicing;" may not the unbeliever stop for a moment to reflect, "These are the very virtues insisted on by Jesus Christ; this is the very spirit in which an heir of immortality may be supposed to act." And if, in that solemn hour which subverts from its base all such happiness as rests only on temporal possessions or enjoyments, the supposed enthusiast should display some portion of divine peace, and joyfully exclaim with the Apostle, "O death, where is thy sting? O grave, where is thy victory?" would not even an infidel be ready to exclaim, "Let me die the death of the righteous, and let my last end be like his."

On the whole, then, it appears, on a reference to plain fact, that though the errors of a sincere professor of the Christian faith may excite in some degree the scorn of the unbeliever, still the consistency of his life has a strong tendency to neutralize such a lamentable effect.

It remains to be considered, how far the *irreligious practice* of professed Christians promotes the cause of infidelity.

It is nearly superfluous to prove, that the open profligacy, the furious and malignant passions, of nominal believers in Christianity, have the strongest possible tendency to confirm the delusions of the infidel. Can he behold such characters

without exclaiming, 'with new and augmented triumph, "What truth is there in the Gospel?"' Indeed, the fact is, (as Jenkins has strongly remarked, in the preface to his well-known work on "the Reasonableness and Certainty of the Christian Religion,") that infidels do, however presumptuously, infer from the wicked lives of those who name the name of Christ, that the New Testament only deceives us when it says, "*The grace of God, that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.*" (Titus ii. 11, 12.)

If we direct our attention to the East, we shall but too painfully witness the support lent to infidelity by the unchristian lives of many who profess the Christian faith. What is the language of the natives of that immense, and, in a great measure, unlightened country, on being admonished to renounce idolatry, and to turn from Brama to Christ? Do they not *notoriously* say to us, "What good has your religion done you? In what respect do you excel us? What, then, should we gain, in point of virtue or happiness, by becoming converts to your faith?" But I never heard of similar objections being founded on the enthusiasm, or eccentricity (for such they would naturally call the peculiarities of the Christian faith) of those devoted followers of Christ who have from time to time visited the idolatrous regions of the East.

To return to the point—It may, I conceive, be easily demonstrated, that, to say nothing of gross vice, even the worldly lives of those who "have been admitted into the fellowship of Christ's religion" are highly calculated to encourage the profane boldness of the infidel. For he might naturally demand, when exhorted to believe in the Son of God, what is the character of that religion which is recommend-

ed for my adoption? It teaches men to deny themselves—to set their affection on things above—to be meek and lowly of heart—to be kindly affectioned one towards another—to forgive and love their enemies? “But what (he might say) is the practice of many, even of the more moral professors of Christianity? I see them systematically study the art of self-indulgence in their table, their amusements, their eager pursuit of temporal riches and distinctions: I behold in them, not meekness and lowliness, but impatience, anger, pride. I see, instead of brotherly love, envy, jealousy, malice and resentment. They treat their enemies, not with forbearance, but with unkindness, bitterness, or a cold and distant reserve.”—I am not conscious of having over-coloured the argument which an intelligent infidel might derive against our common and most holy faith, from the inconsistent character of many who are called Christians. Religion, though heavenly, both in its origin and effects, can but very imperfectly attract its enemies, so long as a heavenly temper is, unhappily, wanting in its professors. What a triumph to an infidel, to have heard, “Demas hath forsaken us, having loved this present world!” In order to confirm the arguments which I have already introduced, I would venture, with all becoming reverence for the sacred order, and the highest regard for its conscientious members, to ask, what can so directly and necessarily strengthen the conclusions of the infidel as the ungodliness, the dissipation, or even the lukewarmness of one who ministers at the altar of his God? We may suppose (for cases have occurred to justify such a supposition) that one, to whom “Christ crucified” is still foolishness, meets with a minister of God who is unfaithful to his sacred obligations. Is he openly abandoned in his life? The infidel too naturally says,

“Can that religion be divine, whose very ministers tread it under foot? Is he indolent, or given up to the pursuit of pleasure, wealth, or honour? Here the infidel may ask, not without an air of scorn, “If the preachers of a self-denying religion, which requires its disciples to crucify the flesh, with its affections and lusts, can thus live to themselves, what becomes of its authority? Again: does the minister of Christ allow himself to be present at public entertainments and amusements, where he has no security that he shall not witness, even if he does not fall into, profaneness or intemperate indulgence? The infidel might here demand, “Can I be expected to believe in a religion whose ministers can seek their pleasure in scenes where the name of their God is too often sported with; and where a studious regard is paid to those pomps and vanities which their religion enjoins them to renounce?” And, even in the case of an ecclesiastical person who is wholly absorbed in secular studies, the unbeliever might too probably argue, “Am I to believe in this professed revelation, when its very guardians utterly desert it for mere ordinary literature?” It is almost superfluous to add, how immediately the enemies of our faith would strengthen their rejection of the doctrine of a future state, upon witnessing indifference, supineness, or the want of conscientious energy in one who professedly believes, and calls on others to believe, that eternity is at stake, and that the Omniscient Judge of all things is at hand.

Again, if the unbeliever were present at the death-bed of a nominal Christian, or an unfaithful minister of Christ, would not such a scene add tenfold force to his persuasion, that the Gospel is but a human invention? For on perceiving either great depression, or total unconcern, or the entire absence of that joy which the hope of everlasting life might be expect-

ed to afford; might not the infidel infer, that the New Testament deceives us, in declaring, that to die is gain; and that St Paul was but an impostor, or a visionary, when he spoke of having a desire to depart, and to be with Christ?

I have thus endeavoured to shew, that such practical excellence of life may be allied to a portion of religious enthusiasm as to present to the view of the infidel one evidence in favour of Christianity; whereas, in the case of its merely nominal professors, there exists no such counterpoise to that effect which their characters and habits are too likely to produce on an unbelieving mind.

But while I thus infer that an unholy life, in a professed Christian, is a greater stumbling block in the way of infidels, than the ill-judged excesses of sincere but mistaken men, I would earnestly warn my readers to guard against *both* these evils, Errors of the understanding, and errors of the heart and life, though not equally, yet both, in their degree, tend to disparage the Gospel in the eyes of the world; and should therefore be studiously shunned by sincere Christians, who are commanded to be "wise as serpents, and harmless as doves."

ΠΙΣΤΙΣ.

## MISCELLANEOUS.

To the Editor of the Christian Observer.

WHATEVER difference of opinion may exist as to the best methods to be pursued in the education of youth, all must allow, that reformation, where practicable, should never be neglected; and that what is wrong in itself is not the less deserving of our abhorrence because associated with antiquity, or blended with the recollections of our youthful days. "The romantic attachment which we feel to the academic scenes of early life," like other romantic attachments, blinds us to many defects which only require to be known in order to be remedied. Respect, also, for those who directed the studies of our tender age, renders us unwilling to expose abuses in the seats of our education; and memory, ever magnifying the past, and exhibiting the bright side only of the retrospect—merely, because it was at least free from the inconveniences we now experience—serves to assist the delusion. Evils, thus suffered to increase, silently produce more rapid

decay in the minds of the scholars, than time in the walls that fostered them. Occasionally, however, an explosion takes place: boys are expelled, families are involved in distress, hopes are blasted; and fresh expenses and new evils are to be incurred, to complete the education thus inauspiciously begun. I cannot, however, but think, that in many cases of this kind, the pupils have been made amenable to a very severe law, without having enjoyed the benefits of a system which might have prevented these excesses.

It is not denied, that much of the future happiness of a child depends on the manner in which he has been trained *previously* to being sent to school; and that, when he arrives there, great censure is often due to parents for the allowance of large sums for pocket-money; and in suffering their children to ape the manners and habiliments of manhood, before they have attained its period. "Cum pulchris tunicis sumunt nova consilia et spes."

But though this is primarily the



fault of parents, could no regulations be passed by the masters by which these sopperies shall be forbidden? Could not even the allowance for pocket-money be regulated, as is done at Sandhurst? Many parents would be gladly excused these worse than useless expenses, were they not led to believe them necessary, in order to place their children on a level with their companions. Another fault chargeable on the parents is, the practice, at present very common, of sending children to public schools for a short space of time only, perhaps a single year, merely to form acquaintances and connexions for future life, and to enjoy the reputation of having it said that they were educated at a public school. This practice is replete with irregularity: the boy, knowing that he is but a bird of passage, like other birds of the same sort, is not easily domesticated, and is indifferent to every thing but the period of his departure. He brings, perhaps, to school all the bad habits of a neglected education, and adds them to the common stock. But, could no regulation be made, to remedy this evil also? Cannot the funds of our public schools be replenished, without recourse to the admission of pupils who bring so little credit to the institution? Our great scholastic establishments should be more alive to their own reputation, in a literary point of view, than to suffer this? Thus far, however, they are but partially implicated.

The perusal of the classic authors of antiquity is generally considered as a necessary qualification for enlarging the ideas, and forming a correct style. But the youthful mind requires the skillful hand of some friendly regulator, to point out the improprieties of the heathen system, and the infinite superiority of the Christian revelation; objects which the late Dean of Westminster, in his well-known pamphlet on this subject, acknowledged to be of prime importance.

It is not necessary to make these authors chargeable with more indecency than can fairly be imputed to them. But it is right to inform the pupils, that these are not the models on which their character, as men and Christians, must be formed; and that, though classical literature may furnish the understanding, or form the taste, it will neither regulate the affections nor improve the conduct! I fear that far too little notice is taken of these subjects. Again: what direct religious instruction is afforded in most of our public schools? It would not be very difficult to prove, that young men too often come from them with very inconsiderable knowledge of the first principles of Christianity. An equal number of children from our national schools would often be far more ready in their replies to questions respecting our most holy faith. Youth is the most favourable season for inculcating religious principles; and had this important point been more diligently attended to in our great seminaries, far richer fruits might have been reaped than at present meet the eye. Porson and Sheridan might have shone with more than eccentric brilliancy, and our Church Establishment have boasted a far greater number of true friends, men exhibiting that they had religion really at heart, and pulling down the strong holds of nonconformity by the resistless weapons of a holy and consistent life.

*Fagging*, a system of slave trade, sows the seeds of tyranny and servility; the latter panting for the time to tyrannize in turn. I will not shock the reader by the recital of brutalities, under the name of fagging, which, in humbler life, would have conducted the offender to jail. It is granted, that instances of cruelty have been punished, as they deserved, with severity; but it is contended, that the system must be radically wrong which still continues to produce such offences.

The habits thus formed at school are conveyed to college, and, in numerous cases, bid defiance to the wholesome discipline, which many heads of houses are desirous of maintaining within their precincts. With respect to those who go thither immediately as foundation scholars, the case is truly lamentable; because a provision is held out to them, far too independently of their behaviour at the university, or their application to their studies. The period soon arrives for entering the church; and too often the prospect of preferment alone, fills the sight. Self-indulgence and a secular spirit characterize the conduct; and if at length such persons are brought to any serious thoughts of their past career, it is but too probable, that they may rush, for want of early Christian instruction and discipline, into extremes which they would have avoided, had they been judiciously taken by the hand, in the first stages of their religious course, by a truly serious and zealous, but wise and temperate, instructor.

The means taken for the improvement of the lower orders are praiseworthy, and, I doubt not, will prove highly beneficial; but if their future masters and superiors in rank are left without an equal share of religious instruction, one consequence may be, that a sense of superior disesteem on this important subject will generate among them a contempt for those whom it is their duty to obey. To avoid this unwelcome issue, it is necessary that the education of the rich, religious as well as intellectual, should rise in equal, or more than equal, proportion. I am aware it may be said, that the object of this letter is to make a country of Puritans—a common resort in the present day to hard-pressed haters of improvement. But such is not my intention; my object is merely this, to have the Sabbath spent, not either idly or in any mere literary employment, but in learning

Christian doctrine and Christian practice; in pursuits connected with the day, and in laying the foundations of "temperance, soberness, and chastity." Let falsehood, swearing, and every species of vice be resolutely discountenanced; let sloppery be discouraged, and flogging abolished, and the pupils, in all respects, "trained up in the way they should go." An institution which does not, according to its ability, regard these points, and prepare the subjects of it for the future purposes of life on the exalted principles of Christianity, is any thing but a blessing to the nation: it sends out a shoal of free-thinkers and free-livers; and is doubly injurious in proportion as it is sheltered by the plea of authorized usage and prescription.

F. L. D.

To the Editor of the Christian Observer,

IN perusing the accounts of Hindú Mythology contained in missionary and other narratives, I have often heard persons express a wish for such a brief general classification as would enable the ordinary reader to thread the mazes of this intricate labyrinth, and to refer each individual circumstance to its proper place in the vast system of Indian superstition. Many persons are scarcely aware that there is a regular system; so that, wearied and perturbed amidst the endless multiplicity of idols, they relinquish every attempt to understand the subject. But to my own mind I must confess the concatenation of Hindú superstition—its digested compacted form—has always appeared of great importance to be considered in estimating the effects of missionary exertions. A principal difficulty in diffusing Christian knowledge among the natives of India is, that they are not the subjects of mere casual superstition; but of a system, ancient as their earliest traditions, embodied in their

public and private ceremonies, co-extensive with all their habits, and mixing with the whole cast and colour of their minds. Of the general nature of this vast system of mental and moral imposition, I have lately met with a brief but perspicuous account, in a paper in the first volume of the transactions of the "Bombay Literary Society," from which I shall transcribe the following interesting statements, for the information of such of your readers as have not an opportunity to study larger works on the subject.

"It is well known that all India, from the earliest times, has been divided among three grand sects: the Brahminical, Bouddhist, and Jaina—all of them differing in their tenets and ceremonies.

"The question regarding the relative antiquity of these different sects is one chiefly of curiosity. The Brahminical seems to establish the best claim to be considered as the most ancient. All of these sects, with many tenets in common, have also opinions that separate them widely from each other. The Brahminical religion, in its secret and esoteric doctrines, approaches nearly to pure Deism; but the popular faith is extremely different. The learned Brahmins adore one God without form or quality, eternal, unchangeable, and occupying all space; but they carefully confine these doctrines to their own schools, as dangerous, and teach in public a religion in which, in supposed compliance with the infirmities and passions of human nature, the Deity is brought more to a level with our prejudices and wants: the incomprehensible attributes assigned to him are invested with sensible and even human forms. The mind—lost in meditation on the Divine nature, and fatigued in the pursuit of something which, being divested of all sensible qualities, suffers the thoughts to wander without finding a resting place,—is happy, they tell us, in the room of this un-

knowable and incomprehensible Being, to have an object on which human feelings and human senses may again find repose. To give a metaphysical deity to ignorant and sensual men, absorbed in the cares of supporting animal existence, and entangled in the impediments of matter, would be to condemn them to Atheism. Such is the mode in which the Brahmins excuse the gross idolatry of their religion. Their mythology is a strange compound of popular stories; in the greater part of which a divine being assumes a human form, and lives among men. The great supreme being, *Brahm*, remains in holy obscurity; and mythology is never allowed to profane his name, which is always kept free from fictions. Three energies, however, the creative, the preserving, and destroying, are embodied under the names of *Brahma*, *Vishnu*, and *Shiva*; to each of whom a female or passive energy is given: these have all human forms, diversified in various ways by an active imagination; and as the two latter are supposed to have descended many times, to have been incarnated on earth in different ages and in various shapes, each different incarnation or *avatar* furnishes a different deity, to whom worship is addressed. *Brahma* alone of the three has no variety of incarnations, and is never worshipped. Some of these *avatars* are supposed to have been incarnations of the whole god; others are only considered as incarnations of a portion of his divinity.

"Besides these three great gods, however, there is a large crowd of minor deities. The wind, the sea, the elements, have their gods; the sun, moon, and stars, every river and fountain, is either a deity, or has a deity to preside over it; nothing is done but by or through a god. The greater gods have besides a numerous class of dependants and servants; and human passions being once bestowed on the deities, heaven has its physician,

its poet, and its dancing-girls as well as the earth.

“ In this great crowd of deities, there is no man, however capricious or humble, that may not find some divinity or portion of the divinity, suited to his humour or self-humiliation. If a man find some difficulty in approaching Ràm, that god’s monkey-servant, Hanumant, may however claim his worship: a little red paint thrown on a stone or the stump of a tree converts it into a god, and all the lower classes that pass fall down and worship.

“ Yet it deserves notice, that even in this apparent degradation of the human intellect, if you ask one of the lowest of these unfortunate beings how many gods there are, you will be immediately answered, One God only; and will, I think, discover, that though they pay religious adoration to stocks and stones, from some superstitious belief that a portion of divinity resides in them, they never confound these subordinate objects of worship with the one great God, the supposed Creator and Preserver of the universe, but whom they consider as too mighty for them to venture to approach.

“ When the Brahmins are taxed with idolatry, they always excuse themselves, as has been already remarked, by alleging the necessity of making an impression on rude minds by means of some intelligible symbols, on which the ignorant may fix their thoughts, and to which they may look for reward or punishment.

“ As in many of their incarnations the gods are supposed to have appeared with several heads, with the heads of animals, with a number of hands, and other singularities, their images in the temples correctly represent all these peculiarities.

“ All Brahmanical excavations that I have observed are flat-roofed within; and most of them incline to a square, though they frequently have an oblong figure.

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“ The religion of the Bouddhists differs very greatly from that of the Brahmins; as in the latter God is introduced every where, in the former he is introduced no where. The gods of the Brahmins pervade and animatè all nature; the god of the Bouddhists, like the god of the Epicureans, remains in repose, quite unconcerned about human affairs, and therefore is not the object of worship. With them there is no intelligent Divine Being, who judges of human actions as good or bad, and rewards or punishes them as such: this, indeed, is practically the same as having no God. Good and ill, according to their creed, are, however, supposed to spring invariably from virtue and vice; there being, as they believe, an inseparable and necessary connexion between virtue and prosperity, vice and misfortune. Yet, as the mind of man must have some object of confidence on which to rest its hopes, and to which to direct its supplication and prayer, they teach, that from time to time men of surpassing piety and self-denial have appeared on the earth, and from their singular worth have after death been transferred to a state of superior bliss; which state, however, they say that we can only intimate by describing it as an absence of all pain, as we can only define health as an absence of all disease. These saints or prophets, after reforming the world in their lifetime, and by their superior sanctity attaining the power of performing miracles, are still imagined after death to have certain powers of influencing us. It is these men, transferred by death to bliss, who are the object of Bouddhist worship. This worship assumes different forms in different countries, and is by some supposed to be more widely diffused than any other religion. In Siam it is chiefly paid to Godoma or Sommona Codom: but it is worthy of remark, that wherever this form of religion prevails in its original state, the relics of these holy men or

saints, are the object of worship. The largest temples are often in the form of a pyramid, or of the section of a globe; and are supposed to contain a tooth, hair, or other relic of the saint. The forms of these holy places have been adopted from the custom prevalent in these countries of depositing the ashes of the deceased under a pyramid or globular mound: the pyramids are often of great size; and on their summits are umbrellas, which are frequently adorned with bells: sometimes this pyramid is gilded over. Other temples of nearly similar construction, but hollow within, contain images to which adoration is directed. The images of these saints have different attitudes, sometimes sitting cross-legged in a meditative posture, sometimes standing upright.

“As all the ideas of this religion relate to men, and as no incarnations or transformations of superior beings are recorded, it is obvious that in their temples we can expect to find no unnatural images, no figures compounded of man and beast, no monsters with many hands or many heads.

“As the priests and scholars of the Bouddhists live in a sort of collegiate establishment, near some great temples, we shall find a multitude of such cells around the excavation in their cave-temples; and while all such cells are flat-roofed, the great temple is supported on two rows of pillars with aisles, and is uniformly vaulted and oblong.

“The third sect that is prevalent in India is that of the Jainas. These bear a very great resemblance to the Bouddhists in their religious doctrines; they believe there is a God; but affirm that he can be known only by such as become absorbed in his essence; that therefore a person knowing God ceases to possess identity; that hence it is absurd for a human being to pretend to know him; the moment you discover him the identity ceases. They deny that God was ever in-

carated; and, like the Bouddhists, believe that men by their virtuous conduct become omniscient, and may thus be considered as infallible. They hold that since the beginning of time only twenty-four such superior beings have appeared for the reformation of mankind; these they style the *Tirthankar*. Their priests, the Jatis, not only never put any thing to death, but never eat any thing which has had life. The Jainas resemble the Hindús in having casts, which the Bouddhists have not. In the Mysúr and the south of India the Jainas admit also certain of the Hindú deities into the courts of their temples; which is never done, as far as I can learn, either in Bombay, the Malhatta country, Guzerat, or Marwad, in all of which places there are numbers of Jainas.

“In all the Jaina temples, therefore, such images as are peculiar to the Jaina worship are human, and distinguished only by symbols. The whole twenty-four holy saints are usually represented in one piece, and no worship is paid to their relics, nor are they placed under pyramids. There are, however, many sects of Jainas, some professing to adhere strictly to the doctrines of one saint of the *Tirthankar*, others to those of another. I am not aware that any Jaina caverns have ever been discovered.”

Such, sir, is the theoretical nature of that widely spread superstition, the effects of which are seen in the degraded character, the impure and sanguinary rites, the infanticide, the immolation of widows, and other barbarous customs of the natives of India. I should do injustice to your readers, and unnecessarily occupy your pages, were I to dwell on the *corollaries* which naturally present themselves from every view of this subject. It is surely enough to have exhibited this deplorable modification of Satan's extensive empire, in order to excite the pity and awaken the zealous energies of all those who wish

well to their fellow-creatures, and are anxious for the time when the kingdoms of this world, now so peculiarly under the power of the

great enemy of Heaven and man, shall become the kingdoms of our God and of his Christ.

J.

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## REVIEW OF NEW PUBLICATIONS.

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*Memoirs of the Protector Oliver Cromwell, and of his Sons, Richard and Henry. Illustrated by original Letters, and other Family Papers.* By OLIVER CROMWELL, Esq., a Descendant of the Family. With Portraits from original Pictures. London, 1820. 4to. pp. 733.

AN honest old Roman, of quite as much valour as wit, is said to have visited Athens as proconsul; when being very much shocked and confounded by the incessant disputes which were there carrying on between the different sects of philosophers, "who found no end, in wandering mazes lost," he offered a day in which they should all meet before him; and he would sit as arbiter between them, and contribute his friendly aid to settle the whole matter at issue. The same success which was likely to attend this parental offer of the venerable proconsul, we should expect to attend the labour of any one who should hope to settle to the satisfaction of either party, or perhaps of himself, the points in dispute between the Royalists and the Puritans under Charles the First;—"a matter," said the wise Baxter, "which the sickness of men's minds makes it impossible for any but God to do; however otherwise easy the terms of reconciliation might have been between those parties." It is by no means with the vain hope of effecting such an historical reconciliation, (and may it be only a subject of history!), that we sit down to the consideration of the present memoir. Nor is it sim-

ply with a view of shewing our readers all that may be said in favour of a character, who has hitherto shared but few smiles from the historic muse; and, unless she be a falsifier of no ordinary cast, has by her been very deservedly "condemned to everlasting fame." Our object is rather, in the first place, to get at facts respecting those very remarkable times, and particularly respecting one who acted in them so very remarkable and conspicuous a part. And having traced a few lineaments with as much justice as possible, by the aid of Cromwell's descendant and biographer, we shall aim, in the second place, for general benefit, to make such observations as may arise on the very extraordinary religious features developed in the Puritan character, and which, with more or less truth and fidelity, were reflected in the person of Oliver Cromwell.

In respect of political worth, not to say also of certain moral traits of character in our view infinitely more important, it has often occurred to us, that King Charles the First, and Oliver Cromwell the Protector, might not improperly stand a comparison, as the fair representatives of their respective parties. Thus, are you, in reading the history of those times, a Royalist? look at Charles for the monarch you fight for. Are you inclined rather to the side of the Parliament? steadily contemplate the character of Cromwell;—there is the ultimate point towards which you are tending on that side: and every intermediate stage of moderation or excess in the progress of Puritanism may be

considered but as a point in the hill along which the stone is hastening towards its proper limit of motion,

In comparing the traditions of history respecting these two personages, it is a curious coincidence, that each, in his turn, has been accused of having had in his character a portion of insincerity. This is indeed far too slight a term for that distinguishing imputation which has ever overshadowed the memory of Cromwell: and if Charles has been, by his severest enemies, sometimes represented as a mixture of tyranny and duplicity, Cromwell has still more narrowly escaped the universal charge of insolence and hypocrisy. Indeed, it must be allowed, on all hands, that the King has here, even his enemies themselves being judges, infinitely the advantage of the Protector. Charles, through necessity, *submitted* to subterfuge; and the plea to which his enemies were driven by force, in order to justify his final execution, was, that *in very critical moments* he dissembled his real sentiments, and watched his opportunity of escape and revenge. Of Cromwell, it is scarcely said by *any*, with confidence of truth, that perils alone frightened him into dissimulation contrary to natural feelings of conscience and rectitude: but it seems rather conceded, that he proceeded all along upon the broad, palpable, barefaced, downright principle of saying whatever suited his purpose at the time, and using every species of religious trick upon plan, in order to carry with him the opinions of religious people; and, at the same time, accomplish every favourite design of his own, whether religious or irreligious.

If from this last and foul disgrace, it is the design of his descendant and biographer, amongst other things, to defend him, we shall so far further his design at the very outset as to acknowledge that hypocrisy does not seem to us to be the *leading* and characteristic trait

of Cromwell himself, and still less of the unfortunate Charles; nor indeed, exclusively at least, of the times themselves. There was truly enough, and more than enough, of dissimulation and hypocrisy on both sides in that most fatal civil discord. Religion was too much inveigled into her "worst abuse, or meanest use," both by Royalists and Republicans. And though we should ever lift our hand and voice against the comparison of Charles himself, (half dissembler as he may on some occasions have been), with the unblenched hypocrisies of some at least of the other party; yet it must be owned that "church and king" might bear, on the one side, a sound not very unlike that of "Covenant and Parliament" on the other: and if Privilege and Presbyterianism were conveniently and politically leagued together by the Republicans, it is not to be denied that Prerogative and Episcopacy were at least equally convenient companions for the Monarch. Religion, in fine, is too sharp and powerful a weapon not to be enlisted on all sides in national, and more particularly in civil, broils. And most especially, where abuses in religion were a part of the grievance, nay, it may be said, formed the largest half of the complaint against existing powers, as in those times it certainly did; it can afford no matter of surprize whatever, that an assumption of religious profession should be a qualification for the battle; and that he who should prove himself, in the common estimation, the most religious, would in all probability likewise turn out the most successful.

On this account, were we to look for a specific lesson to be learnt either from the Puritanical times in general, or from the conduct of Cromwell in particular, it would not be the impropriety of abusing a religious profession for secular and selfish purposes; for we believe thus much of human nature, that it will *always*, according to its opportuni-

ties and necessities, do the same. Ambition and enthusiasm, often alike crafty, would *never* spare the language of cant and superstition, to insure the suffrages of the vulgar; and perhaps a correct view of the interests of royalty would always lead the legitimate monarch of these realms to stand forward the champion of an orthodox episcopacy.

What then is the lesson which *prima facie* meets us in the history of these remarkable times? What is that first and leading error of that period, and more or less of every party, which may be said to have prepared the way for those scenes of uproar and blood; and which we should, indeed, wish every reader to bear strongly in mind at the outset, and through the whole course of his studious consideration of this page of history? We have no hesitation in saying, that the grand error we are taught to avoid by the events which then occurred, and to which their true horrors are to be traced, is that of an *overbearing party-spirit*—a spirit which admitted of no control, no compromise; which was ready to sacrifice all, even to life, for the gratification of its own private, exclusive, and domineering passion; which, in the maintenance of its sentiments, whatever they might be, forgot and trampled under foot every thing that made them worth maintaining; which denied to opposite sentiments, or the opposite party, all that it loudly demanded for itself as of common right; and which, under the sacred names of Law, and Liberty, and Religion, went forth on a blind, unhallowed, and execrable crusade against every creed and opinion, every right and authority, every privilege and every prerogative except its own. The reign of Charles the First was the unfortunate period during which the two great parties in the state—the Court and the Country, the Royalist and Republican, the Episcopalian and the Presbyterian—were destined to draw out their lines and fight their

portentous battle. Both felt the immense value of the stake at issue; and perhaps both participated in a degree of that ancient sentiment, that “if the laws of the universe were ever to be broken, they might be so for the attainment of a sceptre.” Under the guidance of this truly *human* motto, both parties became in a measure “the domination-vanquishers of laws;” although, with this difference, that, whereas Charles; with a fatal inconsistency, clung to the shadow of right, and to laws which long disuse had repealed, his puritanical foes spurned at the very pretence of legitimacy; and from their first act, that of constituting the omnipotency of the Long Parliament, to their last, that of taking off the head of their lawful sovereign, proceeded, through every intermediate step, with nothing short of an avowed contempt of all form, and precedent, and legality.

We must be permitted to add to these preliminary observations another, which will still further illustrate our view of the *party spirit* of these times; namely, that of all misconceptions and misrepresentations of fact, it has always appeared to us one of the greatest to represent the Puritans as the *direct* authors and champions of Liberty; and to suppose, according to what we conceive to be an ill-understood sentiment of Mr. Hume, that “whatever spark of liberty we have remaining to us, is owing to the Puritans alone.” We admit that accidentally we owe them much. Like the thunder or the hurricane, they cleared away many impurities, the relics of former ages; and they established many important and beneficial rights, tending to a better adjustment of the frame and machinery of our constitution. But that they either breathed the true spirit of liberty, which is essentially a spirit of moderation; or that they aimed at any thing like an orderly and justly balanced constitution, we most strenuously, and with the



best reason, deny. They appear, in general, to have known little, if any thing, even of their own intention. They seem to have been guided by no fixed principle, but that of an undistinguishing and unextinguishable spirit of party, an eager desire of the prevalence of their own private and party views, the lust of their own uncontrollable dominion. "Magnâ cæcâque libidine ducti." They were nominally Presbyterians, Independents, free-thinkers, and what not; but they were essentially and at heart Republicans; that is, attached to a form where each might play the tyrant on an equality with the rest, and all should have the pleasure of ruling by their own law. "You have taken the whole machine of government to pieces," said Charles in a discourse to the Parliament; "a practice frequent with skillful artists, when they desire to clear the wheels from any rust, which may have grown upon them. The engine," continued he, "may again be restored to its former use and motion, provided it be put up entire, so as not a pin of it be wanting." "But this was far," says Mr. Hume, in his comment on those words, "from the intention of the Commons. The machine, they thought with some reason, was incumbered with many wheels and springs which retarded and crossed its operations, and destroyed its utility. Happy! had they proceeded with moderation, and been contented in the plenitude of their power to remove such parts only as might be justly deemed superfluous and incongruous." Moderation from men in the plenitude of power! Contentment in a party strong enough to take the whole machine of government to pieces! We should as soon expect a delirious patient to prescribe satisfactorily for his own disorder; or send our watches to be repaired by some brainsick mechanic in St. Luke's.

To the spirit of party we un-

questionably trace almost all the disorders and dislocations of those agitated times. It is not our intention to trace back, as we might, even to the Reformation itself, the various and concurring circumstances which led to heighten and inflame that spirit in preceding reigns, till, through fresh concurrences and stronger mixtures, it arrived at length at the point of explosion in the time of King Charles. We shall only observe further upon it, by way of a little palliating its enormous excesses,—

1. That it *did* arise on a religious ground, and consequently partook in all the vehemence incident to men, when they have at issue a stake of the greatest and most lasting concern.
2. That it arose at a period when different parties had comparatively a slight knowledge of each other, for want of that ready and familiar intercourse which is the privilege of modern times; and by consequence were led to stigmatize each other as unprincipled and worthless, as having neither head nor heart.
3. That this, however, happened at a time when new light had just burst upon the Christian world in a sufficient degree to give to each party in the community, the clearest possible view of its own opinions, and to furnish the strongest arguments by which they might be supported. Hence they were at once both keen-eyed and dogmatical.
4. That there was as yet necessarily too little of precision in the arguments, or of definition in the actual rights, on either side; so that it was really within the reach of moderate faculties to prove, on the one hand, every prerogative to be an abuse, and, on the other, all opposition to be rebellion. The contending parties had no fixed criteria, no star or compass properly to guide them. The monarch, in carrying up his claims towards arbitrary power, had only the example of his forefathers to plead; and the people, in pursuing their rights to the iron rule

of democracy, rushed as it were unconsciously over every just but ill-defined boundary of fair self-defence. Each side did that which was right in its own eyes; and the most vehement excesses of party-spirit appeared, to the persons concerned, to admit of justification upon some plausible pretences, arising out of the partial and varying views which were taken of an unsettled and still fermenting constitution.

The quarrel of Charles the First with his Parliament was hereditary. Their language had long been such as neither he nor his fathers were willing to tolerate. So far from his own disposition leading him individually to a tyrannical excess, it could be easily shewn, by instances, that the language of James, his father, and of Queen Elizabeth, had been very far more arbitrary than his, and perhaps therefore more successful. Indeed, it was he who, in the disastrous strife between King and Parliament, commenced the retreat: and had he possessed but the skill of Xenophon with the ten thousand in ancient times, or of Moreau in modern warfare, half the honest intentions he undoubtedly possessed would have brought off the constitution, and his own head too, safe from the conflict. If there was one man free from the universal mania of party in those times, one who was by nature disposed to take a calm and rational view of affairs, and to consult the good both of his own and the opposite party, it was that unfortunate monarch, who became at length the victim of both. His great, and for those times, singular error, consisted in a distrust of his own judgment, which was naturally excellent; in a candour which admitted far too much in opposition to that judgment, not only from his adherents, but from the opposite party; in a moderation, and even a tenderness, which spared when it was the proper time to strike, while, as not unusually it happens, he

often acted energetically and rashly when the time for effective operations was gone by. He had further a strong and settled sentiment of religion. Conscientious motives were uppermost in his mind; a fact respecting which, however different parties may be disposed to reason, we do not believe there is any cautious investigator of historical evidence who will now venture to express a doubt.

The enumeration of these qualities of Charles brings us nearer to our present subject; because it leads us to the consideration of two circumstances in his case, which appear to us to have constituted his peculiar misfortune: either of which was sufficient to have shaken the foundations of any monarchy, and both of which will afford a clue to the elevation of Cromwell upon the ruins of Charles's throne. These were—1. His being surrounded with wretched counsellors, imbued with the worst party-phrenzy of the times: and, 2. His permitting those counsellors to mix up the most affecting questions of religion with the political dissensions then afloat. Thus it was, in reference to the first mentioned circumstance, that, with the haughty Buckingham at his side, he dismissed successively those early parliaments in his reign, of which Clarendon himself confesses in substance, that no set of men were better qualified to judge of the existing abuses in church and state; or endued with better tempers for carrying a moderate reform into due execution. It was under the instigation of a much shrewder and more distinguished statesman, the lofty Strafford—once the splenetic partizan of republican privilege, but easily transformed into the uncompromising advocate of royal prerogative—that, in the absence of parliaments, he stretched his constitutional powers of taxation to an extent which it might easily have been foreseen would neither answer his own purpose, nor comport with the most moderate claims,

not to say the palpable rights, of a now growing democracy. But when fanaticism had carried off these injudicious advisers—one by the assassin's knife, and another by the more lingering torture of a most iniquitous legal process—whom had the wretched monarch then left to counsel him? His Queen, a Papist, and, for a short time, as well as previously during Lord Strafford's absence in Ireland, Archbishop Laud. It was then that his fate was determined. Of the character of his Queen, though we think it strongly operated on the events of the time, we shall say nothing. But of the spirit and temper of the Archbishop, we will give the character from a most unimpeachable source—from Lord Clarendon himself, his reputed advocate. "He was a man," says his lordship, "of great parts and very exemplary virtues, allayed and discredited by some unpopular natural infirmities; the greatest of which was, besides a hasty sharp way of expressing himself, that he believed innocence of heart and integrity of manners were a guard strong enough to secure any man in his voyage through this world, in what company soever he travelled, and through what ways soever he had to pass: and sure never was any man better supplied with that provision....." After which—remarking that Laud, coming to be cherished by the Duke of Buckingham as an opposer of the Parliament, "prospered," after much previous neglect, "at the rate of his own wishes"—the historian proceeds: "When he (Laud) came into great authority, it may be, he retained too keen a memory of those who had so unjustly and uncharitably persecuted him before; and, I doubt not, was so far transported with the same passions he had reason to complain of in his adversaries, that as they accused him of Popery, because he had some doctrinal opinions which they liked not, though they were

nothing allied to Popery, so he entertained too much prejudice to some persons, as if they were enemies to the discipline of the church, because they concurred with Calvin in some doctrinal points; when they abhorred his discipline, and revered the government of the church, and prayed for the peace of it, with as much zeal and fervency as any in the kingdom, as they made manifest in their lives, and in their sufferings with it and for it."—"The Archbishop," Lord Clarendon further observes, "with the primacy in his hand and the King at his elbow, inspired with the same zeal, now made haste to apply remedies to those diseases which he saw would grow apace." "He never abated any thing of his severity and rigour towards men of all conditions; or in the sharpness of his language and expressions, which was so natural to him that he could not debate any thing without some commotion, when the argument was not of inoment, nor bear contradiction in debate, even in the council, where all men are equally free, with that patience and temper that was necessary; of which, they who wished him not well, took many advantages, and would therefore contradict him, that he might be transported with some indecent passion, which, upon a short recollection, he was always sorry for, and most readily and heartily would make acknowledgment." The book which contains the elaborate character of Laud, of which the above is but a small part, ends with a ludicrous instance of the manner in which the Lord Cottington, a man of profound dissimulation, would lead him into some political error, then drive him into choler, and then expose him to the company in the presence of the King; and afterwards go and dine with him the next day\*.

\* Whoever does not see the grave and concealed irony with which Lord Clarendon has worked up this consummate delineation of Laud, whom he knew, *intus et in cute*, must be very blind indeed.

Such was the adviser, to whom, exclusively, after the death of Buckingham, and during the absence of Strafford in Ireland, Charles devoted himself. Laud took every possible advantage of such misplaced confidence. It is said, that amongst other expedients for the direction of his royal master, he had prepared a list of ecclesiastical persons secretly marked with O. for Orthodox and P. for Puritan, which he presented first to the duke of Buckingham and then to the king; in order the more effectually to close, shall we say? or to widen irreparably the breach then making between his majesty's loyal subjects in both those lists.

The attractive additions to the ritual, or rather ceremonial, of the church, which the zealous archbishop now made and enforced with all the weight of royal and ecclesiastical authority, in order to help the consciences of the already wavering mass of puritan doubters, is well known. But the crowning apex of his ecclesiastical and civil policy was his far-famed expedition to Scotland, there to employ the short-lived and ill-starred dominion he had received from the king, in imposing, by force, an entire new Church of England ritual on the Scottish descendants of Knox and Balguyhal. At the

That his lordship, one of the most enlightened statesmen that ever lived, should have been the eulogist of such a man as Laud, nothing but fatuity as grave as that of the good archbishop himself, could credit. That his lordship ever intended an apology, we by no means believe. But we have no doubt, that in a refined and concealed manner he intended to lay the whole blame of subsequent events upon the hot-headedness of Laud, and to hold up his character as a lasting example to mankind, in proof that no pretence of good intentions, and no sincerity of mistaken zeal, could excuse a man for undertaking that to which he was wholly incompetent, and from the wrong conduct of which every one but the king foresaw inevitable ruin both to church and state.

moment when a mine was about to be sprung under the feet of his royal master, does this weak and passionate old man proceed to Edinburgh, to touch with childish hand that fearful spring of popular feeling which in a moment set the whole of Scotland in a blaze, armed a potent band against the territory of England itself, and threw a body of auxiliaries—military, civil, and ecclesiastical—into the ranks of the English Puritans, which at once turned the scale, and brought on the long-poised ruin in one hideous and wild uproar on himself, his party, his church, and his king. When Strafford himself could not withstand the mighty rush of disaster which ensued, was it a wonder that the poor aged tremulous archbishop, with all his sharp answers and might of ancient lore, sank like a baseless column in the ruin?

We shall now give a specimen of the temper of the party to which he was opposed. The Puritans—galled and irritated by the ill-advised dissolution of the Parliaments, and by a thousand petty grievances which, if not inflicted by such men as Laud, could never have been felt as of any real weight or importance\*—now began to take their turn. The Long Parliament, to which they obtained Charles's consent in 1641, as a matter of course, in no long time consigned Strafford and Laud, through a trial, which whether mock or real was to their adversaries a matter of little concern, to the scaffold. In

\* These grievances are shortly summed up by Ludlow:—1. Raising taxes by various arts, without consent of Parliament: 2. Encouraging and preferring a formal and superstitious clergy, and discouraging the sober and virtuous among them: 3. Imposing upon all the inventions of men, in the room of the institutions of God:—the whole chiefly ecclesiastical; for as to the raising of taxes illegally, this had only been resorted to because the Parliament positively would not grant supplies for the most necessary expenses of the nation, till the other matters of complaint were adjusted.

the characteristic language of Mr. Solicitor St. John, "The satisfaction of each man's conscience was sufficient in such sentences, although no evidence had been given at all: and it was never accounted either cruelty or foul play to knock foxes and wolves" [meaning thereby *prime ministers* and *archbishops*] "on the head, as they can be found, because they are *beasts of prey.*" But this was only a prelude to "the *Humble Petition and Advice* to his Majesty," sent in nineteen propositions, the next year, "from the *most* humble and *most* faithful subjects of your Majesty, the Lords and Commons assembled in Parliament." Of these nineteen propositions it would be scarcely possible to select any as conveying a fair specimen of the *humble petition* without giving the whole together, and then we think we should have laid before our readers a tolerably correct sample of the spirit which then actuated the popular party. Suffice it to observe, that the four first propositions provide for the removal of every individual officer of state, and privy councillor, at the will of the Parliament, with the power of controlling their re-appointment, down to the very governor of the king's children and the servants about them: nor even then were any affairs to be transacted but with the immediate cognizance of the omnipotent Parliament. Subsequent propositions forbid the marriage of the Royal Family without the same consent, and order all Popish recusants\* to be instantly served with the *utmost severity of the law*, their children to be educated Protestants, and themselves excluded from all votes in councils. Scandalous and suspicious\* ministers were then proposed to be expelled: and to crown the whole, the Parliament, by the assumption of the entire control of the militia and the several fortresses

\* In the language of the French lovers of true liberty, "Soupçonnés d'être suspects."

in the kingdom, are to become, in military as well as civil matters, supreme: every member of *Parliament* (disinterested souls!) to be replaced in office: persons to be subjected to their *justice* though removed beyond seas: and (will it be credited of these preservers of the precious spark of liberty?) the very amnesty granted by his majesty to his loving subjects, to have such exceptions as these modest petitioners should think fit to associate in the *proscriptions* of Strafford and Laud. These amiable and *most* "humble" requests being granted by his majesty, they were to promise on their parts, as they ought, to regulate the revenue of his majesty; to make him a wonderful allowance, beyond all his predecessors; and to put the town of Hull into such hands as his majesty should please—with the *approbation of the Parliament!*

These propositions, Ludlow coolly remarks, were delivered to the king, but *without success*: and whoever duly weighs the studied insult contained in every line of them (a due return, as their authors imagined, for the previous insolences of Buckingham, Strafford, and Laud, and the other wretched advisers of the unhappy Charles,) will be at no loss to account for Ludlow's next sentence; "And now the fire began to break out." We mention these facts—all happening at the very outset of the Long Parliament, as early as 1642, six years before the final catastrophe—not with a view to blame either party to the exclusion of the other, but only to shew what the grounds of difference were on both sides, and to convey to our readers some notion of the general spirit of party which must have now ruled and raged in every breast, till it broke forth in unextinguishable flames of civil fury in every quarter of the kingdom. It became now the mere blank unqualified struggle for supreme power. Neither party cared either to understand itself, or to make others un-

derstand; for what they were fighting, with the exception perhaps of the unfortunate Charles, whose calm and collected mind is sufficiently evinced in the admirable state papers which appeared from time to time in his name. The religionists were gradually drawn into the conflict. Their cause being so openly espoused by the Parliament, it was a natural and almost unavoidable effect that they should look upon the Parliament as raised up of God for their deliverance from High Commission Courts, and other instruments of oppression. They soon, therefore, became political; while the Parliament, for the sake of their support, which was powerful, became religious. On the other hand, the Court, as Clarendon remarks, rushed into the opposite extreme of licentiousness and profaneness. And thus a new order presented itself, in which all the elements of society were mingled together in a confusion which it had been utterly hopeless to unravel, and which was not to terminate of its own accord, but after the flow of torrents of blood drawn from the noblest and best veins in the kingdom; nay, from every circle, and almost every family.

It is at this juncture that history relates the rise and doings of Oliver Cromwell. At once "the child and the champion" of Puritanism, there was never a more natural connexion between effects and their causes than here was between his elevation to power, and the previous effervescence of the spirit of party on every side. Embodying in his own person all the high religious profession of one portion, and all the fierce political spleen of another; and fired with the essential spirit of positive and uncontrollable dominion, which belongs generally to members of all parties; and adding to these qualities a strength of nerve, a sagacity of vision, an inflexibility of purpose, a courage, and a heroism, all his own; this man as naturally rose

to the supreme dominion which all sought, as the stoutest runner wins the goal. Presbyterians and Independents stood alike aghast at the creature of their own forming; and in the blindness of party—not seeing, what *he* very clearly saw, that the conflict was, after all, for power to be obtained by the sword, and to be secured by the death or submission of every opponent—they were astonished at his boldly seizing the rod of dominion which they had prepared for him; and as they successively trembled and succumbed under its sway, levelled at length unmannerly, not to say unmanly, abuse at its heroic possessor.

We have now arrived at what may be deemed the proper subject of this article—the character and life of the Protector himself; and perhaps we shall be accused, both by our author and our readers, of a great departure from duty, in being so brief upon this, which seems to be our main business; while we have been long in its introduction, and may be still in what shall follow. Be this as it may, we shall not waste our readers' time by an apology for taking such a line, which would admit of a very good defence, even as it respects the memory of Cromwell himself; but we shall immediately proceed to the Memoirs before us, on which we shall first observe, generally, that having been compiled by Oliver Cromwell, Esq. a Descendant of the Family, for his own amusement, without any original view to publication, they perfectly well accord with this account of their formation. They are written with a most amusing contempt of all the common forms and rules of composition, and exhibit a very crude mass of materials, collected, doubtless, in a long course of entertaining reading, from all the approved *collectors* and authors on the subject, particularly Thurloe, Rushworth, Lord Clarendon, Sir P. Warwick, Whitlock, Ludlow, and

May, besides many curious original letters and papers preserved in the family; but interspersed with very many pertinent reasonings, of weight to produce a very laudable conviction on the mind of a kinsman, that his great namesake was by no means the rogue, the tyrant, the hypocrite, nor yet the enthusiast, which very many, and some great men, have been fond of representing him.

The plan pursued in the Memoirs, which are divided into fifteen long chapters, is to give, in the first seven, the general history of the times during Cromwell's entire life; after which, in the eighth, follows an account of his private character. The ninth discusses his public conduct, up to the breaking out of the war in 1642. The tenth treats of the Self-denying Ordinance in 1645. The eleventh and twelfth and part of the thirteenth, defend Cromwell in regard to the latter affairs with the king, and also in the matter of his trial; and the remainder of the thirteenth defends his conduct subsequently, until his own death. The fourteenth speaks of his death and general character, more especially in respect of his religious state. The fifteenth pursues and winds up the whole through the short Protectorate of Richard Cromwell, the son, till the restoration of Charles II. by Monk.

It would not be quite so amusing to us, or to our readers, to beat our way, with the worthy memorialist, through the woods and wilds of his laborious compilation, as doubtless it was to him to create them. But it is only due, to him to say, that his facts are, upon the whole, fairly collected and detailed; that his reasonings respecting them, if too much on one side to be generally depended upon, are yet always well tempered, often sensible, and sometimes highly cogent; and that, on the whole, the work bespeaks an author well calculated to do justice to his subject in the eyes of reasonable men.

He certainly exhibits that subject in a somewhat new light; and leaves on the mind a general impression respecting Cromwell himself, similar to that at which Baxter arrived, in regard to the world at large; that there was more mixture of good in evil men, and of evil in good men, than most persons are prone to believe.

Passing over our worthy author's history of the times in the first seven chapters, which we have already briefly touched upon in our opening remarks, we shall content ourselves with a few general notices on one or two select points in the latter chapters, embracing the character of Cromwell.

We agree with our author, that Cromwell has had no justice, nor was likely to have any, from almost any contemporary historian or memorialist. Clarendon, by far the first historian of those times, and who will bear a comparison with any historian of any times for knowledge of his subject, force of expression, and fairness in his decision of *general questions*; yet, it must be owned, kept no terms with individual characters, and much less with Cromwell himself, the very pink and flower of Puritanism. The Presbyterians lived long enough to retract all their commendations of him, when they discovered their own worst features in his face. The Independents grew as jealous and abusive of his unlawful power, when needed for government; as they had been of that lawful power which he had usurped. And, finally, the wretched remnant of Puritanism that out-lived its triumphs, and cowered to its victor, had no other means of paying court to the restored monarchy but by basely belying at once their child and their champion, and loading him with all the infamy which they had before so contentedly shared with him. Most of the virulent attacks on Cromwell, and amongst them Heath's Flagellum, the most viru-

lent of all, arose at this period; and therefore it is no wonder, that before the breath of calm and sedate discussion, such as that adopted by Oliver Cromwell, junior, Esq., many of them vanish at once, like so many threatening, but empty, clouds before the breeze of moru. His political character and proceedings stand, where they will ever remain, engraven on the massy column of veritable history. His moral, and even his religious, character may perhaps eventually shift to about the same level with many of the most respectable of his contemporaries.

To begin then with Cromwell's early history—The eighth chapter of this work, with some ambitious nicety, transforms this son of the Huntingdon Brewer,

“contaminate, base,  
And misbegotten blood;”

into the member of a family descended from the Cromwells of the reigns of king Henry VII. and VIII. numbering the illustrious house of St. John amongst its collateral branches, and making Oliver himself, by maternal descent, a cousin of James, and consequently, strange playfulness of fortune! of Charles the First.

Cromwell's first years are here also redeemed, of the whole successfully, from the charge of a rude profligacy, fit characteristic of a future Catiline or Robespierre, which his good-natured enemies have laboured to fix upon him. His claims, indeed, to a very liberal education are ill made out; though of his Latin, we have the testimony of a Dutch Deputy, in after life, who says,—“I had a discourse with his Excellency Cromwell of two hours: his Excellency spoke *his own* language so distinctly, that I could understand him. *I answered again in Latin.*” His knowledge and love of the fine arts seem to have been of about the same date in life, the same worth, and the same origin, as those of Napoleon Bonaparte. Three cir-

cumstances, however, very much diminish the main authority on which all his juvenile pranks are made to rest. One is, that the scene of many of them is laid in Lincoln's Inn, which it is proved he never entered. Another is, that he was educated at Sidney College, Cambridge, noted in the diary of the wise Archbishop Laud with P. for puritanical strictness and severity of manners. The third is, that he was married at one-and-twenty; and the goodly sequel of august portraits which follow that statement must greatly belie the father and the husband, if they do not bespeak a somewhat more than usual power of family decorum, and even demure solemnity of conversation and life.

The following letter—written to his cousin, Mrs. St. John, at the age of thirty-eight, and containing a reference to what, we presume, would be called his conversion at some preceding period—may throw light on the early part of his history; and is altogether curious, introduced as it shall be by the pertinent observations of the author of the Memoirs.

“A letter is referred to by some of the writers anxious to establish the fact of supposed irregularities: it is the first letter in Thurloe's state papers; it is dated, Ely, 13th of October, 1639, and is addressed to his beloved cousin Mrs. St. John. In it he says, ‘You know what my manner of life hath bine. O, I lived in and loved darkness, and hated the light: I was a chief, the chief of sinners. This is true, I hated godliness, yet God had mercy on me.’ This is only a part of a letter. The writers that wish to establish this charge of irregularity deem this passage a strong proof of its truth: they say the words undoubtedly imply some personal vice to which he (Cromwell) had been addicted. But by a strictly religious person, either of those times or of these times, they would not, it is conceived, be so construed. His living in, and loving darkness, he means to say, Mrs. St. John knew to have been the manner of his life, and that his hatred of godliness rendered him the chief of sinners.



This, it is conceived, would be the language of any person of the present day, who, after professing Christianity in the common loose way in which it is generally professed, and even preserving himself free from the commission of all gross sins and immoral acts, should become a convert to the stricter doctrines and precepts of the Scriptures, as held by those who are deemed to be the evangelical or orthodox believers of these times: they would thus, in like manner with him, describe themselves; they would consider themselves sinners, in so far as they had theretofore lived in a faith and practice short of those doctrines and precepts that they in a state of conversion or repentance should feel to be those inculcated by the Scriptures. Neither should this language appear strange to a Christian. St. Paul, although a perfect model of a religious and moral character, under the Jewish ritual, when become a convert to Christianity, deeply laments his sins, both of omission and commission, describing himself as the chief of sinners, when his conduct appeared to the world irreproachable. We, the members of the established church, should also remember, that in our liturgy we confess ourselves miserable sinners and offenders, and pray for mercy. We are not to presume these solemn professions to be made without meaning." pp. 216, 217.

Now follows the entire letter.

"To my beloved cozen, Mrs. St. Johns, att Sir William Maslam his house, called Oates, in Essex, present these:"—"Deere cozen, I thankfully acknowledge your love in your kind remembrance of mee upon this opportunity. Alas, you do too highly prize my lines and my companie! I may be ashamed to owne your expressions, considering how unprofitable I am, and the mean improvement of my talent. Yett, to honour my God by declaring what hee hath done for my soule, in this I am confident and I will be soe. Truely, then, this I finde, that he giveth springes in a drye and barren wilderness, where noe water is. I live (you know) in Mosheek, which they say signifies prolonging: in Kedar, which signifieth blacknesse: yet the Lord forsaketh mee not. Though Hee doe prolonge, yett He will (I trust) bring mee to his tabernacle, to his resting place, My soule is with the congregation of the

first-borne: my body rests in hope; and, if heere I may honour my God, either by doeing or suffering, I shall be most glad. Truely, noe poore creature hath more cause to putt forth himself in the cause of his God than I. I have had plentiful wadges beforehand; and I am sure I shall never earne the least mite. The Lord accept me in his Soune, and give mee to walke in the light, and give us to walke in the light, as hee is in the light: He it is that enlighteneth our blacknesse, our darknesse. I dare not say he hideth his face from mee; he giveth mee to see light in his light. One beame in a dark place hath exceeding much refreshment in it; blessed be his name for shining upon soe darke a hart as mine." Then follows the passage heretofore given. Then—"This is true, I hated godlinesse, yett God had mercy on mee. O the riches of his mercy! praise him for mee, pray for mee, that hee, whoe hath begunn a good work, would perfect it to the day of Christ. Salute all my good friends in that family, whereof you are yet a member; I am much bound unto them for their love; I blesse the Lord for them, and that my sonn by there procurement is soe well. Lett him have your prayers, your counceile; let me have them. Salute your husband and sister from mee; hee is not a man of his word; he promised to write about Mr. Wrath of Epinge, but as yett I received noe letters; putt him in minde to doe what with conveniency may be donn for the poore cozen I did sollicite him about. Once more farewell; the Lord bee with you, soe prayeth,

"Your truely loving cozen,

"OLIVER CROMWELL."

"My wife's service and love presented to all her friends." pp. 227, 228:

"This letter," the writer adds, "it is not conceived, would, to a religious person, appear either enthusiastic, or too serious for the occasion, allowing for the accustomed use in those times of scripture language upon all occasions, civil as well as religious." p. 228.

This extract might easily read, secondly, to Cromwell's general private character. The chapter quoted above contains documents in proof of Cromwell's excellence in private life, as a husband, father, friend, &c. One letter in the full career of his victories in 1646, another

after the fearful termination of them in the murder of King Charles, we are tempted to give, as a singular exhibition of domestic and kindly feelings at such periods of such a career; but shall content ourselves with the letter dated 13th August, 1649.

"To my beloved daughter Dorothy Cromwell (Richard Cromwell's wife) at Hurslye, these.

"My deere Daughter;

"Your letter was very welcome to mee. I like to see any thinge from your hand, because indeed I stick not to say I doe intirelye love you, and therefore I hope a word of advise will not be unwelcom nor unacceptable to thee; I desire you both to make itt above all thinges your businesse to seeke the Lord, to be frequently calling upon him that Hee would manifest himselfe to you in his Sonn and bee listninge what returnes Hee makes to you, for Hee will be speaking in your eare and in your hart, if you attend thereunto: I desire you to provooke your husband likewise thereunto. As for the pleasures of this life and outward businesse lett that bee upon thee by; bee above all these thinges by sayth in Christ, and then you shall have the trewe use and comfort of them, and not otherwise. I have much satisfaction in hope your spirit is this way sett; and I desire you may growe in grace and in the knowledge of our Lord and Saviour Jesus Christ, and that I may heere thereof. The Lord is very near which wee see by his wonderful workes, and therefore Hee, looks that wee of this generation draw neare him; this late great mercy of Ireland is a great manifestation thereof. Your husband will acquaint you with itt, we should bee much stirred up in our spirits to thankfulness, we much need the Spirit of Christ to enable us to praise God for soe admirable a mercye: the Lord blesse thee, my deere daughter.

"I rest, thy lovinge father,

O. CROMWELL."

"I heere thou didst lately miscarrie; prith take heede of a coach by all means; borrowe thy father's nag when thou intendest to goe abroad." pp. 41, 42.

But we slide cursorily over this part of his character, to come, thirdly, to that inquiry which more particularly respects his character as a *religionist*.—That Cromwell

made a religious profession, is a fact clearly established in history. That he made this profession consist with the most reprehensible political conduct, is equally clear; but so also did many reputedly good men, such as even Baxter, Owen, Howe, &c. &c.; a circumstance we reserve for consideration to the close of this article. But respecting Cromwell himself, the great question at issue is this, whether *his* religious profession was sincerely made; or whether he only pretended credence in certain truths, which he did not at heart believe, for the sake of carrying certain political ends. Now, knowing well how easily a religious profession may be hypocritically assumed, and having much disposition to give Cromwell his full share of actual demerit, we are yet constrained, by facts and very fair reasonings adduced by our worthy author, to admit, that enthusiasm rather than hypocrisy was the predominant and distinctive mark of Cromwell's mind. It is true, his dutiful kinsman laboured hard, with something very like Quixotism of his own, to acquit his ancestor even of the charge of enthusiasm. But whoever adverts either to his facts or his reasonings with the attention we have done, will come, we are persuaded, at the very best, to the necessity of sacrificing totally Cromwell's sobriety; in order to preserve, in any measure, his sincerity. At the very outset of his career, a circumstance occurs which curiously exhibits, if not some dissimulation, at least open enthusiasm in Cromwell's character; and this circumstance, if not strictly of a religious kind, only shews the same features to have run through the whole man. It was on occasion of the debate respecting the Remonstrance on the kingdom in 1642.

"Oliver Cromwell, who at that time, says Lord Clarendon, was little noticed, asked Lord Falkland, 'Why he would have it put off, for that day would quickly have determined it?' He answered,

'There would not have been time enough; for sure it would take some debate.' The other replied, 'A very sorry one;' they supposing, by the computation they had made, that very few would oppose it. But, adds his lordship (Lord Clarendon), he quickly found he was mistaken; for that the next morning, the debate being entered upon about nine of the clock, (Rushworth says three o'clock in the afternoon), continued all that day; and candles being called for when it grew dark, (neither side being very desirous to adjourn it till the next day, though it was evident very many withdrew themselves out of pure faintness and inability to attend the conclusion), the debate continued till it was after twelve of the clock, (Rushworth says till three o'clock), with much passion; and the House being then divided upon the passing or not passing, it was carried in the affirmative by nine voices only. And that, upon quitting the House, the Lord Falkland asked Oliver Cromwell, whether there had been any debate, to which he answered, 'He would take his word another time;' and *whispered him in the ear, with some asseveration, 'That if the Remonstrance had been rejected, he would have sold all he had the next morning, and never have seen England more; and that he knew there were many honest men of the same resolution.'*" p. 85.

That Cromwell's political enthusiasm would really have led him to execute this resolution, we have no doubt. Hume, we think, gives us reason to believe, that, but for one eventful order in council, it would actually have been executed. And his religious enthusiasm, we must say, seems to have been throughout very much of the same stamp. In the documental proofs adduced by his kinsman, we cannot really see any thing, from the beginning to the end of his career, that raises a well-grounded doubt of his sincere belief of the religious doctrines he professed. And when those doctrines embraced some of the most truly enthusiastic opinions which have ever been known in the history of religion, we can as little doubt his religious faith to have been of a strong enthusiastic order. The general, and almost universal, cha-

acteristics of the Puritan creed, were, more or less, a belief in direct miraculous inspiration, and an expectation of particular answers in *kind* to prayer, when uttered in true faith\*. These Cromwell shared in all their extent. And so far from his not sincerely believing them, it must be allowed that many things happened in his most remarkable career strongly to have confirmed him in the full conviction of their truth, if he had even at first wavered in his belief. We have

\* That the Puritans at large believed more or less these doctrines is past question. Baxter's "Life and Times," without going any further, affords us sufficient proof of this position. After an enumeration of several direct answers to prayer, Baxter thus proceeds in his 81st page, (fol. ed. 1696): "I the rather mentioned these passages of the force of prayer, because not being one in any of them myself, nor being present with them, there is not matter of appearing ostentatious; they being a few poor humble weavers and other tradesmen, and no minister with them, whose prayers God hath thus frequently heard for others, and for me, (though at this present some of the chief of them lie in prison only for praying, singing psalms, repeating sermons together when they come from the public congregation. But now," he adds, "I return to the recital of my own infirmities." He then recites divers accidents, "from all which, upon earnest prayer, he was delivered:" not one of the least of which we may readily believe, must have been a circumstance which should be enumerated amongst the dangers to which the scholar is subject; namely, that, "as he sat in his study, the weight of his greatest folio books brake down three or four of the highest shelves, he sitting just under, and receiving right over his head the sixth vol. of Dr. Walton's Oriental Bible, and all Austin's works (10 vols. fol.) and the Bibliotheca Patrum, and Marlorate, &c. It was a wonder," he justly adds, "that they had not beaten out his brains." But without wishing to smile too much on the edge of serious subjects, we are still at a loss to conceive at what period of this biblical avalanche the worthy divine offered that petition which availed *directly* for his delivery.

little doubt, that he never entered the field of battle without fervent and heartfelt prayer to God for success in it. And the *fact* is, as far we believe as the testimony of history goes, that he never lost a battle. An instance is referred to more than once in these Memoirs, on the authority of Buruet, as given in Dr. Harris :

“ That ‘ when Cromwell was in the greatest streights and perplexities, just before the battle of Dunbar, (3d September, 1650,) he called his officers to a day of seeking the Lord. He loved to talk much of that matter all his life long afterwards. He said he felt such an enlargement of heart in prayer, and such quiet upon it, that he bade all about him take heart; for God had certainly heard them, and would appear for them. After prayer they walked in the Earl of Roxburgh's gardens that lay under the hill; and, by prospective glasses they discerned a great motion in the Scottish camp: upon which Cromwell said, God is delivering them into our hands; they are coming down to us.’ This event, adds Dr. Harris, was conformable to his expectations.” p. 562.

A sort of brawl is given just before from the pen of Cromwell himself, in answer to certain Scots ministers who had a little cooled upon this doctrine, in which he stoutly maintains his opinion in favour of it. It is true, we are quite aware of the old and approved saying, “ That *they* who mark providences shall never want providences to mark;” and perhaps each person who reads or hears that saying has his own private opinion as to the length to which it ought to be carried, and the manner in which it ought to be *talked about*. But we believe few persons will carry it to that systematic length which Cromwell did, but under the influence of a strong enthusiasm, which his kinsman will very ill succeed in attempting to disprove. The excellent Howe preached against it in Cromwell's own presence, and gained the Protector's ill looks ever after for his intru-

sion, though he still continued his chaplain. We much more readily concede to our author, that this opinion of Cromwell was far from being a mere trick to obtain the reputation or authority of superior sanctity: and this leads to another point well touched upon by the writer before us in behalf of his ancestor, and the Puritans in general.

The point we allude to, is the habit of fastings and prayers, we had almost said masses and processions, of the Puritans, (for Jack and Peter often ran their heads together), which, our author observes, Lord Clarendon too readily imputes to mere hypocrisy and state chicanery. On this we shall give Mr. Cromwell's own fair observations.

“ We cannot forget that fasts in troublesome times were not new things; that in those times, particularly, they had been frequently ordered, or consented to, by the King, who had at that very time monthly fasts for the purpose of imploring success to his arms, and for the restoration of peace to the country; and that upon all solemn national occasions he had fasts: he had one preparatory to entering upon the treaty of the Isle of Wight. His lordship would not venture to say they were hypocritically meant on his part. The King himself was a religious character, and the thinking part of the country were also seriously religious. Mr. Hume says, the war itself was theological, or religious; which had been, he thinks, improperly blended with civil questions; but though this is not strictly true, the war, being, certainly, both civil and religious, yet religious grievances were always deemed, and determined to be, the object of first consideration and redress.” p. 577.

Mr. Hume, indeed, is pleased, as the author continues to observe, to impute, these monthly fasts of the King to a desire of combating the Parliament with their own weapons; thereby sacrificing even his royal hero to his still more favourite philosophy, of resolving all religion into mummerly. But not so the sedate memorialist before us; and we think *he* has so much of

truth in his opposite statement, that we shall go on to give our readers what follows in his pages, on that far-famed expression of Puritan times and manners—the term, “seeking God,” or “seeking the Lord.”

“It might have been a new phrase in England; but it is perfectly expressive of the thing meant; namely, a devout and humble application—by prayer to the Almighty, by a nation or individuals, to avert impending public or private calamities, or to remove them if incurred, or for direction and assistance in concerns of importance too great for human accomplishment. In religious language, perhaps, it may be generally best, to avoid what may be called technical phraseology. Particular words frequently used, expressive (for brevity sake) of any particular religious act or observance, are liable to be caught at by the world, and used for the purpose of turning into ridicule every thing serious. In the succeeding licentious reign of King Charles the Second, all semblance of religion was studiously put out of sight; it was become quite unfashionable; and the ridicule of its professors, and of all the religious language and acts of the preceding times, was considered a kind of test of loyalty to the then sovereign and government. This phrase of ‘seeking God,’ then used as expressive of the act of prayer, public or private, became, after the restoration, with other religious phrases or expressions, subjects of ridicule. Lightly, or contemptuously, however, the men of the world, when in health or prosperity, may treat this application to, and reliance upon, Divine Providence, the religious part of the Christian world are in the constant and habitual practice of it, and thence, there can be no doubt, derive the greatest comfort and assurance. Independently of prayer being a commanded duty, it is surely a reasonable service, inasmuch as it is an acknowledgment of our dependence upon the Supreme Being, to whom, feeble and insufficient as we are, we must be constantly looking for the support of our existence and for the continuance of all our comforts and enjoyments. Prayer is universal in public practice, although perhaps partial and occasional in individuals, according to their momentary dispositions and feel-

ings: and the very use of it implies an expectation or hope of receiving a favourable answer; and every attentive observer of the circumstances of his own life must have good reason to believe that his prayers have been frequently answered, and he preserved in a manner, for which he cannot account, otherwise than by the conviction of an interposition more than human. All look up to some superior being; the Heathen to deities of his own creation; whom they think capable of relieving in their various necessities, beyond the succour of mortal power. The most thoughtless and profligate are found ready to pray sincerely and fervently enough when in bodily danger, or in the immediate view of a future state. Our holy religion teaches us to expect this assistance through, and by the means of, the Holy Spirit; for which assistance, and for whose influence we all ask in the most expressive terms in our attendance upon the public worship of our established church, and in the prayers of our Liturgy. Strange, then, to tell how all these acts of devotion, and all the religious professors of the above times, were afterwards, in this succeeding reign of King Charles the Second, held up to ridicule and contempt as the vilest of canting, enthusiastical hypocrites, and knaves, and as masking their political ambitious designs under the show and pretence of religion. And in this light it is to be lamented that the more than common strict religious professor in succeeding times, hath been too often viewed by the less religious part of the community; nothing appearing to afford them more pleasure than the real or imagined detection of any of these professors in any sin or folly; seeming to presume that the crimes or failings of these persons extenuate, and supply them with an excuse for their own perpetual and repeated unrepented errors; whereas they should remember that the best of the human race are imperfect, and ever liable to occasional failure. In this unfavourable light do Lord Clarendon and all other the writers for the royal cause represent the Parliament and its adherents, allowing them no good motive for any of their proceedings, but attributing them solely, to concealed ambition and sinister views; and thus stigmatised, they have been handed down to the present day.” pp. 578—580.

Oliver himself, it is very true, made occasionally free with these very sober principles: and history relates one or more well-known stories of him, which we might repeat to illustrate our argument, were we not afraid of exciting a ludicrous association in connexion with sacred subjects. It is curious that even Dr. Harris excuses this extravagance of the Protector, with far more tenderness than we think was due to a certain licentious jocularity, most incongruous with a religious profession, saying, "If two or three casual expressions are to determine a man's character, in opposition to his whole speech and behaviour, woe be to those who think themselves virtuous and good." We think the Descendant himself better refutes, by *denying*, a like imputation on his ancestor, who is reported to have said of Charles the Second that he was "damnable debauched," when he simply remarks, "This was not the language of the Protector."

There has been often objected to Cromwell's character, as a religiousist, a certain spirit of low buffoonery, to which it is said he was much addicted; and which he is reported to have displayed on divers very unsuitable occasions; more particularly when debating and signing the king's death-warrant. Ludlow reports of that occasion his having received a cushion at his head in the midst of a very grave discussion, which terminated by Oliver's running down stairs, and Ludlow answering *his Grace* with another as he descended. But we must own we are disposed with his kinsman to treat this imputation very lightly.—Cromwell had unquestionably a powerful mind; and were his devotions ever so long and precise, when occasion or conscience demanded, we may well believe that he could condemn all the petty *et ceteras* of the true puritanical cut; and might laugh in his sleeve, and even openly (however heinous an offence to some),

when he witnessed the straight locks and demure looks of some real precisian. He seems to have known also *when* to be merry. And the same buoyancy of mind, which made him the delight of the soldiery in the field, came also readily to his succour, when more serious undertakings in the cabinet were likely to spread a gloom, which would hang vulture-like, with dark brooding wings, over men who were meditating very darkling deeds.

On this and other points we could amuse ourselves and the reader with many anecdotes and remarks, from the fourteenth chapter of these Memoirs, which we consider the most interesting of all, and really a valuable portraiture of the private history of those times in connexion with Cromwell himself. The character of the pure and unblemished, though Presbyterian, Whitlock, is placed in a variety of incidental lights as illustrative of that of the Protector: more particularly the very agreeable circumstances of the embassy to the Queen of Sweden, undertaken by Whitlock at the instance, and in the service, of Cromwell, develop traits of character which deserve to be noticed in answer to those who censure without discrimination, and condemn upon mere prepossession. Happy, indeed, for our biographer, if he should succeed in establishing, in his reader's mind, that identity of *religious* principle which he wishes to establish between the modest Whitlock, together with many other we believe sincerely religious characters of the day, and the Usurper Cromwell\*.

\* A curious incident in Cromwell's private life is mentioned in this chapter, on the authority of the Gentleman's Magazine: but not having the stamp of historical veracity, we do not think it worthy a place in our text; whilst, if our reader's opinion of Cromwell's devotional habits are what this work strongly inclines ours to be, they will not think its internal evidence very questionable. Sir John Goodricke, who died in 1789,

But, fourthly, as to the public character of Cromwell.—Here, as we have already hinted, facts enough stare us in the face: and as it regards the bitter or the tearful complaints against him, by the Ludlows and Hutchinsons, and others, we believe it may truly be said, “*hinc illæ lachrymæ.*” His fellow-patriots, or fellow-rebels, were much of a mind with him in all those devotional exercises before mentioned. Like him, they were also, many of them, excellent husbands and fathers and friends, and men of courage, constancy, and fervour. They had also much the same distorted opinion about their much-abused king, and the principles of his govern-

used to relate, from the lips of a very old woman contemporary with Cromwell, as he heard her give it him when a boy, the following account:—“When Cromwell came to lodge at our house in Knaresborough, I was then but a young girl. Having heard much talk about the man, I looked at him with wonder: being ordered to take a pan of coals and air his bed, I could not, during the operation forbear peeping over my shoulder several times to observe this extraordinary person, who was seated at the far side of the room untying his garters. Having aired the bed, I went out, and shutting the door after me, stopped and peeped through the key-hole, when I saw him rise from his seat, advance to the bed and fall on his knees, in which attitude I left him for some time; when returning again, I found him still at prayer; and this was his custom every night, so long as he stayed at our house; from which I concluded he must be a good man; and this opinion I always maintained afterwards, though I heard him very much blamed and exceedingly abused.”—On the whole, unwilling ourselves to draw any conclusive inference as to Cromwell's personal religion from all the foregoing circumstances, we are content to leave the task to our readers, only saying, we see no reason for imagining a change in Cromwell's sentiments from first to last; and but little reason for separating him from the great mass of religio-political Puritans, whose character we may shortly consider at the end of this article.

ment. But it so happened, that at a certain progress in their common and fierce opposition to his government, Cromwell outstepped that equality which all coveted in dictating to their neighbours. With an immense superiority in personal prowess and force of genius, he naturally rose to be the head of his party. The Self-denying Ordinance framed for the purpose of getting rid, by a side-wind, of the inefficient leaders of a broken army, by excluding all Members of Parliament from command, had excepted Cromwell from the general act of self-denial; and would never have been framed by its original authors, but with a view to that exception. It matters little who framed either it or the exception. As men honestly sincere, neither ought the Presbyterians to have offered, nor Cromwell to have accepted, the boon. But they early found the necessity of playing off on *their* side the alleged chicanery and double dealing of the Court: and we are far more ready to acquit Cromwell of guilt in accepting so flattering a distinction, or even intriguing for it, (which, however, has never been proved upon him,) when his penetration saw enough to convince him that he was the only man to accomplish their military schemes; than we are to acquit those who coolly put the sword into the hand of this determined and masterly dragoon, and then sent him forth to execute, *à pas de charge*, their horrible purpose, reckless of all its inevitable consequences. In a short time, the might of Cromwell's arm laid low the banners of “the man of blood,” “the enemy of his people,” the unfortunate Charles. Cromwell had all the glory of the triumph; and he also had all the responsibility. He had no reason whatever to reckon upon any obligations owed him by Charles: and he found, or with good reason suspected, that the king lay by for some particular stroke at himself.

Hence, amongst the very first inevitable consequences of his allotted command, arose the plea of necessity, "necessity, the tyrant's plea!" for wading still a little further in hostility, in search of security and indemnity. The Presbyterians now caught the alarm; and with good reason. Well, if

while time was they had escap'd,  
Haply so 'scaped, the mortal snare.

Cromwell had now, like another Tiberius, grasped the wolf of empire by the ears. To let him go, he knew was to be instantly devoured. But, to hold him, *his friends* knew, was to give them the pleasing alternative of a military despotism, for a mild, paternal sovereignty. But this was far from being the whole of Cromwell's public delinquency in the eyes of the Presbyterians, once indeed his friends in intolerance, but not so in what followed. With Cromwell's straight forward devotion to *the cause*, had grown up a monster which of all others *they* dreaded with most horrible dread, and hated with a perfect hatred, called *Independency*. That is, Cromwell had so far under'tood their wishes, as to beat down with his potent battle-axe, Royalty and Episcopacy: but he had had the misfortune so far to misunderstand them, as now to entertain the notion of a *complete and free toleration in religious opinion*; a toleration not indeed extending to any thing like the mischievous free-thinking and indifference to all religious opinion, the invention of modern times, but a toleration that left to particular congregations the right of choosing their own pastors, and their own forms of devotion; which, in fact, gave no exclusive charter to the Presbyterian discipline; which, whilst it tended to the political establishment of something entirely different from Presbyterianism, yet gave a sort of impartial toleration to *quiet* men, not only of Presbyterian, but of Episcopalian

sentiments; which, in short, drew the first rough draft, in lines of blood, it is true, of that matured and well-constructed toleration under which we have now the privilege of living. It was this monster in embryo, a free toleration produced by the sword of Cromwell, which now glared upon the Presbyterians; which drove them into secret treaties with the king when Cromwell's back was turned; and the fear of which might have brought every thing to a favourable conclusion at last, but for the faithful and pious adherence of the monarch to that ancient form of church government to which it may, with the utmost truth, be asserted that Charles I. died a martyr.

Cromwell's toleration, in fact, extended far beyond any thing which the Presbyterian sect ever intended; and we cannot help thinking, that even in the very circumstance now mentioned, the death of the king, his tolerance *would* have led to more favourable results than unhappily ensued on the last treaties. Cromwell saw the situation of the king, and we believe had a desire that he should have made his escape. The treatment of the army to the king was the best that he ever experienced in captivity. And even when he had unhappily failed in using his opportunities for escape, still that Cromwell was not foremost in proposing or forwarding the slaughter of the king, is a point which we think his biographer has laboured both with ingenuity and with some success to establish. Every act of the General shewed irresolution during the deliberation of this dark measure, of which he seems from the first to have comprehended much of the malignity. At last the demon plea of necessity seems to have prompted him to that which his better judgment might otherwise have led him to reject with horror. But, when the decision was once made, he seems to have acted with the promptitude that was



natural to him; and to have gone through with the measure which had been determined upon.

As for the levities of which Cromwell is said to have been guilty when deliberating on the king's trial, (see pp. 440, 441.) allowing them to have been real, they are accounted for, in our minds, by supposing a struggle between Cromwell's conscience and his views of necessity, rather than by an appeal to that profound dissimulation and perfect hypocrisy which is a charge so plentifully bestowed upon him, even by some actors in the very same scene. And the wonder is surely the other way, that seventy, or more, other men should have been found to sit with calmness upon such a judgment-seat, and, with Serjeant Bradshaw as president at their head, to pronounce without emotion, and with really something like a conscientious consideration of the deed they were perpetrating, sentence of death upon one of the most amiable, to say the least, and most unfortunate, if not, as many would add, the most religious and most venerable, monarchs that ever sat upon the English throne. So, however, it was; and without entering further on the evidence adduced upon this horrible transaction, or condescend to consider with our author the possible palliations for such a detestable murder; or determining exactly how far Cromwell joined in exact concordance with the other assassins at that mock tribunal, we shall merely hint to his kinsman, that we conceive we have done the best for his ancestor in putting him upon a level with such men as Hutchinson and Ludlow, and others who joined in this act. But if, on the other hand, Cromwell's superior talents, superior power, and superior light of conscience, are to exempt him from the common herd of fanatics on that occasion, it will be for his advocate to consider whether that very superiority does not heighten

the guilt of his final decision, and render him to all intents and purposes,—even though through an impression of state necessity, which we never can admit, should be allowed to operate against conscience,—a *conscious regicide*.

Whatever may, or may not have been the arguments with which his Excellency recommended or palliated to himself this last and crowning act, it is not to be denied that to Cromwell, above all the characters of those noted and singular times, belonged the praise of entire consistency in principle and conduct.

Servatur ad imum,  
Qualis ab incepto processerit, et sibi  
constat.

Violence of manner, petulance of speech, ambitious rivalry, with perhaps a large measure of conscientious rectitude, formed alike the character of court and country; of the Arch-bishop and the Arch-Puritan. But Cromwell was the man to carry all these qualities with a steady udeviating hand to their utmost bearing and extent. To detect much that was wrong, and to determine that all should be put right by dint of fierce and forceful encounter of word and sword, was the initial principle of many a proud and gallant spirit of those times. But Strafford, who himself had set out originally in that track, soon lost his way, and found himself, with the same weapons, to the end of his life, fighting by his sovereign's side. Hyde (the embryo Clarendon) and the romantic Falkland next became disgusted, and deserted—one with his pen, and the other with his sword—to their worthier master. The Parliamentarians whom they left, longer held out in their deeds of violence, till death or faction had brought down many a mighty aspirant for dominion; and the rest discovered that it was dominion, not liberty, they were really fighting for. They "let history tell" how the Presbyterian abused the Independent, and

the Independent struggled with the agitator, and the promptitude of the severest military discipline convinced all, at least the helpless and the weak, what a phantom they had been all this while pursuing. In fine, Cromwell and a few sturdy champions like himself, alone remained to embody and perpetuate the essential spirit of the whole party. And he, the mighty master of the storm, now stood forth the only man, who, it appears, thoroughly knew, and was capable of following up, his own principles; and having removed every obstacle, whether on his own or his enemy's side that lay in his way, mounted the pinnacle of his ambition, and stood the *Deliverer* and *Protector* of his country\*.

\* It is curious to contrast with Cromwell's subsequent elevation, his first appearance in Parliament, as described by an eye-witness, Sir Philip Warwick, then "a courtly young gentleman." "He, Sir Philip, came into the House well clad, and perceived a gentleman speaking whom he knew not, very ordinarily apparelled, for that it was a plain cloth suit, which seemed to have been made by an ill-country tailor; his linen was plain and not very clean, and he remembered a speck or two of blood upon his little band, which was not much larger than his collar; his hat was without a hat-band; his stature was of a good size; his sword stuck close to his side; his countenance swoln and reddish; his voice sharp and untunable, and his eloquence full of fervour, for that the subject matter could not bear much of reason, it being in behalf of a servant of Mr. Prynne, who had dispersed libels against the Queen for her dancing and such like innocent and courtly sports; and that he aggravated the imprisonment of this man by the council-table, unto that height, that one would have believed the very government itself had been in great danger by it. Sir Philip adds: I sincerely profess it lessened much my reverence unto that great council; for he was very much harkened unto. And yet, says Sir Philip, I lived to see this very gentleman, whom out of no ill will to

The principles of the government, which of course he assumed, for some government the nation must have had, were such as illustrated the consistency of Cromwell's character in the highest possible manner. They were principles, which no Puritan could, with any consistency, but admit as legitimately following from his own\*. Indeed, it is quite curious to observe how good old Baxter, in his *Life and Times*, struggles for utterance, or rather for the discovery of some subject of abuse for this most ambitious and detestable Usurper; whose benefits to his country, and whose good intentions, in the main, he is nevertheless fain to acknowledge, at the very time when it is evident how cordially he abominates him. *When* this abhorrence began, it is difficult exactly to say. But, viewed as it may be, in connexion with his own former sanction of all the preliminary steps that directly led to the usurpation, this abominating spirit has a very ludicrous effect. "Thus, for my part," says Baxter, in p. 71. lib. i. of his *Life*, "was my practice: I did *seasonably* and moderately,

him I thus describe, by multiplied good successes, and by real (but usurped) power, having had a better tailor and more converse among good company, in my own eye, when for six weeks together I was a prisoner in his serjeant's hands, and daily waited at Whitehall, appear of a great and majestic deportment and comely presence." p. 206.

\* To Parliaments, of course, he had a great objection, but so, it must be recollected, had likewise the despotic tendencies of the court, whose spirit the Puritans but inherited. And though each individual Puritan loved a Parliament as the means of subduing the Court, and executing his own intolerant views; yet that very intolerance clearly portended how soon and essentially adverse the Puritan would become at any time to the voice of the people, when that voice was to control his own. Cromwell found the necessity of governing for himself; and it must be owned, that, on the whole, he governed well.

by preaching and printing, condemn the usurpation, and the deceit used to bring it to pass. I did in open conference declare Cromwell and his adherents to be guilty of treason and rebellion, aggravated with perfidiousness and hypocrisy," [for which hard saying Cromwell never touched a hair of his head,] "to be abhorred of all good and sober men: but yet I did not think it my duty to rave against him in the pulpit, nor to do this so unreasonably and imprudently as might irritate him to mischief. And the rather because, *as he kept up his approbation of a godly life in the general, and of all that was good*, except that which the interest of his sinful cause engaged him to be against," [alas! was Cromwell the only guilty man there?] "so I perceived it was his design to do good in the main, and to promote the Gospel and the interests of godliness more than any one had done before him. And it was henceforth the principal means that he trusted to for his own establishment, even by *doing good*," [was there ever such abuse as this?] "that the people might love him, or at least be willing to have his government for that good, who were against it as it was usurpation. And I made no question at all, but that when the rightful governor was restored, the people that adhered to him (being so extremely irritated) would cast out multitudes of the ministers, and undo the good which the Usurper had done, because he had done it. And some men thought it a very hard question," [Q. Baxter himself?] "whether they would rather wish the continuance of an usurper that will do good, or the restitution of a rightful governor whose followers will do hurt:" [surely a very portentous question!] "but for my own part, I thought my duty was clear, to disown the Usurper's sin what good soever he would do, and to perform all my engagements to a rightful governor, leaving the issue

of all to God; but yet to commend the good which a usurper doth, and to do any lawful thing which may provoke him to do more, and to approve of *no evil* which is done by any, either usurper or a lawful governor. Thus stood the affections of the intelligent sort to Cromwell. But the simpler sort believed that he designed nothing of all that came to pass, but that God's providence brought about all, without his contrivance or expectation."

Now, really, who were the intelligent here, and who were the simple, we are simple enough not well to understand. At the same time, we must, with Baxter's leave, suggest, that he would himself have belonged to a much more "intelligent sort," if he had applied these very same principles to an usurping and lawless Parliament, which he now applied to an usurping and lawless Protector; and when he found such excellent preaching among Essex's army at Worcester, from Mr. Stephen Marshall, and Mr. Obadiah Sedgwick, and Dr. Calibute Downing, and Mr. Adoniram Bifield, &c. &c., how wise if he had then hinted to these illicit agents of an illicit assembly, calling itself a Parliament, that it was the path of duty "to disown the sin of many, as well as one usurper, and to perform all their engagements to a rightful governor, leaving the issue of all to God!"—Now, craving pardon of honest Baxter, it was most inconsistent to abuse the triumphant Protector for accomplishing what the militant Parliament, with full consent, had prepared. And, we must add, that no other testimony is needed in confirmation of all the extenuating considerations offered by Oliver Cromwell, jun., in behalf of his usurping ancestor, than the very testimony given above to his doing<sup>s</sup> by one like Baxter, who knew him well and hated him cordially: Cromwell, in truth, effected much and persevered in effecting more

and more of what the Parliament, if they were honest men, originally meant. They pretended liberty of conscience: Cromwell gave liberty of conscience. They wished for pious and able ministers in the churches: he placed many such there, and removed others. They pleaded the ruin of the Protestant cause: he supported the Protestant cause, and made the Protestant Government of England to be respected at home and feared and honoured abroad. His movements were vigorous; his resolution unconquerable; his severity, we unfeignedly believe, only exercised towards the real and dangerous enemies of his government; his generosity, where it could safely be exercised, was that of a great mind; and it does not appear that his moral and devotional habits ever forsook him. Though he hesitated on the offer of a crown, yet it must be remembered he never accepted it; and can we wonder at the crown of England producing a momentary hesitation in the haughty and ambitious spirit of such a man as Cromwell? His sagacity plainly saw, what he openly acknowledged, that England must have a monarchical government. At the same time, he knew enough to dread the restoration of the ancient family; nor, from what he knew of Charles II. and his followers, could he, on his own principles, have promoted his return. His conduct in this extraordinary case, was, to say the whole of it, natural. He let things take their own course. He held the reins of empire so long as he lived; and made little or no provision for a succession after him out of the proper line. Unlike his aspiring imitator in modern days, he sought no royal alliances, and built up no new dynasty commencing with Oliver the Great, Emperor of the British Isles. In fine, he discharged, with much faithfulness, the weighty and ill paid duties which devolved on his wretched usurpation; and he was content that the ill con-

structed machine of government, which violence had nailed together as a temporary refuge from the overwhelming hurricane, should "sink upon its own knees," and fall into a hasty and premature ruin.

\* The last period of Cromwell's life, his death-bed and his appointment of a successor in his government, are all points which, we have no doubt, have been represented just as it suited the interests or the feelings of those who had to represent them. To us, we repeat it, it is most clear that he had never any distinct intention of perpetuating the protectoral form of government in his own family. The last feeble appointment of his son, Richard, to the office of government, wrung from him, *in articulo mortis*, by a few interested persons about him, if the story is at all authentic, is no proof to us of such an intention or wish. He must have known enough of his son Richard, to have felt his total incapacity for such an undertaking. And if the half is true of all his previous terrors and disquietudes, said to have gathered upon him with growing years—more particularly after the affecting death, and alleged warning voice, of his amiable and beloved daughter Claypole—we are confident in a sufficient remainder of his kindly and domestic feelings, to have totally restrained him from any wish to have left an inheritance of such difficulty and such dismay to his hapless offspring. Richard, it is true, acted for a moment, and then wisely abdicated; and our biographer, who candidly brings forward, *en masse*, all intelligence respecting his ancestry, repeats Lord Clarendon's story about this said abdicating Richard.

This "poor creature" is said to have lived "some years in Paris under an assumed name and in an obscure condition, not having above one servant to attend him, and, upon the expectation of a war between England and France, his quitting that kingdom and removing

to Geneva, and in his way passing through Pezenas, a town belonging to the Prince of Conti, who resided there, being then governor of Languedoc, to whom he was introduced as an English gentleman, and who, after inquiring the state of England, expressed himself thus:—"Well, Oliver, though he was a traitor and a villain, was a brave fellow; had great parts, great courage, and was worthy to command; but that Richard,—that coxcomb, coquin, poltron, was surely the basest fellow alive: what is become of that fool? how was it possible he could be such a sot?" He answered, he was betrayed by those whom he most trusted, and who had been most obliged by his father. He quickly took his leave, and quitted the town, and soon afterwards the prince heard who he was." pp. 672, 673.

On this passage the following appropriate, and not unjustly severe, remark follows.

"In the relation of this story, which is more likely to be false than true, it not appearing to be related by any other writer, and his lordship giving it as a mere story, without any authority for its truth, he appears to take an unfeeling and unmanly pleasure. He would probably have expressed himself differently, could he have foreseen that he would soon be also an nuptied exile." p. 673.

But a word more on Cromwell's death-bed, and we have done. That his last days or years were embittered by the conflict of parties, and the infamous attempts or threats of assassination, which the villains to whom he owed his elevation were then ready enough to set at work against himself, is most highly probable; though, we have little doubt, much exaggerated. As to a guilty and remorseful conscience, we see as few marks of it in him, considering his circumstances, as we see afterwards in the death of Hutchinson, or any other king-killer of that day. On the contrary, we see strong reason for believing that his faith, whatever it was, accompanied him to his dying hour, "*semper eadem*,"

Much has been written respecting a question said to have been put by him to Dr. Goodwyn at that

moment, respecting final perseverance; and, after the reply of Dr. Goodwyn in the affirmative, his own rejoinder expressive of comfort in the recollection that he had been once a child of God. This, his biographer treats lightly, even if true, and considers rather as proving some remaining doubt on Cromwell's part, than a positive belief in that abstruse point. We think more light will be thrown on the facts and feelings attending Cromwell's death-bed, by the assurance pretty generally given by all—even his worst enemies, as Clarendon and Ludlow—that he died peaceably in his bed, and rather in the spirit of a mediator interceding for the sins and perils of the people, than as a sinner confessing the manifold guilt and danger of his own soul. What the real nature of these said prayers was, we shall leave our readers to judge by their actual transcription; with which we shall draw our extracts to a conclusion, not offering any particular comment on expressions really most remarkable from such a man.

"It is undeniable," says his biographer, "that on the evening before his death, (Thursday the 2d September,) he was sufficiently himself to compose and utter the following prayer, which remains with the Cromwell family papers, and is probably the one mentioned in a letter of Thurloe's, to be then sent to Henry: it is described, 'His Highness's Prayer, Sept. 2d, being the night before he departed.'—'Lord, although I am a wretched and miserable creature, I am in covenant with thee through grace, and I may, I will come unto thee for my people. Thou hast made me a mean instrument to doe them some good and thee sarves, and many of them have sett too high a vullue upon me though others wisbe and would be glad of my death; but, Lord, however thou shalt dispose of me, continue and goe on to doe good for them; give them consistency of judgment, mutual love, and one harte; goe one to deliver them, and with the worke of reformation, and make the nam of Christ glorious in the world; teach those who looke too much

upon thy instruments to depend more upon thyself. Pardon such as desire to trample upon the dust of a poore worme; for they are thy people too, and pardon the folly of this short prayer, for Jesus Christ his sake, and give us a good night if it be thy pleasure." p. 555.

From Baxter's life the following expressions are added, heard by Major Butler, in the Protector's own chamber, from his lips.

"Lord, I am a poor foolish creature. This people would fain have me live; they think it best for them, and that it will redound much to thy glory, and all the stir is about this. Others would fain have me die: Lord, pardon them, and pardon thy foolish people; forgive their sins and do not forsake them, but love and bless and give them rest, and bring them to a consistency, and give me rest for Jesus Christ's sake, to whom, with thee and thy Holy Spirit, be all honour and glory, now and for ever. Amen." p. 556.

The last extract we shall give is sufficiently indicative of that still remaining enthusiasm of the Protector's mind to which we have so often before alluded.

"The next morning early (after he knew his danger), when one of his physicians came to visit him, he asked why he looked so sad? and when he made answer, that so it becomes any one who had the weighty care of his life and health upon him: ye physicians (said he) think I shall die. Then the company being removed, holding his wife by the hand, to this purpose he spoke to him; I tell you, I shall not die this bout; I am sure of it. And because he observed him to look more attentively upon him at these words, Don't think, said he, that I am mad; I speak the words of truth, upon surer grounds than your Galen or Hippocrates furnish you with. God Almighty himself hath given that answer, not to my prayers alone, but also to the prayers of those who entertain a stricter commerce and greater intimacy with him. Go on, cheerfully banishing all sadness from your looks, and deal with me as you would with a serving man. Ye may have skill in the nature of things, yet nature can do more than all

physicians put together; and God is far more above nature." pp. 556, 557.

And now having brought our extracts to a conclusion, we have but little space left to redeem our pledge given in the commencement, of a few parting words on the general character of Puritanism, more particularly as embodied in the person and actions of Cromwell. Without confidently asserting Cromwell to be the best, we are bold to call him a sufficiently fair specimen for our purpose; and we are inclined, on the whole, to think, that, if a positive state of religious feeling could be reconciled with the deeds of the other Puritans concerned with him, it would be no very difficult task to reconcile even his conduct with the existence of at least something like a religious principle.

That the conduct of the Puritans in general, in this dark history, has inflicted a wound on the cause of Christianity, of which the scar must remain deeply indented in its front for many generations, no reasonable man can doubt. Baxter's important concession, or rather strong lamentation on the subject, is of itself clear and decisive. "Wherein appeared," says he, speaking of the conduct of the Commons in the king's death, "the severity of God, the mutability and uncertainty of worldly things, and the fruits of a sinful nation's provocations, and the infamous effects of error, pride, and selfishness, prepared by Satan, to be charged hereafter upon reformation and godliness, to the unspeakable injury of the Christian name and Protestant cause, the rejoicing and advantage of the Papists, the hardening of thousands against the means of their own salvation, and the confusion of the actors, when their day is come." (*Life and Times*, part I. p. 63.)

It is not to be doubted, that the author of these very words shared, in principle, the guilt which, when acted, he thus in full measure heaps upon others.

On the other hand, it must be equally conceded, that the deep-toned piety, and even candour, of Baxter must tend to rescue the character of others, with whom he was partially connected, from the least imputation of impiety, which might otherwise be affixed to their memory. In short, whilst we see and feel the monstrous and disgraceful mixture, which the extraordinary religious character of those times has exhibited in the wondering and indelible page of history; still it cannot but be considered on all sides as a bungling conclusion, that the Puritan character was essentially severed from every thing wise and just and good; and a yet more bungling one, that a strong zeal for religious reformation and sound scriptural instruction must always be attended with the same pernicious consequences.

That such has been the use made of the history of these times, we are well aware: the more correct in conduct have sneered, and the infidel has openly triumphed.

“Pudet hæc opprobria,  
Et dici potuisse, et non potuisse re-  
felli.”

Christianity has been wounded through the sides of Puritanism; and faith and faction have been studiously associated together. Hence arises the necessity, not for the sake of Puritanism, but of our common Christianity, to trace the excesses before us to some adequate cause, which may account for the obliquities, in so many respects, of men, many of them both good and wise; and may acquit Religion herself from having been the moving spring of so much mischief. “*Tantum Religio potuit suadere malorum?*”

This cause, then, we consider to have been, as stated by us at the opening of the present article, neither less nor more than an overbearing, uncontrollable *party-spirit*. This spirit, in the times we speak of, through a variety of concurrent causes, never, we trust, to meet

again, raised the minds even of many religious and well thinking men, to a species of positive intoxication. Every care had been taken by misjudging politicians, particularly by the ill-starred and never-to-be-forgotten Archbishop Laud, to inflame that spirit to its highest pitch; and almost to *force* upon the opposite party, by his conduct towards them, a feeling, in correspondence with his own, of haughty self-approbation and utter contempt of all differing sentiments and systems. He, with others like him, seemed determined that those who were not of his party *should* differ from him, till indeed they *did* differ, and resolved that they *should* hate him, till at length they *did* hate him. He insisted upon it that they *were* enemies to the state, till at length they *became* enemies to the state, and overwhelmed him and the state too in one common overthrow. Intemperate zeal and overweening self-confidence became thus the very law of religion, and by a sad and most mischievous perversion of vision, men saw, understood, approved nothing but just their own opinion: their imaginations became perfectly on fire; and the judgment of each person seemed to have become the dupe of a more ignoble power.

That such a state of mind as this was of the most irregular and perverted nature, was quite clear from the results which followed. Not all the vehemence of a St. Bernard, not all the tyranny of high-commissioned Protestant prelates, not the stern severity of a Knox, or the petulance of a Laud, could have more than matched the forceful political phrenzy which seized the Puritan victims of this lawless passion. Perverted in that most valuable of mental endowments, a sound principle of judgment, they went forth preaching the Gospel with cannon and bayonet; having at once, according to their own favourite quotation, “the praises of God in their mouth, and a two-edged

sword in their hand." Convinced that they were right and all else wrong, they overlooked the obvious and immutable truth, that Christian principles are not to be enforced by temporal violence; and they gladly took advantage of the political quarrel, for advancing their religious claims by the means of secular and carnal warfare.

If after such a delineation, but too correct, the interesting question be still reiterated—namely, How far these men, so employed and so perverted, could still be at heart men of piety and accepted of God—we can surely be expected to say little more in direct solution of it, than to appeal to the darkness and uncertainty of all human decisions; and then to take refuge in the assurance, that a day is coming when the secrets of all hearts shall be revealed, and when, after every due and necessary allowance, the Lord who is a God of judgment, will weigh all actions and all hearts. All we can at present say more, is this, that such men could not, *quoad hæc*, as far as these practices were concerned, be Christian men; since the very spirit of Christ and his Gospel would lead decidedly to a different conduct, and would teach as plainly as words can do, that "His Kingdom," and the means of its promulgation, "are not of this world." How far sins arising from imperfect vision and infirmity of judgment, will be excused, or rather remitted, for the Redeemer's sake, at the great day, we must leave that day to determine. But it must strike every candid observer of those times, that there was a remarkable spirit of true piety strongly and unaccountably connected, on both sides, with the excesses which were also common to both. And when those, who were pleased to call themselves Orthodox, shall have cleared up the apparent inconsistency in their own many excellent acts, and words, and works of devotion, with the intolerance

of their other proceedings, it will then be time for them to go to their Puritan opponents, and, with humbled feelings of their own, meekly to say, "Let me pull out the mote, or the beam, out of thine eye."

That besides the vehemence of party-feeling, which perhaps never raged with greater fury, there were also certain opinions, or intellectual principles, to which, when so inflamed, something of the mischief must be traced, it would be wrong indeed to deny. On the part of royalty, the high notions of arbitrary power, both in civil and religious matters, was fearfully matched against that antagonist principle of the Puritans, that each person might do, and even lay under an obligation to do, whatever was suggested to his mind, by a species of Divine appointment. Each was in its way forceful and tyrannical. The divines on each side assumed their principles, and urged on the laity to act accordingly. It was the fortune of Cromwell to proceed steadily and consistently upon the principles which had been infused into him, and then to be abused and vilified by those who had been instrumental in infusing them. He had however, we are bold to say, the merit of being wiser than his teachers; and his dauntless enthusiasm took a turn which seemed to have been expected by no party—that of a mild and almost equal toleration of all peaceful and safe religious opinions. Abating this, however, which was much to his credit, or to the credit of his government, he was the man to stand forth with all the mischievous and enthusiastic opinions of his party about him, and to exhibit the wild effects to which such opinions naturally tend. Did he read his Bible? It was in search of a political directory, for which it was never intended; except as far as it teaches men to "fear God and honour the king." Did he pray, and that fervently? It was with that dangerous and mistaken in-



pression, that he was to look for an immediate answer to his prayers by sudden impulse or temporal success. Did he believe in the all-availing efficacy of Christ for salvation? It was still with the notion that he died but for a part of mankind, and that the body of his elect were a select and secluded number, to whom the inheritance was given, and who were through much *triumph*, rather than "through much *tribulation*, to enter into the kingdom of heaven." Did he, as he often was known to do, preach? It was still under the notion of immediate inspiration, and in express denial of that great principle of the Christian church, by which she has always set apart a supply of faithful and qualified men particularly ordained for this purpose. The most allowable of all assumptions then current, was yet, perhaps, at utter variance with all the possibilities of human nature; namely, That we should necessarily have, in every instance, "*a converted ministry*;" and that all were to be stripped of their office, but persons considered to be of that class—a principle which, if carried out to all its bearings, would lead to all kinds of confusion. These are a few of the opinions to which, when blown up by the wind of party feeling and popular clamour, we do not hesitate to ascribe much of the conduct which marked those times. And if opinions of this nature, variously modified, were mixed up in the writings of such men as Owen, Godwyn, Manton, &c. with the most profound knowledge of Scripture, and the most astonishing practical application of it to all classes of mankind, and all the varied feelings and workings of the human heart; still we cannot allow their intellectual attainments to be any excuse for, much less recommendation of, such dangerous impressions as those above-mentioned: and we must still see, in such *professed* disciples of the Calvinian School, principles which would at

once have been disowned by their founder, and which would also, if again united to a strong and fervent spirit of party, be productive of similar mischiefs, should means and opportunities concur to the purpose.

One grand and important deduction from the foregoing remarks, and indeed that for which, amongst others, they were made, is the absurdity of likening the present times to those of the Puritans, or of charging on any particular set of modern religionists, the plan or the capability of such disastrous proceedings. There is happily much of the Bible, much of prayer, much of preaching, and most unhappily much also even of dissension, in the present day: but where is the body of religionists, like the Puritans of old, claiming the right of the sword in virtue of their faith, expecting immediate answers to prayer, and indulging in the various other dangerous opinions which belonged to those times? Calumny, we know, is ready to affix them alike on every man more religious or righteous than his neighbour; and now that the *Bible* and *king-killing* have been associated in the person of Cromwell, it is obvious for every one who is indifferent to the dictates of the former to charge on its followers the guilt of the latter. It is this, to which all the modern invectives against modern Puritans amount—You are religious; therefore you are a Cromwell in disguise: you love your Bible; therefore you hate your king: you believe in King Jesus; therefore you are ready to renounce king George.—Vulgar and flip-pant in the extreme, stale and flat, unprofitable and most unholy are the invectives now launched against operative piety, as if it were necessarily operative rebellion: whilst, on the other hand, we would venture to say, that the present times have just that similarity to Puritan times, in regard to religious feeling, which the predestination of a Beveridge or a Hooker had to

that of a Cartwright or a Hugh Peters. We believe that religious men are now, for the most part, justly to be marked for their high political orthodoxy: or if diversity of political opinion exists amongst them, we believe it to be that which will ever exist in a free country, and marks no particular class of religious doctrines. That the same diversity of political feeling exists even amongst Dissenters, we will venture to assert; and we believe it is a calumny, which not only the more pious and scriptural amongst them, but almost all, if not all of them, would indignantly repel, that they see any thing whatever in the Scripture which would warrant the use of the sword in matters of religion. That there will ever be a measure of party-feeling ready to move itself in the breasts of those who are in a different party from their neighbours, is perfectly credible, and the contrary impossible. But opinion, the opinion and doctrine we believe of all classes, as bodies of men, are decidedly opposed to the opinions which were afloat in Cromwell's days. As to a political establishment, the idol of the old Puritans, the Dissenters now, for the most part, disclaim it on principle. And as to religious enthusiasm, we question if a man would readily be found, since Huntingdon died, who would profess to expect to find the loaf of bread on his table in the morning which he prayed for over night; and if there are any very high Predestinarians in the present day, and they are but few, we believe they must be looked for principally amongst the most loyal, the most unoffending, and the most passively obedient members of the religious community. What becomes then of the charge "prepared by Satan to be cast hereafter upon reformation and godliness," as if these men were necessarily connected with rebellion and bloodshed? There are *reformers* indeed, who perhaps thirst for blood: but, thank God, these

are not now found amongst the Predestinarians, the friends or preachers of the Bible. And when the reformers of the present day "shall come in like a flood," which God forbid they should, the *godly*, as they are sneeringly called, we feel well assured, are those who will be foremost to "lift up," or to follow, "the standard against them."

At the same time we are very far from declining to offer a parting admonition both against those opinions which were once connected with so wide and baneful a mischief, and, more especially, that party spirit which gave them at once their direction and their point. Strong dogmatism in religious opinion, let it be remembered, has been frequently akin to confusion and every evil work. Dogmatism on free will and free grace has been equally pregnant with peril: and when we remember that the Puritans of England, and Cromwell at their head, were decidedly Calvinists, we cannot forget, on the other hand, that the turbulent Remonstrants of Holland held an opposite dogma, and that Archbishop Laud was a high-toned systematic Arminian. We say, therefore, let Christians attend more to the cultivation of a Christian spirit, and less to a wordy war about party opinions: and whilst we say nothing against the bounden duty of taking our doctrines from the Bible properly understood, and the Bible alone, let us take heed, more than all, that from the Bible and the Bible alone we draw our unfailling standard of conduct and feeling.

It is, in a word, against *party-feeling*, whether connected with this or with that outward form of doctrine, that we would warn our readers, and, if it might hear us, our country at large. We deprecate, in the highest possible degree, those nefarious attempts made in the present day, by some divines of all classes, to prove the existence, and to promote the spirit of

a religious schism amongst ourselves, adverse to the existing orders in church and state. That no such adverse schism at present widely exists, we feel perfectly confident. That, amongst other causes, the British and Foreign Bible Society has been the happy means of removing it to a greater distance than ever, we have good grounds to hope. That there is a general spirit of mutual charity amongst all the various religious denominations in this country, we rejoice to believe, and even to think we see it growing amongst us. Nor do we conceive that some vehemence of speculative discussion is necessarily connected with feelings of personal dislike, or unchristian temper. Very far would we be from saying, that even to represent the distribution of the Bible, according to certain methods, as technically irregular, and therefore so to abstain from it, is to be deemed an indication of lurking violence or secret antipathy. But with all these abatements we are constrained to say, there is a *party feeling* afloat, of which even now we should do well to be on our guard. We have been told even now, of certain lists handed about, marked with O. for Orthodox and P. for Puritan. We have seen infinite pains taken in some quarters to persuade others to become discontented with the existing orders of things, by assuring them that they are so, and when they strongly deny it, still again insisting upon it they are so, and must be so, and shall be so. We have heard of great and loud charges mutually hurled of schismatical guilt: and we must say it, though with sorrow, there is not

a pious pastor of a flock in this country, far or near, large or small, public or retired, but his ungodly sheep shall have warrant enough every month or week or day, from innumerable publications, to call him Methodist, enthusiastic Puritan, and hypocrite; and these warrants sometimes issued on high authority, and under dignified names. On such party prepossessions, not only are too many publications conducted, but we are also free to add, too many preferments pointedly dispensed. We could say more to humble and to warn—to humble us in the sight of every right-judging man, friend or foe—to warn—but we forbear. We may have said already too much for our readers' patience. We conclude with an hearty farewell to the worthy gentleman who has given us such large and handsome entertainment; and when the descendant and namesake of the illustrious Protector shall have put a little method into his arrangement, beginnings and endings to his sentences, and something of spirit to his style; instead of endless and most tedious repetition, both of words and ideas; together with a few *et ceteras*, absolutely necessary to cause a book to be read; we can truly say, he will furnish the means to many more of very curious and edifying reflection; and will stand fair with the world, however his great ancestor may stand, as a man who can see the difference between right and wrong, and really prefer Christianity to its opposites, in whatever class, without deserving the charge of deep-laid hypocrisy, or gaining the imputation of *un-reasoning absurdity*.

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## LITERARY AND PHILOSOPHICAL INTELLIGENCE,

Éc. Éc.

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### GREAT BRITAIN.

PREPARING for publication:—The Private Correspondence of Charles Tal-

bot, Duke of Shrewsbury, by Archdeacon Cox;—Phrenology, by Sir G. Mackenzie;—An Account of the Dis-

covery of New South Shetland, by Captain Rogers;—The Manners and Customs of Dalmatia and Illyria;—An Appendix to Dr. Gilchrist's Guide to Hindostance, by A. Nivison.

In the press; Analytical Dictionary of the English Language, by D. Booth;—Poems by John Clare;—Translations from the Russian, by J. Bowring;—The Plague Contagious, by Sir A. Faulkner;—Poems, by T. Bailey.

*Royal Society of Literature.*—This Society is instituted "for the Encouragement of Indigent Merit, and the Promotion of General Literature," and is to consist of honorary members, subscribing members, and associates.

The class of honorary members is intended to comprise some of the most eminent literary men in the three kingdoms, and the most distinguished female writers of the present day.

An annual subscription of two guineas will constitute a subscribing member. Subscribers of ten guineas, and upwards, will be entitled to the privileges hereafter mentioned, according to the date of their subscription.

The class of associates is to consist of twenty men of distinguished learning, authors of some creditable work of literature, and men of good moral character; ten under the patronage of the King, and ten under the patronage of the Society.

His majesty has been pleased to express, in the most favourable terms, his approbation of the proposed Society, and to honour it with his munificent patronage, by assigning an annual sum of one hundred guineas each, to ten of the associates, payable out of the privy purse; and also an annual premium of one hundred guineas for the best dissertation on some interesting subject, to be chosen by a council belonging to the Society.

Ten associates will be placed under the patronage of the Society, as soon as the subscriptions (a large portion of which will be annually funded for the purpose) shall be sufficient, and in proportion as they become so. An annual subscriber of ten guineas, continued for five years, or a life subscription of 100 guineas, will entitle such subscribers to nominate an associate under the Society's patronage, according to the date of their subscription.

The associates under the patronage of the king will be elected by respect-

ed and competent judges. The associates nominated by subscribers must have the same qualifications of learning, moral character, and public principle, as those who are elected, and must be approved by the same judges.

Every associate, at his admission, will choose some subject, or subjects, of literature, for discussion, and will engage to devote such discussions to the Society's memoirs of literature, of which a volume will be published by the Society from time to time; in which memoirs will likewise be inserted the successive prize-dissertations.

From the month of February to July, it is proposed that a weekly meeting of the Society shall be held; and a monthly meeting during the other six months of the year.

*Iron Coffins.*—Sir William Scott has lately given an elaborate judgment respecting the right to employ iron coffins for the purposes of sepulture. The abstract right of burial in the parish church-yard, he remarks, extends only to the corpse, and not to the chest or coffin: there can therefore, strictly speaking, be no legal claim, except custom, to the admission even of a wooden coffin. He knew, he said, of no law which prescribed the materials of which coffins were to be made; and as lead is allowed to be used, he could not decide that iron is unlawful. But it was another question whether iron coffins should be admitted on the same terms as wooden ones: he was of opinion, that from the much longer time during which they would occupy the ground, and the consequent inconveniences which might result in populous parishes from the use of them, a higher scale of fees ought to be established for their admission; which he directed to be drawn up by the parish for confirmation by the ordinary.

A case has just been decided, in which a churchwarden took possession of the key of the church, declaring, that the rector had no right to retain it in his possession; but that it ought to be kept by the churchwarden, and that the rector was to make application to him for it when wanted, and to state the nature of the duty to be performed. The law on the subject is, that the incumbent is entitled to the custody of the key of the church, and that the churchwarden is to apply for it upon proper occasions, but has no right to put the clergyman to the trouble of sending to him for it.

## SCOTLAND.

The two branches of the Secession Church in Scotland have united, after a separation of seventy-three years. Their respective synods are dissolved, and their powers conferred upon a new body, composed of both parties, and entitled "The United Associate Synod."

## FRANCE.

The following classification is abridged from the French newspapers. Of 199 suicides, or attempts at suicide, lately made in Paris and its environs, within three months, 137 were of men, and 62 of women. Of married persons 102, *célibataires* 97. The motives are given as follow: The lottery and gaming, 28; fear of reproach, 6; domestic chagrins, maladies, disgust of living, 65; disappointments in affection, 17; poverty, 47; motives unknown, 36;—146 actual suicides; 53 attempts.

## INDIA.

The Governor-general has issued a highly useful and paternal order, dated April 15, 1820, for securing cadets, on their landing in India, from the expenses, impositions, and bad advice to which they have hitherto been exposed. An officer is appointed, whose duty it will be to supply cadets with servants; to see them settled in quarters; to protect them from the impositions of native agents; and to superintend a mess and other suitable arrangements for their accommodation. The officer is authorized to advance to the amount of 200 rupees for necessary expenses, to be repaid by monthly instalments from the cadet's pay. The arrangement is at present confined to Calcutta; and it is optional to the cadet to avail himself of it, or not, as may be desirable.

## LIST OF NEW PUBLICATIONS.

## THEOLOGY.

The Books of Genesis and Daniel defended against Count Volney and Dr. Francis; also the Sonship of Christ against John Garton and the Rev. Mr. Evans; by John Overton. 8vo. 4s.

Anti-Scepticism; or an Enquiry into the Nature and Philosophy of Language as connected with the Sacred Scriptures; by the Author of "The Philosophy of Elocution." 8vo. 5s.

Observations on the Conversion and Apostleship of St. Paul. 24mo. 1s. 6d.

Letters on Religious Subjects, with Meditations; by Mrs. Lefevre. 18mo.

Ward's Fulfilment of Revelation or Prophetic History; from the Year 1820 to 1830. 6 vols. 8vo. 2l. 2s.

The Defence of Baptism; by Joseph Kinghorn. 8vo. 6d.

History of Religious Liberty; by Benj. Brooke. 2 vols. 8vo. 1l. 4s.

Prayers for Visiting the Sick; by T. Mesurier. 12mo. 4s. 6d.

## MISCELLANEOUS.

The History and Antiquities of Litchfield Cathedral; by John Britton, F.S.A. 1l. 18s. medium 4to, 3l. 3s. imperial 4to, 6l. 6s. royal folio.

The Iliad of Homer, translated into English Prose; by a Graduate of Oxford. 2 vols. 8vo. 1l. 4s.

More Minor Morals; or an Introduction to the Winter Family. 5s. 6d.

The Italian Schools of Painting; by the Rev. J. T. James. 8vo.

Forty-four coloured Plates, illustrative of the Researches of G. Belzoni in Egypt and Nubia. Folio, 6l. 6s.

The Literary Diary; or, Complete Common-place Book, with an Explanation, &c. &c. 12s.

A Day in Autumn; by B. Barton, 4to, Sketches, representing the Native Tribes, Animals, and Scenery of Southern Africa, from drawings by the late S. Daniell, engraved by W. Daniell. Royal 4to. 3l. 3s. bds., or 4l. 4s. with the plates on India paper.

Historical Particulars relative to Southampton; by John Buller. 8vo. 4s.

The Naval Chronology of Great Britain; by J. Rolfe. 3 vols. 8vo.

The Student's Journal, arranged, printed, and ruled, for receiving an account of every day's employment for the space of one year, with an Index, &c. 4s. 6d.

The Private Diary formed on the plan of the foregoing. 4s. 6d.

The Beauties of Mozart, Handel, Pleyel, Haydn, Beethoven, adapted to Psalms and Hymns, &c. 4to. 1l. 11s. 6d.

Description of Instruments designed for extending Meteorological Observations; by J. Leslie. 2s.

Stanzas written on a Summer's Evening; by G. Milner, jun. 12mo. 3s. 6d.

Pathetic, Legendary, and Moral Poems, intended for Young Persons; by Richard Bennet.

An Enquiry concerning the Power of Increase in the Numbers of Mankind, in Answer to Mr. Malthus; by W. Goodwin. 18s.

On the Amusements of Clergymen, and Christians in general. Three Dialogues between a Dean and a Curate; by E. Stillingfleet, Bishop of Worcester. Pomarium Britannicum; by Henry Phillips. Royal 8vo. 1l. 1s.

No. I. of Costume in Persia; by A. Olowski. Folio, 18s.

A Memoir on the Origin of Printing; by R. Willett, Cr. 8vo. 6s. royal 8vo, 12s.

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## RELIGIOUS INTELLIGENCE.

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### GAELIC SCHOOL SOCIETY.

THE sole object of this excellent institution, our readers are aware, is to teach the inhabitants of the Highlands and Islands of Scotland to read the sacred Scriptures in their native tongue. For the accomplishment of which object, the Society maintains Circulating Schools, in which the Gaelic Language only is taught.

The Ninth Annual Report states, that by means of the efforts of this institution, many of the cottages in the Highlands and Islands of Scotland, which had never before contained a copy of the sacred Scriptures, now possess them; and that the habit of reading the sacred Oracles in their own mountain tongue is now established in many families, where, but lately, not one inmate knew a letter.

The Circulating Schools, instituted and supported by the Society, are scattered over the Mainland, from Caithness and Sutherland to the Mull of Cantyre, and in the islands, from the Butt of Lewes, in the North, to Jura and Colonsay, in the South; and though they are still too few for the exigencies of the population, it is gratifying to find that they exist, in full operation, at so many points in each of the Highland counties.

The number of stations on the Mainland is at present above thirty; the returns from most of which are very gratifying. We have only space for an average sample.

At the two Circulating Schools, for instance, in the parish of Farr, in Sutherland, one hundred and two pupils are reported to have received instruction during the last winter, independently of those who had been taught to read before that period. "The teachers," says the Rev. David M'Kenzie, the minister of the parish, "are still diligent and attentive; and their labours, in their respective stations, will, I trust, prove a singular blessing to the rising generation. At Langdale, your teacher has distributed thirty-six Bibles, forty-eight Testaments, and thirty Psalm-books, from your depositary at Thurso. Several copies of the Gaelic Scriptures have been introduced to the district by persons who purchased them in the south country. I suppose Donald M'Leod has distributed nearly the same quantity at Strathy and Skelpie.—It is general in this parish to read the Word of God as a part of family worship, morning and evening. I find that parents who cannot read in these exercises, cause the younger branches of the family, who have been taught at your schools, to take this part of worship. I have frequently exhorted them to this practice, and, I am happy to find, not without some effect."

Another parochial minister, the Rev. A. Macbean, writes from Ross-shire; "The number of scholars attending at Langwell was thirty-six, and at Kilmchalmraig thirty-seven. I spent several

hours in examining each school, and I think I may say that I never spent time more agreeably; hearing young creatures of four years of age beginning to read, and others more advanced, even up to fifty years, reading the Old and New Testament and the Psalm-book, with correctness, understanding also what they read. The portions of Scripture and the Psalms recited were very numerous. Sometimes the recitation was by alternate verses to each in the class; at others, the scholar repeated the whole chapter or psalm, and convinced me that each had the whole by heart, from beginning to end. Indeed, I was not able to hear the half of what each scholar had to say. I recommended to the teachers to persevere in the excellent plan of storing up portions of Scripture and Psalms in the minds of the scholars, from a conviction that, however slight the present impression may be now, at some future period it will bring forth the happiest fruits. The selection of the pieces appeared indeed very proper, each one recited having a tendency to fix some important truth in the mind.

“The change introduced by your excellent institution is visible in more ways than one. Not only has a new era dawned upon our dusky hills and tempest-beaten glens, as to spiritual knowledge, the knowledge of the blessed God, but the ameliorating effects of your schools are conspicuous as to external cleanliness of person, dress, and furniture. Even in the school-room, neatness and cleanliness are visible. The very desks and forms were scoured as clean as when they came from the maker; and the appearance of the scholars, in this respect, was very pleasing. These habits, acquired in infancy, will not be abandoned in riper years, but will transmute themselves into the whole mass of the community.”

“I should have mentioned, that several heads of families, both men and women, attended the examinations. The parents of the children, who recited chapters and psalms, seemed in a kind of ecstacy when hearing them repeat the passages of Holy Writ; and all present were frequent and loud in giving thanks to God, who had put it into the hearts of good and blessed men (such were their epithets in Gaelic) to send such a treasure to their sequestered cotner.”

At another school (Dornoch) there were six heads of families, one of them upwards of fifty years of age, and who had four of his children attending with him. There were thirty grown-up young men and women, several of whom had learned to read the New Testament with ease.

An interesting statement of facts was given in the Report of last year, respecting an extremely necessitous district, within the boundaries of Glenelg, in the county of Inverness, on the west coast. At the last examination of the school, there were present not fewer than one hundred and twenty-eight scholars, nearly eighty of whom read in the Scriptures of the Old and New Testament. At this station, where there have been about one hundred and forty on the list at one time, men and women of more than twenty years of age have not been ashamed to learn their letters, and have shewn great earnestness to become acquainted with the fundamental principles of religion as recorded in the oracles of Divine Truth. Out of the number taught, one hundred of different ages are able to read the Bible and Psalm-book with considerable ease; and one hundred more, some of whom are beginners, will, with attention, soon be able to read the New Testament. Such are the blessings conferred on those remote districts by this Society. “It is truly a gratifying sight,” writes the Rev. C. Maciver, “and is cause of the greatest thankfulness, to see a population of four hundred souls, who were accustomed to pass the Sabbath-day in idleness, and perhaps worse, now meet and hear the Scriptures read to them. I am requested by these poor people to express their gratitude to your Society for the inestimable advantages they now enjoy.”

At Southend (Cantyre, Argyleshire,) the teacher assembles the children every Sunday morning and evening, in the presence of their parents, examines them, and assigns them passages of Scripture, and Psalms and Hymns, to be learned by memory during the week. These children formerly wandered idly about the fields on the Lord's-day, their parents too often as careless as themselves about the eternal welfare of their souls.

At another Highland School, (Drimarden, near Port William,) the youngest scholar at the examination was

scarcely four years old, and the eldest bordering on sixty and using spectacles. "One circumstance," remarks the examiner, "as pleasing as it was striking, was the seriousness which pervaded the whole school, indicating a deep conviction that it was the word of God, and not of man, they were reading and studying. The progress of the scholars, in general, was highly creditable both to themselves and to their indefatigable teacher. His own daughter, a little genuine Celtic maid, of six years old, astonished me by her knowledge of orthography. The most difficult word was easy to her, and in the longest syllabic combination of consonants, not one was omitted or misplaced. Two little girls and their brother, Camerons of course, a sweet young groupe, delighted us all with their modest readiness and correctness."

The reports from the Islands are equally gratifying, but we can only admit two or three cursory statements. The following description of the religious necessities of the parish of Barra, will apply more or less to all the remoter islands.—"This parish consists of eight inhabited islands, separated from one another by wide channels, some many miles broad, strong currents, and boisterous seas. The main island, properly called Barra, is about twelve miles long, and from four to six miles broad; the population of the whole parish amounts to about 900 Catholics, and 120 Protestants. Of this large population no more than thirty are capable of receiving religious instruction in English, a few understand English imperfectly, but hardly any were able to read the Gaelic language, until the Circulating School was established among them. The total ignorance of the greatest number of the inhabitants of every kind of religious knowledge is melancholy indeed. Secluded in a great measure from the rest of mankind, they have few opportunities of cultivating their minds by moral or religious instruction. There has not been a Parochial School established here for a long time back; the only school in the parish being one on the establishment of the Society in Scotland for propagating Christian Knowledge."—From these facts, our readers may judge of the peculiar usefulness of Circulating Schools in such parishes as this, by which, in a certain time, every individual, however remote his situation, may have an op-

portunity of acquiring a knowledge of the sacred Scriptures.

From a parish in Sky, the Rev. John Shaw writes—

"I cannot refrain from noticing that a change has taken place in this parish in respect of education, and especially the reading of the Scriptures, since I came to it, six years ago. Then, hardly a Gaelic Bible was to be seen, and scarcely one person who could read: now the Scriptures are in every hamlet, and almost in every house, especially in the districts where the schools have been taught: a spring has been given to education in general, which takes such effect that, I am persuaded, in not many years it will be a matter of surprise to find young persons who are unable to read. We are indeed at present a considerable distance from this most desirable state, but we are making rapid progress towards it. It will be the glory of the Society for the support of Gaelic Schools to have had a principal hand in accomplishing such a beneficial change."

The same kind of language is heard from various other quarters. The whole number of schools in the Islands has increased to forty; and great zeal has been shewn in different parts of the Highlands to assist the plans of the Society by pecuniary contributions.

Instances are not wanting of the people offering to support half of the expenses of teaching. This disposition has met with every encouragement; so that, besides the Circulating Schools above mentioned, there are several other stations where the people are taught to read their vernacular tongue, —half of the salary being furnished by themselves, and the other half by the Society. The institution also holds out encouragements to the clergy to devote an occasional hour to teaching their people, to read the Scriptures in their native tongue, and to schoolmasters willing to enter into and assist the excellent objects of the Society.

#### THE SAADHS.

An account has been published in India respecting the Saadh, from the communications of W. H. Trant, Esq. late Member of the Board of Commissioners in the Ceded Provinces, which furnishes the most authentic information on a subject hitherto little known; and tends to shew that an encouraging prospect is opening among the Saadh for the labours of



missionaries. Mr. Trant writes as follows:—

“In March, 1816, I went, with two other gentlemen, from Futtighur, on the invitation of the principal persons of the sect, to witness an assemblage of them, for the purpose of religious worship, in the city of Furrakhabad; the general meeting of the sect being, that year, in that city.

“The assembly took place within the court-yard of a large house. The number of men, women, and children, was considerable. We were received with great attention, and chairs were placed for us in front of the hall. After some time, when the place was quite full of people, the worship commenced. It consisted solely in the chanting of a hymn, this being the only mode of public worship used by the Saadhhs.

“At subsequent periods, I made particular inquiries relative to the religious opinions and practices of this sect; and was frequently visited by Bhuwanees Dos, the principal person of the sect in the city of Furrakhabad.

“The following is the substance of the account given by Bhuwanees Dos, of the origin of the sect:—

“About the Sumbut year, 1600, or 177 years ago, a person named Beerbhan, an inhabitant of Beejhasur, near Narnon, in the province of Delhi, received a miraculous communication from Ooda Dos, teaching him the particulars of the religion now professed by the Saadhhs; Ooda Dos at the same time gave to Beerbhan marks by which he might know him on his re-appearance: 1. That whatever he foretold should happen. 2. That no shadow should be cast from his figure. 3. That he would tell him his thoughts. 4. That he would be suspended between heaven and earth. 5. That he would bring the dead to life.

“Bhuwanees Dos presented me with a copy of the ‘Pothee’ or religious book of the Saadhhs, written in a kind of verse, in the Tenth Hindee Dialect; and he fully explained to me the leading points of their religion.

“The Saadhhs utterly reject and abhor all kinds of idolatry; and the Ganges is considered by them with no greater veneration than by Christians, although the converts are made chiefly, if not entirely, from among the Hindoos, whom they resemble in outward appearance. Their name for God is ‘Sutgur’ and Saadh; the appellation

of the sect, means Servant of God. They are pure Deists; and their form of worship is most simple, as I have already stated. Ornament and gay apparel, of every kind, are strictly prohibited. Their dress is always white. They never make any obeisance or salam. They will not take an oath; and they are exempted in the courts of justice, their asseveration being considered equivalent. The Saadhhs profess to abstain from all luxuries; such as tobacco, panna, opium, and wine. They never have nauches or dancing. All attack on man or beast is forbidden; but in self-defence resistance is allowed.

“Industry is strongly enjoined. The Saadhhs take great care of their poor and infirm people. To receive assistance out of the ‘pnuet,’ or tribe, would be reckoned disgraceful, and render the offender liable to excommunication.

“All parade of worship is forbidden. Secret prayer is commended. Alms should be unostentatious: they are not to be done that they should be seen of men. The due regulation of the tongue is a principal duty.—The chief seats of the Saadh sect are Delhi, Agra, Jypore, and Furrakhabad; but there are several of the sect scattered over the country. An annual meeting takes place at one or other of the cities above-mentioned, at which the concerns of the sect are settled. The magistrate of Furrakhabad informed me, that he had found the Saadhhs an orderly and well-conducted people. They are chiefly engaged in trade.

“Bhuwanees Dos was anxious to become acquainted with the Christian religion; and I gave him some copies of the New Testament in Persian and Hindoostanee, which he said he had read, and shewn to his people, and much approved. I had no copy of the Old Testament in any language which he understood well; but, as he expressed a strong desire to know the account of the creation as given in it, I explained it to him from the Arabic Version, of which he knew a little. I promised to procure him a Persian or Hindoostanee Old Testament, if possible.

“I am of opinion that the Saadhhs are a very interesting people; and that an intelligent and zealous missionary would find great facility in communicating with them.”

#### AFRICAN SUPERSTITION.

“One of the Missionaries of the London Missionary Society, in Africa, gives the

following account of the ignorance and superstition of the natives among whom he resides.

“The King of Lattakoo, on returning from a long journey to the east, reported that he had met with tribes of men, who had never seen any of his people (the Bootchuanas), but had heard reports of them, which stated, that they had tails like cows; they flocked together from all quarters to see him and his people, and were greatly astonished to find that they were like themselves.

“A wooden clock, with three little figures which strike bells, denoting the hours and quarters, which was sent to Lattakoo by the Society, has excited great astonishment. Some of the natives disputed among themselves whether these little men were made by God or man; they also wished to know whether they ate meat and drank milk. It was also reported among them, that these three little men had come in the night, in a waggon without oxen. In short, this clock appears to them the most wonderful thing ever known in the country.

“After a season of great drought, one of the people called Rain-makers visited Lattakoo. These people are considered as a kind of inferior deities. Many of the inhabitants went out to meet him, and made him a present of a sheep.

“On the same day, a rain-meeting was held at Maklak's kraal, and the rain-maker was presented with a fat ox. He then issued an order, forbidding the men to go into the fields to dig, &c. threatening that if they disobeyed this order, lightning would come down and kill them. This mandate was punctually obeyed. How ready are they to listen to the word of man, but how backward to regard the word of God! After this some clouds appeared; and great hopes were entertained that the rain would soon fall.

“In one of the rain-meetings, held about this time, the rain-maker complained that the Dutch people (so the natives call the missionaries) hindered the rain, and caused the clouds to pass away, by reason of some of their customs; he therefore recommended it to Mateebe to send them away. But, though many probably wished this, nothing was done.

“At length, no rain having fallen, the people began to be impatient, and to curse him, saying, that the rain-maker

was a liar, and too old to make rain. Not knowing what to do, he went up to the top of one of the mountains, and rolled down stones: this was done to amuse them, and gain time, for they were ready to drive him away.

“About twelve days after this, the people rejoiced greatly on account of copious showers, which fell for two or three days in great abundance. After which, the rain-maker, with a great number of women, paraded the town, singing, and begging presents, on account of the rain.”

The missionary relates several disputes and battles between the Bootchuanas and the Bushmen, in consequence of stealing cattle: and the former were much displeased with the missionaries, who would have dissuaded them from killing some of the thieves when taken, and informed them, that though they might preach to them, they must not attempt to alter their laws. In one instance, a feast was held on occasion of the execution of a Bushman, who had stolen an ox, and who was not able to restore two in its stead, according to their law.

Several storms of thunder, lightening, and rain, having occurred, by which a woman, and several of the cattle were killed, a ceremony took place to prevent further mischief. The rain-maker gave orders that no women should go out to work in the field, for that the clouds must have medicine, or they would kill more. The king then, with the rain-maker, and a great number of people, went forth to bury the woman, stabbing the ground with their assegais, and making fires to form smoke for the clouds; and then, having washed the body with water, they permitted one of the missionaries to bury it in their usual way.

#### BASLE MISSIONARY INSTITUTION.

A large and commodious house has been lately purchased and fitted up for the reception of the Students of the Basle Missionary Institution. Dr. Steinkopf's visit to Basle, on the service of the British and Foreign Bible Society, was the time chosen for a solemn service, in dedication of this house to the glory of God. About 400 persons assembled in the school-room of the Institution: among them were the clergy of the town and of the canton, the greater part of the professors of the university, and some of the most

distinguished members of the government.

This Institution originated during the war of 1815.—“That war,” remarked Mr. Blumhardt, “threatened our dear city with desolation and ruin; but we marvellously escaped: and then some individuals, desiring to erect a monument in token of their gratitude for so wonderful a deliverance, thought that no monument would be more lasting, and none more expressive of their profound thankfulness, than the establishment of a Missionary College; a college from which those might be sent who would preach the Gospel of Peace to the perishing heathen.” This testimony of public gratitude was approved by the Government; who afforded the Institution their favour and protection. The first effort in 1816 was very limited: but soon ten missionaries presented themselves, of whom two are now in India, and seven are waiting in Holland, for the time when, further instructed in languages, they will sail to the Moluccas. The years 1816 and 1817 were years of remarkable scarcity: and yet the Institution continued to prosper; and the students were increased in 1818 by one half.

At the above-mentioned meeting, Dr. Steinkopff spoke with peculiar effect; both because formerly, as minister at Basle, he was intimately connected with many persons present who had been benefited by his ministry, and also as from him had originated the first idea of forming this Institution; in which it should be the object to train up young men, who, after they are instructed in the Scriptures and all necessary sciences, and have enlightened their minds and formed in a degree their judgment, will go forth to preach the Gospel. “Young Men,” said Dr. Steinkopff, “who are destined to this high office, may the Spirit of God lead you into all truth! may His peace dwell in you! may His love constrain you! may you no more live to yourselves, but to Him who hath died and risen again for you! You have no state of rest to expect in this world: you will have perils and pain to encounter; and, in preaching the Gospel, you will, perhaps, have to endure contempt and persecution; and you may even be called to give up your lives as witnesses of the truth. But let not these things move you: the name of Christ will be glorified in your suffering; and the reward which he will

give will be so much the more dear to you. Many will take an interest in your welfare, as they join now in gratitude to God who hath wrought so great a work in you, and for you.”

After Dr. Steinkopff, a young student, named Felix P. Jaremba, addressed the meeting. He is of one of the principal families of Russian Poland; but has left all, that he may go forth and proclaim the Gospel to the heathen.

#### KING'S COLLEGE AT WINDSOR, (NOVA SCOTIA.)

The British Provinces of North America being left, on the separation from them of the United States, without any establishment for the higher branches of education, the Legislature of Nova Scotia passed, an act, in 1789, for the formation of a College, with a grant of 400*l.* per annum; and appointing the Lieutenant-Governor and other chief officers of the province, to be Governors of the College. A suitable piece of ground was purchased for the purpose at Windsor, 45 miles from Halifax. By the aid of several parliamentary grants, the proper buildings were erected.

On the 12th of May, 1802, a Royal Charter passed the Great Seal, of which the following is an abstract:—

It was ordained and granted, that, at Windsor, in Nova Scotia, there should be established one college, the mother of an university, for the education of students in arts and faculties, to continue for ever, and to be called King's College—to be an university, and to enjoy all such privileges as are enjoyed by the universities in the United Kingdom; the students to have liberty and faculty of taking the degrees of Bachelor, Master, and Doctor, in the several Arts and Faculties at the appointed times; and to have liberty of performing within themselves all scholastic exercises for the conferring of such degrees, in such manner as should be directed, by the Statutes of the College: the Archbishop of Canterbury, for the time being, to be Patron of the College; the Bishop of Nova Scotia, for the time being, Visitor; and the Governor or Lieutenant-Governor of Nova Scotia, the Bishop of Nova Scotia, the Chief Justice of the Supreme Court, the Judge of the Court of Vice-Admiralty, the Speaker of the House of Assembly, the Attorney and Solicitor General, and the Secretary of the Pro-

viuce, severally for the time being, together with any three other persons who might from time to time be chosen by those above named, to be Governors of the College, with authority to frame statutes and rules for its government, and for the management and regulation of all matters connected with its interest, such statutes, or any alteration of them being subject to the approbation of the Patron: the College itself to consist of one President, three or more Fellows and Professors; and twelve or more Scholars; and the Governor, President, and Fellows to be a body corporate, by the name and style of "The Governors, President, and Fellows of King's College, at Windsor, in the Province of Nova Scotia."

The statutes of the University of Oxford have been the model in forming a code applicable to Nova Scotia; and its whole system has been followed as closely as was practicable. Government allow 1000*l.* per annum toward the support of the College. This sum, with that of 400*l.* before mentioned, have not been sufficient to enable the Governors to make all the arrangements authorised by the charter. They have, as yet, established only a President and a Vice-President, who combine with these offices the duties also of the different Professors.

The Rev. Dr. Thomas Cox, of Oxford, was the first president. On his death, in 1805, he was succeeded by the present president, the Rev. Dr. Charles Porter, of Oxford. The president is, by the statutes, Professor of Divinity; and, in the want of a regular Professor of Mathematics, Dr. Porter acts in that character. The Rev. Dr. William Cochran, of Trinity College, Dublin, was appointed first vice-president, and still holds that office: he is also Professor of Grammar, Rhetoric, and Logic; and, in the absence of a regular professor, acts as Professor of the Moral Sciences and Metaphysics.—Four Scholarships or Exhibitions, of 20*l.* each, are founded by the statutes, to be held for four years; which are paid out of the above funds, as well as the salary of the steward and incidental expenses. A useful Library has been attached to the College, by public subscription.

The Governors deeming it essential to the prosperity of the College, that a preparatory institution should be established, under their own immediate

superintendance, a Grammar School for forty boys was founded. A handsome building of stone, affording accommodation for the masters and boys, has been lately erected on the grounds belonging to the College, and immediately contiguous to it. The salaries of the head and assistant masters, with incidental expenses, consume nearly the whole of the 400*l.* derived from the provincial legislature.

The College at Windsor has justly been considered as the most legitimate source from which the provinces of Nova Scotia and New Brunswick might be furnished with Missionaries, who would unite to the other essential qualifications an intimate knowledge of the disposition and manners of the people, and a greater familiarity with the climate, the severity of which has frequently been found injurious to the constitution of Europeans. Influenced by these considerations, the Society for propagating the Gospel, have, from time to time, extended their liberality to the University and the Grammar School at Windsor. As the provinces have increased in wealth and population, the demand for resident clergymen has become greater; and the encouragement offered for the education of young men for ordination, has induced several candidates to seek for the exhibitions. To meet these growing demands, the Society have agreed to enlarge the number at both establishments to twelve, with a stipend of 30*l.* per annum for seven years each. . .

Many young men have already been sent forth from this institution, who are now affording, in the exercise of their different professions in various parts of the British provinces, substantial evidence of the importance of sound education. The number of such young men would have been much greater, if the funds would have allowed of an extension of the scale on which the College is conducted.

In addition to the inadequate endowment of the College, it is matter of regret that the present building, which is of wood, is become almost uninhabitable; and the Governors have no funds at their disposal for the erection of another, which is become the more necessary, as other seminaries are rising in different parts of the province. In the Eastern District, a Presbyterian College has been established under Royal Charter; and, at Halifax, another Col-

lege, on the system of the Scottish Universities, is in forwardness.

Were a new and commodious building erected, and additional Professorships and Scholarships established, the Col-

lege might become in truth, as the Charter expresses it, mother of a university, not for Nova Scotia alone, but for the whole of British America and our West India Islands.

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## VIEW OF PUBLIC AFFAIRS.

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### FOREIGN.

**CONFERENCE AT TROPPAU, &c. &c.**—The congress at Troppau has continued to conduct its proceedings with the most impenetrable secrecy. In the absence, however, of authentic communications, rumour and invention have been busily at work; but on none of the reports which have been spread can any confidence be placed. It would seem very probable, however, that Austria should strongly assert the expediency and duty of hostile movements against Naples, in case pacific measures should fail, with a view to counteract the effects of the late Revolution in that country, and, if not to bring it back exactly to its former state, at least to expunge some of the more democratical elements in its present constitution. But whether such be really the view of Austria or not, such are they reported to be; and it is added, that Russia and Prussia have concurred in them, being influenced, among other considerations, by a strong apprehension of the evil effects likely to result to their own subjects, and to all Europe, from the revolutionary spirit which has so widely gone abroad, and from the dangerous examples of its successful evolution. The British and French governments are, on the other hand, reported to have objected to hostile measures, as both unjust and inexpedient. The views and purposes, however, thus imputed to the several cabinets, must be regarded rather as inferences from what is known of their general policy or inclination, than as statements founded on any actual knowledge of facts. Certainly no reasonable doubt can exist, that both France and Great Britain will feel it right to keep aloof from the anti-revolutionary crusade which may have been projected by Austria, or sanctioned by any other power. It can as little be doubted, that Austria must feel seriously alarmed by the late revolutions; and that

both Russia and Prussia must at least be greatly dissatisfied with the mode of their occurrence. Still we are not disposed to forego the hope that the pending conferences may terminate peacefully. The case must be very strong indeed which can justify sovereigns who have solemnly bound themselves by treaty, in the face of Europe, to take the holy Scriptures for the rule of their conduct, in interfering by hostile menace, or actual aggression, to regulate or control the internal policy of independent states. We, unquestionably, do not conceive the case which now occupies their deliberations to be one of this description; or that the allied powers, therefore, can, on any recognized principles, not merely of Christian obligation, but of public law, interpose in any other than a mediatory and pacific manner.

**NAPLES.**—It is a somewhat singular spectacle, and one which, to the moral observer, will convey an edifying lesson on the human character, that while Naples is summoning its utmost efforts to resist the aggressions of Austria, and urging the right of every state to legislate for itself, she herself is holding Sicily in a condition little differing from that of military occupation. The Junta at Palermo has ceased to act, the estates of the principal nobility are placed under sequestration, and General Coletta at present governs the city and the surrounding district by his sole authority, under the title of Lieutenant-General.

**PORTUGAL.**—This country is proceeding with little interruption in her revolutionary career. General Silveira, who was placed at first at the head of the provisional government, having given the people of Oporto and the army great dissatisfaction by some part of his conduct, has been compelled to retire from public affairs; and another person, more in their confidence, has been appointed to succeed

him. The Cortes, which is to consist of a hundred members, has been appointed to meet at Lisbon on the 6th of January. The news of the Revolution had reached the Brazils, and produced a very powerful sensation there.

UNITED STATES.—Mr. Monroe has been elected President for the next four years. The Congress assembled on the 14th of November. The late Speaker, Mr. Clay, having resigned, Mr. Taylor, after an unprecedented number of ballotings, was chosen to fill the office. The message at the opening of Congress states, that upon the whole, the affairs of the Union are in a prosperous condition. The great pressure which has been experienced by many is not denied; but it is stated to have been but partial, and to have arisen not from any internal source, but from the state of European affairs, especially the temptations that existed, a few years since, to improvident commercial speculations. The speech goes on to express gratitude to the Divine Providence for the numerous blessings enjoyed by the Union; and to represent the difficulties in question as only a salutary admonition, pointing out the dangers to be shunned in future, and the course of economy, industry, and concord, which it becomes them to pursue. Nothing final had been concluded with Spain relative to the Floridas: the Cortes were expected shortly to give their decision. The speech states, that no alteration had taken place in the commercial intercourse with Great Britain, and comforts congress with the reflection that the restrictions on the trade with the British West India islands are only intended for self-protection.—There can, however, be no doubt that the restrictive plans of the American Government, especially as they respect British manufactures, are felt to be injurious in their tendency, not only by the mercantile interest, but by many of the most disinterested politicians in America; and meetings have been held in not a few of the principal towns, to petition Congress for their removal. The resolutions passed are very similar in their spirit to the petitions which have been addressed to the British Parliament, by our merchants, on the same subject. There is, however, this wide difference between the two cases, that the British Government feels and acknowledges the evils of our restrictive sys-

tem, and laments the serious difficulties which prevent their being altered; while that of the United States, with its eyes open, is plunging into the same gulph, unaffected by our fatal example.—The speech proceeds to recognize, with great pleasure, the successes of the insurgent party in Spanish America, and represents the Revolution in Spain as likely to operate greatly in their favour. This is, however, by no means clear; and the recent conduct of Naples toward Sicily might convince us, if history, both ancient and modern, had not furnished innumerable instances of the same kind, that the lust of dominion and the abuse of power, are chargeable no less on popular assemblies than on royal or imperial despots. The wide-wasting sword of Rome was wielded by a numerous senate, and the aggressions of Athens were sanctioned by the whole free population of the state. And, in our own days, the abominations of Transatlantic bondage are upheld and guarded with the most jealous care by bodies of British and American freemen. We shall soon have an opportunity of ascertaining whether the new-born democracies of Spain and Portugal will be better disposed to lighten the chains of their enslaved subjects in the island of Cuba and in the Brazils.

On the subject of the finances, the President observes, that they are flourishing; that the receipts of the last year had equalled the expenditure; and that the public debt, which in 1815 amounted to 119 millions of dollars, is reduced to 91 millions. Considerable progress, he adds, has been made in fortifying the Atlantic border, in the construction of ships of war, and in the civilization of the Indian nations. Peace has been preserved with the Barbary powers, by means of a squadron in the Mediterranean. Some of the public vessels have been employed to protect commerce from depredation, and others in suppressing the slave trade on the coast of Africa, where several captures have already been made of ships engaged in that disgraceful traffic. This is highly to the honour of the American Government.

HAYTI.—A Revolution has taken place in the northern division of this island. Early in the month of September, the king, Henry Christophe, appears to have had an attack of apoplexy, from which he had but imperfectly recovered, when the troops in

garrison at St. Marc's are said to have mutinied, and afterwards to have revolted to General Boyer, the president of the southern division of the island. With the circumstances which led to this revolt, or to the subsequent insurrection of the rest of Christophe's army, we are very imperfectly acquainted. That insurrection, however, seems to have been general; and, on receiving the intelligence, Christophe is said to have laid violent hands on himself. The date assigned to this unhappy event is the 8th of October. More recent accounts state, that General Boyer had reached the Cape on the 21st October, and that the whole of the northern part was now united with the southern under his command. We pretend not at present to speculate on the effects of this change on the fortunes of Hayti. Our anxious wish is, that it may tend to give security to the liberties of its interesting population, and by uniting their force, and concentrating their resources, to render hopeless any attempt which the ex-colonists may yet be insane enough to urge their government to make, with the view of replacing on the neck of the Haytians the yoke of bondage.

We cannot, however, quit this subject, without briefly adverting to the injustice which has been done on this occasion to the character of Christophe. All the statements which have been given to the public respecting the above transactions have branded this fallen chief as a tyrant, a monster of cruelty and ferocity. In one journal only (the *New Times*) has an attempt been made to rescue his memory from such foul and calumnious imputations; and we gladly avail ourselves of a letter which it has inserted, for obviating their effect on the minds of our readers. We agree with the writer of the article to which we allude, that a faithful narrative of Henry Christophe's actions would be the best answer to the libels in which his fall has been announced, but that this would require a volume rather than a corner of a daily or monthly journal. The persons by whom he has ever been hated and defamed are the planters and slave masters of the French and English colonies; and it is now on the authority of letters from the West Indies, that he is inveighed against as tyrannical and cruel. This of itself furnishes a presumption in his favour. But he was also the tried

friend, the faithful adherent of Toussaint; the firm, victorious opponent of Bonaparte. It is hardly to be expected, that, throughout the sanguinary civil war in which he was for a long time engaged, and in the midst of the many dangers which surrounded him, he should not have been guilty of some actions which it would be impossible to justify; but these were exceptions from the general character of his administration, which was strict indeed, but not more severe than the peculiar situation of Hayti seemed to require. He shewed much anxiety to promote industry and good morals among his subjects, and was peculiarly attentive to the welfare of the peasantry, and the due execution of the laws. His probity in his dealings with strangers has often been applauded, but never credibly impeached. He was unrelenting in his efforts to civilize his subjects, and provided for them at no inconsiderable expense the means of instruction; and with the aid of persons in this country distinguished for their attachment to the cause of African freedom, he prevailed with artisans and men of science to come to Hayti and settle there. He established an academy for literature and the arts at the Cape, and schools in almost every town. He had it at heart to substitute the English language for the French, and the Protestant for the Catholic religion; and with that view English was taught in the schools, Protestant missionaries were encouraged, and the Scriptures in French and English in parallel columns were printed at his own expense for general distribution. "That he was a disinterested and incorruptible friend of Haytian freedom is beyond all dispute. He rejected, when only a subordinate general, all the splendid baits held out to his ambition by Bonaparte. He was found the same upright and inflexible patriot by Malouët and Louis. In both instances he braved all the terrors of exterminatory war, when the alternative was wealth, and honour, and even the chief command of the island for himself, but slave-chains, and whips, and drivers for the peasantry of Hayti." In short, when we consider his whole history, raised as he had been from the debasing condition of a West-Indian bondsman to the command of armies and to the possession of absolute power, and the disadvantages of various kinds

with which he had to contend; and call to mind his distinguished military achievements, the propriety and dignity with which he exercised the functions of government, and his unwearied efforts to improve the intellectual and moral state of his countrymen, we may fairly regard him as entitled to rank among the eminent men who have brightened the page of history in different ages of the world.

#### DOMESTIC.

The duchess of Clarence has given birth to a princess, who has received the auspicious name of Elizabeth.

Of the internal affairs of the country we scarcely know how to speak. We fear we cannot make any favourable report respecting the state of either its commercial or its manufacturing branches of national industry. Many failures have taken place; and the want of channels for the profitable employment of capital is strongly shewn by the very low rate of interest which money obtains at the present moment. The public funds are almost the only species of security, in which it can be invested so as to yield more than 3 or 4 per cent. This has doubtless been the cause why a number of stock-jobbing speculators who had calculated upon an inevitable depression of the funds, in consequence of the recent state of public feeling, have been ruined by their rise. Money has been poured into this channel, from the want of others, and has thus necessarily raised their value.

As for the question of the Queen, unhappily it still remains afloat; and every thing seems to indicate, that it is not likely to be disposed of, without coming, in some shape, before parliament. For this, there is perhaps no remedy; but the evils which may ensue from a renewal of the angry discussions on this painful subject are too great to be contemplated without dismay. Indeed, were there no other inconvenience than that of suspending for an indefinite period, the consideration of the great and vital topics now before the legislature;—such as the state of our commerce, of our agriculture, and of our manufactures, (we might add, of our church); our criminal code, our poor-laws, our charitable institutions, national education, &c. &c. to say nothing of the current financial and legislative busi-

ness of the country, and the highly interesting colonial and foreign questions which press for discussion;—it would of itself be sufficient to make us dread and deprecate that the time of parliament should again be engrossed by this polluting and agitating question. And yet we cannot help fearing that it must once more be dragged in all its details before the public, on the approaching meeting of the legislature. In the mean time, we would most earnestly recommend to our readers, to unite devoutly and heartily in the appropriate petitions of our church, that God “would be pleased to direct and prosper all their consultations to the advancement of his glory, the good of his church, and the safety, honour, and welfare of our sovereign and his dominions; that all things may be so ordered and settled by their endeavours, on the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations.”

To their prayers we would strongly urge our readers to unite their efforts in their respective spheres, to promote a spirit of piety and contentment, of respect and loyalty to the king, and of dutiful submission to the laws.—We are happy to observe that a large number of loyal addresses; including one from each of the universities, have been presented to his majesty; and that a spirit has been awakened which strongly expresses the feeling of a considerable portion of the intelligence of the country, that whatever may be their individual opinions as to the recent proceedings of the ministers of the crown, they will not remain supine and indifferent, while the seditious press is employing its powerful influence to infuse into the mass of the people its own pestilent principles of irreligion, disloyalty, and disorder. Some addresses of a very different kind have also been voted, particularly one presented by the Corporation of the City of London, which met with a severe rebuke from the throne, as being calculated greatly to aggravate the existing perils of the country.

In expressing, however, the satisfaction we derive from witnessing the number of loyal and dutiful addresses which have been presented to the throne at the present juncture; we beg that it may be understood, that we value them chiefly as indications



of the right feeling and sound principles of the addressers, and as a renewed or urgent call on the executive government to adopt such measures as may be necessary for the national peace and security. Loyal addresses, of themselves, will not stem the current of sedition and blasphemy; neither will they forward any of the great objects which we have stated to be at the present moment before the legislature. They can only be useful in inciting and encouraging ministers to the performance of their duty, in these respects, to their king and country. We are anxious, therefore, that this distinction should be steadily kept in view; and that both ministers and the community should feel, that unless the evils complained of shall actually be redressed; unless the vigour of the executive government shall carry into effect the loyal wishes of the people, their addresses are no better than waste paper. We cannot forget, that during the last three years, numerous addresses have repeatedly gone up to the throne, the main topic of which has been the danger to which our constitution in church and state, and all our most cherished blessings and enjoyments are exposed, by the circulation of blasphemous and seditious writings in every corner of the land. Last year, indeed, a law was framed, which armed the government with fresh means of preventing and punishing the crime. The law, however, has hitherto produced little effect; and the evil complained of, instead of being diminished, has rather increased in extent and malignity. The daily and weekly press is acquiring, day by day, fresh boldness from impunity. Upwards of 60,000 Sunday newspapers still continue to substitute their impious and almost

treasonable lessons, for the wholesome instruction of the sanctuary, without a movement to suppress or restrain them. Innumerable shops in the metropolis are still permitted, by their exhibitions, to poison the principles and undermine the allegiance of the crowds who are attracted thither. Every form of publication is adopted, and with increasing audacity and effect, to bring into hatred and contempt the sovereign, the parliament, the courts of justice, and all our most valued institutions in church and state. Now, if the addresses which have been presented should have the effect of stimulating those whose business it is, effectually to reform these evils, an incalculable benefit will thereby be conferred upon us. But if they are merely to serve the purpose of parade, to make their appearance in the Gazette, as before, and be forgotten, while their representations lead to no measures of effectual reform, then we shall still have cause to renew our complaints of the inactivity and supineness of the executive government. We have been blamed, it is true, for the language we have already held on this subject, and that by many who have taken a forward part in promoting the addresses in question; but we own that we cannot but marvel, that they, of all men, should be angry with us, because we have blamed the king's ministers for not having attended to the former representations, or anticipated the present complaints, by a vigilant performance of their duty, as the guardians of the peace and of the morals of the community. But we must refer to Answers to Correspondents for some farther observations on this subject.

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## ECCLESIASTICAL PREFERMENTS.

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Rev. T<sup>h</sup> Elrington, D. D. to the Bishopric of Limerick, Ardfeert, and Aghadoe, *vice* Warburton, translated to Cloyne.

Rev. Dr. Kyle, Provost of Trinity College, Dublin, *vice* Elrington.

Rev. Henry Phillpotts, Prebendary of Durham, to the Rectory of Stanhope in Weardale in that diocese; *vice* Har-  
 dek deceased. The Bishop of St.

David's to the First Prebendal Stall, *vice* Phillpotts, resigned; and the Rev. John Bird Sumner, M. A. of Eton, and formerly Fellow of King's College, to the vacant Prebend.

Rev. Henry Wilson, Flixton St. Mary V. Suffolk.

Rev. F. D. Perkins, B. A. (Vicar of Stoke cum Stowe, Warwickshire), Swayfield R. Lincolnshire.

- Rev. Charles Shrubsole Bonnet, Avington R. Hants.
- Rev. James Gisborne, Barton-under-Needwood Perpetual Curacy, Staffordsh.
- Rev. George Ingram Fisher, B. A. Winfrith R. Dorset.
- Rev. A. Atherley, Heavitree V. Devonshire, *vice* Barns, deceased.
- Rev. James Johnson, M. A. Byford R. and Bridge Sollers, V. Herefordshire.
- Rev. Frederick Leathes, B. A. Great and Little Livermere RR. Cambridgesh.
- Rev. James Bullock, M. A. Grendon Bishop's Perpetual Curacy, Herefordsh.
- Rev. W. Andrews, M. A. to be Domestic Chaplain to Lord Blayney.
- Rev. William Stocking, Quarrington R. Suffolk.
- Rev. J. Dupre, D.D. Toynton All Saints and Toynton St. Peter's, Lincolnshire.
- Rev. G. E. Kent, East Winch, V. Norfolk.
- Hon. and Rev. Henry Watson, Carlton R. Northamptonshire.
- Rev. Hugh Hodgson, B. A. to the Vicarage of Idmiston and Chapelry of Porton, Wilts.
- Rev. E. Evans, Hirnan R. Montgomeryshire.
- Rev. Robert Ferricr Blake, Bradfield R. Norfolk.
- Rev. John Maddy, D.D. Stanfield R. Suffolk.
- Rev. R. Gibson, Holy Trinity Perpetual Curacy, Preston.
- Rev. Edward Banks, LL.D. to a Prebend in Norwich Cathedral, *vice* Anguish, resigned.
- Rev. F. Foord Bowes, M. A. Barton in the Clay R. Bedfordshire.
- Rev. S. C. Smith, M. A. Denver R. Norfolk.
- Rev. D. Williams, LL.B. to a Prebend in Chichester Cathedral, *vice* Dr. Bushby, deceased.
- Rev. T. W. Richards, M.A. Seighford V. Staffordshire.
- Rev. Stephen Crofts, M. A. St. Mary Stoke R. Ipswich.
- Rev. J. Jefferson, Aldham and Westly RR. both in Essex.
- Rev. James Fielden, Kirk Langley R. Derbyshire.
- Hon. and Rev. Frederick Curzon, Mickleover V. Derbyshire.
- Rev. Daniel Gwilt, M.A. Icklingham St. James and All Saints RR. Suffolk.
- Rev. John Smith, Mellon V. Cumberland.
- Rev. Joseph Hilton, A.M. to the Perpetual Curacy of Talk-o'-the-Hill, Staffordshire.

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## ANSWERS TO CORRESPONDENTS.

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As usually happens when the state of public affairs excites particular attention, we have received several communications complaining of our political summary of last month, on grounds the most contradictory. Thus, for instance, while one correspondent, who signs himself "A Friend to Innocence," is "as much shocked in reading the latter pages of our last Number as those of the Courier," and gravely accuses us of supporting a set of ministers, "who would have seen the Queen murdered for the sake of holding their offices!"—another charges us with "*reviling* the character of ministers," and predicates of *the very same pages* that they are calculated "to do more harm than all the licentious and abominable articles which have for some time issued from the daily journals."—To writers of the former class we do not think it necessary to give an reply; but we wish to address a few words to the latter. One of them, who signs himself *Mentor*, thinks it necessary to remind us, that "subjection to magistrates is the duty of Christians;" that "God has taught them to render to Cæsar the things that are Cæsar's;" that "subjection is enjoined and resistance prohibited;" that "the powers that be are ordained of God;" that "joining with the discontented, in opposition to the ruling powers, is a sin committed against the ordinance of God," &c. &c. All this is certainly not very *Mentor*-like: he has overlooked the very obvious circumstance, that whatever blame we may have attributed to Ministers, was for their *not* having done all they might have done to secure to *Cæsar* the honour and respect which are due to him; for not having more vigorously enforced due subjection to the magistrate; for not having supported, with more firmness and decision, the powers that be. But we are told by this writer, and by others from whom we should have expected a more rational view of Christian obligation, that Christians have nothing to do with politics; that political debates destroy spirituality of mind, &c. This is a large field into which we cannot now enter: we do not, however, scruple to express an opinion, that *inattention* to the eventful

history of the times, and a want of heartfelt interest in the political concerns of the country, so far from being a subject of approbation in the religious world, is a serious evil. If religious persons would more zealously endeavour to infuse into their children, and inculcate among their connexions, a large, liberal, and *Christian* view of passing occurrences; if they would more diligently teach them to distinguish a sincere attachment to their king and country, and a conscientious obedience to the laws, from a blind and indiscriminating adherence to party politics; if they would shew them how to combine the duties of Christian and loyal subjects, with a sober view of their rights, as intellectual beings, and members of a free community; they would find them far more completely armed against the dangerous, but often specious, principles of the revolutionary school, than by such vague maxims as that "Christians" have nothing to do with politics;—maxims which, as far as they have any influence must tend to throw the whole management and discussion of public affairs in parliament and out of it, into the hands of those who are the least qualified by the soundness of their principles, and the moderation of their views, to give safe counsel in critical times—men, in fact, who are *not* "Christians." Will our correspondents contend, that those Christian senators who have so largely contributed to the Abolition of the Slave Trade, and the opening of India to the admission of Christian light, must necessarily lose their "spirituality of mind," or that they are acting an unchristian part, by the deep interest they take in the political affairs of their country; or, to use the expression of one of our correspondents, by mixing in "political debates." Christians, it is true, may well be disgusted with the unfairness, the asperity, the party-spirit of "political debates." But it were rash, therefore, to infer that to discuss the conduct of public men, or the character of public events, is necessarily to "wrangle," and by consequence to lose all "spirituality of mind." Now, our object, and a most important one we think it, is to *disunite* these two ideas; to shew that Christians may and ought to be alive to passing occurrences; may and ought to exercise a temperate, and honest, and enlightened judgment on the conduct which they are called to witness; but that they ought *not* to "quarrel" with each other for political causes, or to sacrifice their religious obligations, and the interests of truth and charity, for the sake of depressing one party in the state or elevating another. On this principle we have for twenty years dedicated a portion of our miscellany to what we endeavour should be an impartial and *Christian* "View of Public Affairs;" but we have no department, as we have no taste for "political debate." Our honest opinion, however, when once we have formed it, we will continue honestly and openly to express, as Englishmen and as Christians ought, without fear or favour. And as to pleasing staunch party-men on any side, we never hope, and, to say the truth, never desire to do it. It is our aim to speak of passing events rather as they will be spoken of twenty years hence, than as they appear through the medium of contemporary passions and prejudices. How far we have succeeded, we must leave to others to determine. This, at least, we can safely affirm, that we feel it to be as sacred a duty to give a *correct* view of public affairs as of religious doctrines and duties.—Our correspondents will find many of their observations anticipated in the Review we have given of the times of Cromwell. They will there find some strong exemplifications of the mischievous effects of a blind and indiscriminating party-zeal; and if we had now time to turn to the passage, we should have gladly confirmed what we have there said, by a sagacious remark of the historian Hume, who, in contemplating the ruinous effects of the spirit of party in the profligate times of Charles the Second, observes, that it is one of its unhappy consequences to destroy all sense of shame in public men, and to take away the distinctions between a good and a bad administration of public affairs; because there is no action, however good, which will not be decried by one party, and none, however bad, which will not be defended by the other.—We beg, in conclusion, to thank our various correspondents for their friendly concern for our welfare, and to assure them that we shall always receive their observations, even when we cannot concur in them, with kindness.

INCOLA GLOUCESTRIENSIS; ADOLESCENS; ONESIPHORUS; S.; A COUNTRY CLERGYMAN; and J. K. M.; are under consideration.

We are much obliged to various Societies for copies of their Reports and Proceedings, and hope to pay off some of our arrears in the Appendix.

# APPENDIX

TO THE  
*CHRISTIAN OBSERVER,*

VOLUME THE NINETEENTH,

FOR 1820.

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## RELIGIOUS COMMUNICATION.

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REMARKS UPON THE REVIEW OF  
TODD ON JUSTIFICATION, &c.  
CONTAINED IN OUR NUMBERS  
FOR JANUARY AND MARCH  
OF THE PRESENT YEAR.

WE observe, with some self-congratulation, that attention has been awakened in more than one quarter, by our late *observations* on the important subjects embraced in the above-mentioned publication. Some who had passed over this publication of Mr. Todd's with the usual expressions of unqualified praise, and had incautiously adopted its contradictory statements as the genuine standard of Church-of-England doctrine, we hope, from subsequent appearances, are by this time convinced of their error. To repeat our thrice-told tale on this subject, would be, indeed, wearisome to all parties. But having seen the wretched consequences of adopting, in the spirit of Mr. Todd's otherwise well-meant and useful publication, the doctrines of King Henry VIII.'s "Institution of a Christian Man," and "Necessary Erudition," as illustrative of our own orthodox Homilies; and having found some reflections awakened anew on this almost worn-out topic, which we think ought not to pass without remark; we propose rendering our readers the

CHRIST. OBSERV. APP.

best service we can, once for all, by adding a few observations in our Appendix, confirmatory of what we have heretofore said, and more particularly in reply to certain objections which have been advanced against it. We shall be as brief as the nature of the case will allow.

1. In the first place, our motive, in reviewing the work of Mr. Todd as we have done, will be very much misconstrued if it is supposed to have been a wish for establishing the *Calvinism* of our Homilies as they at present stand. We are the farthest possible from thinking that Calvinism and Popery are the two antagonist modes of doctrine, into one of which all statements are ultimately resolvable. It would be little less than absurd to assert, on a fair perusal of our Homilies, that they were framed on a strictly Calvinistic model: but absurd is by no means the epithet, on the other hand, due to those who seem to think that the doctrine of justification by faith, as construed literally from our Articles and Homilies, is Calvinistic, and only to be *commented away* by a reference to the "Necessary Erudition," or the Council of Trent. We have mentioned Latimer as one father of the church decidedly not Calvinistic. But where is the passage in his writings that would favour the

“Necessary Erudition” as opposed to our orthodox Homilies, or even illustrative of them? The Confession of Augsburg and its derivatives, “the pride and glory of the Reformation,” little favour, as Dr. Laurence has in a great measure proved, the actual Calvinistic hypothesis; though their authors, by the way, Luther and Melancthon, but especially the former, were in their own sentiments doctrinally Calvinistic. But where is the passage in the Confession of Augsburg or its derivatives that favours the “Necessary Erudition” against our own Homilies, or which impugns that doctrine of justification by faith for which we contend? We might even refer to the Arminian or Remonstrant Creed itself, neither Popish nor Calvinistic, yet holding forth “whole and undefiled” the doctrine of justification by faith only. Let it never be said, then, that in advocating the doctrine of justification by faith, we are advocating in effect the cause of Calvinism.

2. We have been thought, in one quarter, not sufficiently to have proved the opposition of Cranmer to the “Necessary Erudition” in our first Number, that for January, because we did not make a distinct reference to his own notes on that book in his own autograph, as preserved in the library of Corpus Christi College, Cambridge, and printed in the *Fathers of the English Church*, vol. III. We are not ashamed to say, that at the moment of writing we were not aware of the existence of such a document; to which, indeed, when informed of it by a correspondent, we made a distinct reference in our second Number on the subject, in March—not, however, so full a reference as might have been made, if our object had been to prove the Calvinism of Cranmer; but one fully sufficient to justify every assumption of our own *a priori* in respect to Cranmer’s opinion of the “Necessary Erudition.” It was the doctrine of justification by faith that we wished to prove on the

Protestant archbishop, held by him in opposition to the “Necessary Erudition,” and immediately promulgated by him in our own Homilies upon the death of King Henry VIII. This argument, upon the very face of it, is capable of no reply, but what goes to invalidate the authority of those MS. notes of the archbishop preserved in the library of Corpus Christi Collegé, Cambridge, extracted by Strype, but only printed at length in the “*Fathers of the English Church*.”

3. We are admonished, “but with no friendly voice,” that we have not made out our point in the historical question: and that, contrary to our assertion, there is every reason to believe that Cranmer had his own way in forming the “Necessary Erudition;” at least in those doctrinal statements now under discussion. Every reason! against the evidence of his own MS. notes on those very points which were then in the hands of our objectors! But let that pass. How is it attempted to be proved, that, 1. Cranmer did chiefly compose the “Necessary Erudition;” or, 2. that in publishing it he was not conjoined, “according to history,” with persons of sentiments differing from his own; or, 3. that he had things much his own way at the time of publishing it? Why, let us see; to the first point, a passage is quoted from Burnet which asserts, *totidem verbis*, that Cranmer did not compose one of the very chiefest articles in question in the “Necessary Erudition,” that on Faith; but that he consigned it to Dr. Redman, a great and good man, it is true, but who, we know, “according to history,” happened to be unsound in the very point assigned to him, and actually made a retractation of his opinion on that article upon his death-bed. In addition to what we have already said of this divine, (see our Number for March, p. 196.) we shall quote the testimony of the honest Burnet himself. “He was a man,” says Burnet, “of great learn-

ing and probity; and of so much greater weight, *because he did not in all points agree with the Reformers*\*. And what these points were, besides his holding, according to Burnet's Collections, the *seven sacraments*, we learn more distinctly from Strype. "It is certain, he [Redman] was accounted by Dorman, and the Papists in those times, as one of theirs; and so he was accounted by Protestants then also; and therefore his judgment was so much made use of by them, that a man who in all his life before stood so much against the Protestant doctrine, particularly of *justification by faith*, and wrote against it, (whatsoever his inward thoughts of it were,) should, in the last sands of his life, revoke this, and disallow so many POPISH errors, which he was never known to disallow of before; but now he was going to die—the truth would out." We have only one question further that strikes us on this point: How did Burnet find out that *Cranmer* consigned to Redman the task of writing on Faith in the "Necessary Erudition?"—The next point, namely, that *Cranmer* was not associated, "according to history," with persons of a different way of thinking from himself, is made out with equal felicity by another quotation from Burnet, which informs us, that *Cranmer* was exposed to the attacks of Papists, who ever meditated an attack on the English New Testament; that on the sacraments there were stiff debates, that the opinions of *Cranmer* were not adopted by

his fellow-commissioners; that each party had occasion to be glad and sorrowful; that, indeed, the great fundamentals of Christianity, the conditions of the covenant between God and man, were plainly and sincerely laid down, [though, by the way, both Mr. Todd and Dr. Laurence conjecture, that Burnet had never *seen* the Necessary Erudition!] but that the seven sacraments were asserted, and many things laid down to which the Papists knew the Reformers would never agree, &c. &c. And all this to prove that *Cranmer* and his associates were all much of a mind! We beg pardon for wasting our readers' time. And for the third point; namely, that after all disputes and conflicts *Cranmer* had mainly his own way in the end;—this is attempted to be shewn on the authority of one passage from Strype, which seems to be at the bottom of all the errors conceived on this subject by Mr. Todd and other writers, together with our own *friendly* Examiners. "The disputes of the bishops," says Strype, "ended in two good issues, that the Archbishop's enemies were clothed with shame and disappointment, (not quite as *Burnet* would have it above;) and a very good book, chiefly of the Archbishop's own composing, came forth for the instruction of the people, known by the name of 'A Necessary Erudition.'" Which testimony of the faithful chronicler is said to be further confirmed by the king himself, Henry VIII., in a letter to *Cranmer*, speaking of "Your own (the Archbishop's) book, called 'A Necessary Erudition.'" Now, not to mention how very vague and inconclusive a whole gross of such general expressions would be as to the point in question; namely, the Archbishop's consent to any *one* or *two* doctrines contained in the book; it moreover happens, curiously enough, that the faithful and correct Strype, in the first of these quotations, is for once incorrect, on

\* Hist. of Ref. vol. II. p. 92. Ed. 1681.

† Strype's Memorials of the Reformation, vol. III. p. 87. edit. 1816. We quote from a modern 8vo. edition, as we find the old folio editions, particularly if in two columns, like Collier, are exceeding abhorrent from the delicate hands of some modern controversialists. A desire of accommodation to such, if possible, withholds us from quoting Fox's Martyrology to the above point, being printed unfortunately, like Collier, in folio, and in two columns.

Messrs. Todd and his defenders' own shewing. The passage in Strype occurs under the year 1540; and Mr. Todd has very truly remarked, that Strype is mistaken in placing the Necessary Erudition in that year: for that it came out in the year 1543, and consequently could have afforded no proof whatever of Cranmer's putting his enemies to shame in 1540. In 1540 Cranmer was left, by the death of Cromwell, almost wholly alone, at the mercy of his enemies and the king; notwithstanding which, he triumphed over his enemies by the help of the capricious monarch, and carried several articles, *not* the Erudition, against them. And whoever reads chap. 20. book I. of Strype's Memorials, of Cranmer, A. D. 1540, will see, at once, the confusion of the historian, or of his editors, in admitting some how or other an account of the Necessary Erudition in that year; having, in another place, expressed a doubt whether his MS. did not take 1540 for 1543. But still, *when* it came out it *was* a triumph; and was called, by the King, the Archbishop's own book.—Let Strype here become his own commentator. "A. D. 1542. The Archbishop was *this* year, among other things, employed in the King's Book, as it now was called; that is, the Erudition of any Christian Man, spoken of before. For the King was minded now to have it well reviewed, and, if there were any errors and less proper expressions, to have them corrected and amended; and so to have it recommended unto the people as a complete book of Christian principles, IN THE STEAD OF THE SCRIPTURES:" [very much doubtless to the Archbishop's taste:] "which [Scriptures] upon pretence of their abuse of, *the King would not allow longer to be read.* Accordingly a correction was made throughout the book; and the correct copy sent to Cranmer to peruse; which he did, and added his own annotations upon various passages in it at good length.

And, had it not been too long, I had transcribed it wholly, out of a volume in the *Benet College* [Corpus Christi College] library. But, for a taste, take this that follows. In the title, under his own hand, was this written—Animadversions upon the King's Book." After which follow extracts of the very same annotations with those referred to above, as printed at length in the Fathers of the English Church—annotations, he it observed, made on the book so happily complimented away by the Bishops upon the King, and by the King upon the Archbishop; but notwithstanding this, the annotations were never adopted by the royal and right gracious reviser. With these annotations looking them in the face in Strype himself, do the defenders of Mr. Todd assure us, on king Henry VIII.'s authority, that the Necessary Erudition was the Archbishop's own book! We beg again the pardon of our readers for every thing but the accumulation of document, which we think will not be uninteresting to them.

4. Must we plead their favour on the same ground, in adverting to one more kindred historical objection made against us; namely, our dolorous assertion of a fact contemporary with the times we speak of, which our Examiners have lost a world of time in vainly tracing to its source; though, if they had read Mr. Todd, whom they defend, they would have found it in his ixth page? The fact was this; "that the Necessary Erudition was set forth at a time when all the books of the Old and New Testament; of Tindal's [Protestant] translation, were forbidden to be kept and used in the king's dominions." Our own very perplexing insertion of the word "Protestant," which *we* cannot "trace to its source," seems to have put our pursuers off their scent. And we feel no difficulty in throwing it them back, as a reward for their pains-taking and fruitless search. In truth, what we recollect of Tindal's Protestantism does

not prepossess us in favour of any supposed comments in his Bible. But how far his comments on his *text* were in fault with the King, may perhaps appear from the following long and entire paragraph, (for our Examiners are great lovers of length and integrity,) from the pages of their own excellent authority, Strype.—“A. D. 154 $\frac{1}{2}$ ,” to wit, the exact date of the Necessary Erudition—“The Bible suppressed again. But it was not much above two years after that [namely, Bonner’s setting up six great Bibles in St. Paul’s church chained, with a careful admonition to readers,] the Popish Bishops obtained of the King the suppression of the Bible again. For after they had taken off the lord Cromwell, they made great complaint to the King (their old complaint) of the *translation*, and of the *prefaces*; whereas, in deed and in truth, it was the *text* itself, rather than the *prefaces* or *translation*, that disturbed them. Whereupon it was forbid again to be sold, the Bishops promising the King to amend and correct it, but never performed it. And Grafton was now, so long after, summoned and charged with printing Matthews’s Bible; which he, being timorous, made excuses for. Then he was examined about the great Bible, and what the notes were he intended to set thereto. He replied, that he added none to his Bible when he perceived the king and the clergy not willing to have any. Yet Grafton was sent to the Fleet, and there remained six weeks; and before he came out, was bound in three hundred pounds, that he should neither sell nor imprint any more Bibles, till the king and the clergy should agree upon a translation. And they procured an order from the king, that the false translation of Tindal, as they called it, should not be uttered either by printer or bookseller; and no other books to be retained that spoke against the sacrament of the altar: no annotations or preambles to be

in Bibles or New Testaments in English, (that so they might keep Scripture still as obscure as they could;) nor the Bible to be read in the church, and nothing to be taught contrary to the king’s instructions. And from henceforth, the Bible was stopped during the remainder of King Henry’s reign.”

We do assure our Examiners, that we did not bribe the worthy historian to write this *entire* paragraph, so much to the point in question—but on whose side we must leave them to judge. Doubtless they will tell us, the allegations of Strype are here as base and unsupported as “the unsupported assertions” and “bare word” of Collier. And they who can give up their own historian, the learned and accurate Collier, for one necessity, may as easily give up the learned and accurate Strype, not quite so much their own, for another necessity. The fact is, six or eight good and portly editions—who knows but some five hundred or a thousand each?—were ordered or smuggled in during King Henry VIII.’s reign of forty years; some of which were carefully chained, with due admonitions by Bonner and others, to the parish desks; and therefore how could it be true, though Strype says it, that the Bible was ever suppressed; nay, though it should be conceded even by our Examiners, that a trivial “restriction, by royal mandate, of the Bible to gentle folks,” was amongst the measures of these truly *Protestant* times! Again we beg pardon of our readers.

5. But a fifth, and somewhat graver charge, lies behind. We have not *confronted*, as we ought to have done, and as we promised to do, the Necessary Erudition, with our own orthodox Homilies.

\* Not in the whole perhaps amounting to above one-tenth, or one-fifth, of the number of Bibles and Testaments distributed last year alone from *Bartlett’s Buildings*.



Our readers must pay dear for the time we thought we had spared them; by cutting off all our confrontings, save a very few *notular* ones, though quite a sufficiency, on the plea, that all had the Homilies, and might confront for themselves, with the extracts we gave of the Necessary Erudition. But we erred; we hope unintentionally. "No, that was impossible." Well, then intentionally. And our intention, no doubt, was, that some well-meaning opponent should approach the snare, hoping to catch us tripping, and should be caught himself? It has succeeded; and whoever has "confronted," with the hope of catching us, has either seen too late

his error, or else, we are bold to say, we have no understanding in common with himself: and else, what is more, we are very much mistaken in our discriminating powers, which seem to augur from a certain alteration of tone, perceptible to critical ears, the consciousness that he *is* in error, and the wish to be out of it. This, however, may be only the assumption of "the rogue," who does not like confronting; and therefore we must pursue the heavy task of actual collation, in order to demonstrate the still heavier *onus probandi* incumbent on our Examiner, who asserts the similarity, nay, the identity, of the following statements.

*Necessary Erudition, 1743.*

(See our Number for Jan. pp. 39—42.)

*Homilies, 1748.*

(See them in Todd, or in any common edition.)

ON FAITH.

Faith is entreated as of "two kinds or acceptions. Faith, in the first acception, is considered as it is a several gift of God by itself distinct from hope and charity; and, so taken, it signifieth a persuasion and belief wrought by God in man's heart, whereby he assenteth, granteth, and taketh for true, not only that God is, (which knowledge is taught and declared by the marvellous works of the creation of the world, as saith St. Paul in the Epistle to the Romans), but also that all the words and sayings of God, which he revealed and opened in the Scripture, be of most certain truth and infallible verity. And further, also, that all those things, which were taught by the Apostles, and have been by a whole universal consent of the church of Christ, ever since that time, taught continually and taken always for true, ought to be received, accepted, and kept, as a perfect doctrine apostolic\*. And this is the first acception of faith, which man hath of God; wherein man leaneth not to his own natural knowledge, which is by reason, but leaneth to the knowledge attained by faith." Christ. Observ. p. 39.

"Faith is taken in the Scripture in two manner of ways. One faith in Scripture is called a dead faith, which bringeth forth no good works; . . . and this faith, by the holy Apostle St. James, is compared to the *faith of devils*, which believe God to be true and just, and tremble for fear; yet they do nothing well, but all evil. And such a manner of faith have the wicked and naughty Christian people, which confess God, as St. Paul saith, in their mouth, but deny him in their deeds, being abominable; and without the right faith, and to all good works reprobable. And this faith is a persuasion and belief in man's heart, whereby he knoweth that there is a God, and assenteth unto all truth of God's most holy word, contained in holy Scripture. So that it consisteth only in believing in the word of God, that it is true. And this is not properly called faith." Todd, p. 67.

\* Here is a goodly confession in "the Necessary Erudition," of a belief in popish tradition, called perfect doctrine apostolic, as a part of this first acception of faith: and so truly it might be when we come to when we come to in our *own* Homilies, ~~where~~ this first faith proceeds—least of all from God: "Our readers may bring into column, if they please, and "confront" against this "perfect doctrine

*Necessary Erudition, 1743.*

“And this (*first*) faith is the beginning, ENTRY, and introduction, unto all Christian religion and godliness. Heb. xi. 6. And *although* it be the *necessary beginning of all righteousness*, yet *if* it proceed not to hope and charity, it is called in Scripture a dead faith,” &c.

“Faith, in the *second* acception, is considered as it hath hope and charity annexed and joined unto it. And faith, so taken, signifieth not only the belief and persuasion before-mentioned in the first acception, but also [*signifieth*] a sure confidence and hope to attain whatsoever God hath promised for Christ's sake, and [*signifieth*] an hearty love to God, and [*signifieth*] obedience to his commandments. And this faith is a lively faith, and worketh in man a ready submission of his will to God's will. And this is the effectual faith that worketh by charity, which St. Paul unto the Galatians affirmeth to be of value and strength in Christ Jesu.” Christ. Observ. p. 30.

“Men may not think that we be justified by faith as it is a *several* virtue separated from hope and charity, fear of God and repentance;

but by it is meant faith *neither* ALONE *ne* ONLY †, but with the foresaid virtues coupled together, containing, as it is aforesaid, *the obedience to the whole doctrine and religion of Christ.*” Christ. Observ. p. 40.

apostolic” of the Erudition, the following *hint* from our own Homilies.—“Such hath been the corrupt inclination of man, ever superstitiously given to make new honouring of God of his own head, and then to have more affection and devotion to observe that, than to search out God's holy commandments, and to keep them; and furthermore, to take God's commandments for men's commandments, and men's commandments for God's commandments, yea, and for the highest and most perfect and holy of all God's commandments. And so was all confused.” See Todd, pp. 107, 108.

\* It was the *first* faith of the Necessary Erudition, that was the *gift of God*.

† We surely need remind none but a very tyro in divinity of the old and approved distinction of *fides sola, sed non solitaria*. “*Neither sola ne solitaria,*” says the Necessary Erudition. “*Sola, but not solitaria,*” say the Homilies.

*Homilies, 1748.*

“This (*first*) dead faith is *not* the due and substantial faith, which *saveth* [or justifieth] sinners.

“The foresaid faith is [necessarily] idle, unfruitful, and dead.

“The first ENTRY unto God is through faith, [viz. in its *second* acception which follows] whereby we be justified before God.

“Another faith is in Scripture, which worketh by charity, which as the other vain faith is called a dead faith, so may this be called a quick and lively faith. And this is not only the common belief of the articles of our faith, but it is also a sure trust and confidence of the mercy of God through our Lord Jesus Christ, and a steadfast hope of all things to be received at God's hand: and that although we, through infirmity, or temptation of our ghostly enemy, do fall from him by sin; yet if we return again unto him by true repentance, that he will forgive and forget our offences for his Son's sake, our Saviour Jesus Christ, and will make us inheritors with him of his everlasting kingdom. . . . And this faith is *not without* hope and trust in God, *nor without* the love of God and of our neighbours, *nor without* the fear of God, *nor without* the desire to hear God's word, and to follow the same in eschewing evil, and doing gladly all good works.” Todd, pp. 68, 69.

“Because faith doth directly send us to Christ for remission of our sins, and that by faith given us of God \*, we embrace the promise of God's mercy, and of the remission of our sins, (which thing *none other* of our virtues or works properly doth), therefore Scripture useth to say, that *faith without works doth justify.*” Todd, p. 61.

“Consider diligently ‘these words’ [saith St. Ambrose] ‘without works, by faith only, freely we receive remission, &c. . . . Nevertheless, this sentence, that we be justified by faith only, is not so meant of them, that the said justifying Faith is ALONE † in man, without true

*Homilies, 1748.*

repentance, hope, charity, dread, and the fear of God, at any time and season." Todd, p. 55.

#### ON FREE WILL.

With the "fine" self-contradictions of the Unnecessary Erudition on this point, we have nothing worth our while to confront, save that which is the best of all confrontings, namely, the total silence of our own inimitable and orthodox Homilies \*.

#### ON JUSTIFICATION.

*Necessary Erudition.*

"Justification signifieth the making of us righteous afore God, where before we were unrighteous; as when by his grace we convert unto him, and be reconciled into his favour; and of the children of ire and damnation we be made the children of God, and inheritors of everlasting life; that by his grace we may walk so in his ways, that finally we may be reputed and taken as just and righteous in the day of judgment, and so receive the everlasting possession of the kingdom of heaven." Christ. Observ. pp. 40, 41.

"Albeit God is the principal cause and chief worker of this justification in us, without whose grace man can do no good thing," &c. (See Christian Observer, p. 41.)—"Wherein it is to be considered, that although our Saviour Christ hath offered himself upon the cross, a sufficient redemption and satisfaction for the sins of all the world; and hath made himself an open way and entry unto God the Father for all mankind, only by his worthy merit and deserving; and, willing all men to be saved, calleth upon the world, without respect of persons, to come and be partakers of the righteousness, peace, and glory, which is in him: yet, for all this benignity and grace shewed universally to the whole world, none shall have the effect of this benefit of our Saviour Christ, and enjoy everlasting salvation by him, but they that take such ways to attain the same, as he hath taught and appointed by his holy word; in such order, manner, and form, as here fol-

*Homilies, 1748.*

"No man can, by his own acts, works, and deeds, (seem they never so good), be justified, and made righteous, before God: but every man of necessity is constrained to seek for another righteousness, or justification, to be received at God's own hands; that is to say, the remission, pardon, and forgiveness of his sins and trespasses, in such things as he hath offended. And this justification, or righteousness, which we so receive of God's mercy and Christ's merits, embraced by faith, is taken, accepted, and allowed of God, for our perfect and full justification." Todd, p. 48.

"Justification is not the office of man but of God; for man cannot justify himself by his own works, neither in part nor in the whole; for that were the greatest arrogance and presumption of men that Antichrist could erect against God, to affirm that a man might by his own works take away and purge his own sins, and so justify himself. But justification is the office of God only, and is not a thing which we render unto him, but which we receive of him; not which we give to him, but which we take of him by his free mercy, and by the only merits of his most dearly beloved Son, our only Redeemer, Saviour, and Justifier, Jesus Christ. So that the true understanding of this doctrine, we be justified freely by faith without works, or that we be justified by faith in Christ only, is not, that this our own act to believe in Christ, or this our faith in Christ, which is within us, doth justify us, and merit our justification unto us, (for that were to count ourselves to be

\* Not but what our Examiners would have Cranmer considered as a staunch Free-willer; but only the omission took place some how in the following manner. "Cranmer, though he neither held absolute predestination, consummate depravity, final perseverance, or irresistible grace, did not desire to inflame nor ALIENATE (we presume from the church) those that did." This is a most curious concession, considering the quarter from whence it comes. To our philological Examiners, themselves neither infallible nor so over-gracious as befits those who boast "humanas didicisse fideliter artes," we owe a thousand apologies for the tasteless reiteration of our own bad joke, "unnecessary," in spite of their solemn monitions. The fact is, it has irresistibly struck us, that Cranmer did seriously on the point of free-will think the Erudition unnecessary.

*Necessary Erudition.*

loweth; that is to say, first as touching all them; which be of age, and have the use of natural reason afore they be christened, the will of God is, that all such (if they will be saved) shall, at the hearing of his blessed word, give steadfast faith and assent thereunto; as St. Paul saith, 'He that cometh to God, must believe.' And by that faith, grounded on the truth of the word of God, being taught both of the threatenings of God against sinners, and also of the great goodness and mercy of God offered to mankind in our Saviour and Redeemer, Christ Jesus, they must conceive a hearty sorrow and repentance for their sins, with a sure trust to have forgiveness of them by the merits and passion of our Saviour Christ. And joining thereunto a full purpose to amend their life, and to commit sin no more, but to serve God all their life after, they must then receive the sacrament of baptism. And this is the very plain ordinary way, by the which God hath determined, that man being of age, and coming to Christendome, should be justified. For, as for infants, it is to be believed, that their justification is wrought by the secret operation of the Holy Ghost in their baptism, they being offered in the faith of the church." Todd; pp. 30, 31.

"Therefore it is plain, that not only faith, as it is a distinct virtue or gift, by itself is requisite to our justification; but also the other gifts of the grace of God, with a desire to do good works proceeding of the same grace." Christ. Observ. p. 41.

*Homilies, 1748.*

justified by some act or virtue that is within ourselves;) but the true understanding and meaning thereof is, that although we hear God's word, and believe it; although we have faith, hope, charity, repentance, dread, and fear of God within us, and do never so many good works thereunto; yet we must renounce the merit of all our said virtues, of faith, hope, charity, and all our other virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak, and insufficient, and unperfect, to deserve remission of our sins, and our justification; and therefore we must trust only in God's mercy, and that sacrifice which our High Priest and Saviour Jesus Christ, the Son of God, once offered for us upon the cross, to obtain thereby God's grace and remission, as well of our original sin in baptism, as of all actual sin committed by us after our baptism, if we truly repent, and convert unfeignedly to him again." Todd, pp. 58, 59.

[Though the above admirable and scriptural definition of justification at once puts to shame the crude ill-digested dogmas in the other column, and though the differences are many, both *verbal* and *real*, yet we consider it the most favourable parallel that we could have given; and we are far from the uncharitableness of stigmatizing all persons as Papists, or even all Papists as heretics, who might use a language somewhat approximating to the other side. "Both might with ingenuity be construed to mean something like the same thing." But that the same person should have written both, except under a change of mind scarcely credible in so short a time, we hold to be quite a hallucination: and those who read more than we have been able to transcribe even in these "long and entire" quotations, and observe and compare the general spirit of both, may be rather surprized even at our concession.]

"And yet that faith doth not exclude repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified; but it excludeth them from the office of justifying. So that although they be present together in him that is justified, yet they justify not altogether." Todd, p. 52.

## Necessary Erudition.

“ If after our baptism, it chance us to be overthrown and cast into *mortal sin*, then there is no remedy but for the recovery of 'our former estate of justification, which we have lost, to arise by *penance*, wherein proceeding in sorrow and much lamentation for our sins, with fasting, alms, prayer, and doing all such things, at the least in true purpose and will, as God requireth of us, we must have a sure trust and confidence in the mercy of God, and that for his Son our Saviour Christ's sake he will yet forgive us our sins, and receive us into his favour again.” Christ. Observ. p. 41.

[No parallel in any part of the “ Necessary Erudition.”]

“ It is necessary for the keeping and holding of this justification, once conferred and given in baptism, or *recovered again by penance*, through the mercy of our Saviour Christ; and also for *increasing* of the same justification, and *final consummation* thereof, to take good heed, and to watch, that we be not deceived by the false suggestion and temptation of our ghostly enemy, the devil, ‘ who,’ as St. Peter saith, ‘ goeth about like a roaring lion seeking whom he may devour.’” Christ. Observ. p. 41.

## Homilies, 1748.

[No parallel to offer on the subject of *mortal sin, recovery of justification, penance, &c.* The following passage seems to have been *substituted* for it by our homilist, referring to the *universal* case of sin in adults after baptism.]

“ They which actually do sin after their baptism, when they convert, and turn again to God unfeignedly, they are likewise washed by this sacrifice from their sins, in such sort, that there remaineth not any spot of sin, that shall be imputed to their damnation. THIS IS THAT JUSTIFICATION, OR RIGHTEOUSNESS, which St. Paul speaketh of, when he saith, ‘ No man is justified by the works of the law, but freely by faith in Jesus Christ.’ And again he saith, ‘ We believe in Jesus Christ, that we be justified freely by the faith of Christ, and not by the works of the law, because that no man shall be justified by the works of the law.’” Todd, p. 40.

“ Here you have heard the office of God in our justification, and how we receive it of him freely, by his mercy, without our deserts, through true and lively faith. Now you shall hear the office and duty of a Christian man unto God, what we ought on our part to render unto God again for his great mercy and goodness. Our office is, not to pass the time of this present life unfruitfully and idly, after that we are baptized or justified, not caring how few good works we do to the glory of God, and profit of our neighbours: much less it is our office, after that we be once made Christ's members, to live contrary to the same; making ourselves members of the devil, walking after his enticements, and after the suggestions of the world and the flesh, whereby we know that we do serve the world and the devil, and not God. For that faith which bringeth forth (without repentance) either evil works, or no good works, is not a right, pure, and lively faith, but a dead, devilish, counterfeit

and feigned faith, as St. Paul and St. James call it." Todd, pp. 62, 63.

"This true faith will shew forth itself, and cannot long be idle: for as it is written, 'The just man doth live by his faith.' He neither sleepeth nor is idle, when he should wake and be well occupied. And God by his prophet Jeremy saith, that 'he is a happy and blessed man which hath faith and confidence in God.' For he is like a tree set by the water side, that spreadeth his roots abroad toward the moisture, and feareth not heat when it cometh; his leaf will be green, and will not cease to bring forth his fruit; even so faithful men, putting away all fear of adversity, will shew forth the fruit of their good works, as occasion is offered to do them."

See Heb. xi. referred to for the *first* as well as *second* conception of faith, by *Necessary Erudition*. Todd, pp. 14, 15.

"St. Augustine saith, 'Good living cannot be separated from true faith, which worketh by love.' And St. Chrysostom saith, 'Faith of itself is full of good works;' as soon as a man doth believe, he shall be garnished with them. How plentiful this faith is of good works, and how it maketh the work of one man more acceptable to God than of another, St. Paul teacheth at large in the eleventh chapter to the Hebrews, saying, that 'Faith made the oblation of Abel better than the oblation of Cain.' This made Noah to build the ark." Todd, pp. 72, 73.

And now, must we trouble our readers by proceeding to "confront" the Homilies of 1548 with the *Necessary Erudition* of 1543, on another head—that of Good Works? We had proposed a "long and entire" paragraph or two upon this subject, also for juxtaposition. But have we not already given the most ample satisfaction to all who mean to be convinced? If not, and the *challenge be continued*, we are prepared with the "confronting" sequel; only in the mean while begging our inquirers, to compare for themselves the quotations given from the *Necessary Erudition* in our aforesaid Number, pp. 41, 42, with the infinitely plain and direct definition of good

works in our own excellent homily on that subject, Todd, pp. 108—110; also, with the preceding disclaimer of all works of man's invention, and most especially of all *meritoriousness* of whatever kind in whatever works, whether prior or subsequent to justification. See Todd, pp. 92 et seq., also pp. 60 et seq., or *Homilies*, Ox. ed. (1802,) 8vo. (not folio, in two columns) pp. 41—49, and 23, 24. Which of these two strings of quotations, when duly arranged, will be found most nearly to resemble the following extract accidentally taken from the notes in the Douay translation of the Scriptures, made for the use of the Roman Catholics in the English college, A. D. 1609, orig. ed.,

we shall leave for our readers, or rather our Examiners, to judge. "Only faith doth not justify, nor works without faith; but both together do justify, and are meritorious: so Abraham believed God, &c., but this faith was not *sole*, (neither *sola ne solitaria*), for it had hope, love, obedience, and other virtues adjoined; and so his believing was an act of justice," &c. &c. Perhaps our Examiners may find some amusement in "tracing" the above quotation "to its source." We are quite sure that neither ourselves nor our readers would find any, in "tracing to their source" the reasonings, shall we call them? by which the above mass of "confronted" document has been attempted to be shewn us as meeting and conspiring, with "no discordant string," in one harmonious chord; and as proceeding from *one* great master of the lay! On all *such* attempts it will ever be our wish to say, when once the *facts* of the case are sufficiently made manifest, "Valeant quantum valere possunt."

6. A word more, and we have done. It is to the point of Christian charity, said to have been violated by us in "a rude assault upon a respectable clergyman, Mr. Todd, who was much better employed than in defending *himself* against our calumnies," &c. How far Mr. Todd is obliged to these volunteer defenders of his faith and practice on the present occasion, remains yet to be proved. And how far Mr. Todd actually prefers his present employment—whatever it may be, we know it not—to the task of reconsidering the entire fundamentals of our common Protestant faith involved in his own important publication, we have also yet to learn. He may be better employed in stemming, by some more general and popular publication, begun or meditated, the tide

of blasphemy, sedition, and licentiousness, now overwhelming our land; or in administering appropriate aids to his lesser circle of uninformed, sick, or otherwise afflicted, poor neighbours. But whatever may be the nature of his employment, we beg to assure him that we have never had otherwise than a very high respect for his character, as a general scholar, a man of deep research, and of high literary and antiquarian attainments. We certainly thought "he went forth," as Horsley said of Sir Isaac Newton, "into *dogmatic* theology, a common man;" and as such, we occasionally made free with some, as we deemed them, infelicitous doctrinal remarks. And we considered him not a judicious follower of the eminent, though by *no means infallible*, Dr. Laurence. If we have seemed to go beyond these bounds in any single expression of disrespect towards Mr. Todd, we ask most heartily his pardon, and request him to set it down, not to the slightest personal disrespect, but to the too common, though most ungracious, habits of modern writers, who are seduced into it by a thousand bad examples around them of the same kind; and literally "follow a multitude to do evil." At the same time, we beg to refer, in our own justification, to the many distinct marks of respect to Mr. Todd, which our candid Examiners might have found amidst pages they have so well ransacked; and we desire again most unfeignedly to express the conviction we have all along felt, that he wrote like a man himself not aware of the departure from sound doctrine, which his reasoning seemed to us to patronize; as one sincerely desirous of advocating the cause of good works, and as not seldom displaying the greatest acuteness in historical and antiquarian argument.

## MISCELLANEOUS.

## LIST OF MEMBERS OF THE NEW PARLIAMENT.

Those marked (1) were not in the last Parliament.

Those marked (2) are new for their respective places.

Those marked (3) are returned for more than one place.

## ENGLISH AND WELSH.

*Abingdon*.. John Maberley  
*Alban's St.*.. W. T. Roberts, (1)C. Smith  
*Aldbrough*.. H. Fynes, (1)G. C. Antrobus  
*Aldburgh*.. Joshua Walker, (2)James Blair  
*Amersham*.. T. T. Drake, W. T. Drake  
*Andover*.. T. A. Smith, (1)Sir J. Pollan baronet  
*Anglesca Co.*.. (1)Earl of Uxbridge  
*Apptebay*.. (2,3)Rt Hon. G. Tierney, J A Dalrymple  
*Arundel*.. Robert Blake, (1)Lord Bury  
*Ashburton*.. Sir L. V. Palk bart, Sir S. Copley  
*Aylesbury*.. Lord Nugent, William Rickford  
*Bunbury*.. Hon. H. Legge  
*Barnstaple*.. F. A. Ommaney, (1)Michael Nolan  
*Bath*.. Lord John Thynne, Colonel Palmer  
*Beaumaris*.. T. Franklaud Lewis  
*Bedfordshire*.. Marquis of Tavistock, (1)F. Pym  
*Bedford*.. Lord G. W. Russell, W. H. Whitbread  
*Beerston*.. Lord Louvaine, Hon. Jocelyn Percy  
*Berkshire*.. Charles Dundas, Hon. Rd Neville  
*Berwick*.. (1)Lord Ossulston, (1)Sir David Milne  
*Beverley*.. (1)G. L. Fox, J. H. Wharton  
*Bewdley*.. (3)W. A. Roberts  
*Bishop's Castle*.. (2)— Holmes, (1)— Rogers  
*Blechingley*.. Maqs Titchfield, (1)Hn. E H Edwards  
*Bodmin*.. (2)Davies Gilbert, J. Wilson Croker  
*Boroughbridge*.. G. Mundy, (1)H. Dawkins  
*Bossiney*.. Sir C. Domville bart, Hon. J. Ward  
*Boston*.. (1)Henry Ellis, (1)G. J. Heathcote  
*Brackley*.. R. H. Bradshaw, H. Wrottesley  
*Bramber*.. William V. Uborforce, John Irving  
*Breconshire*.. Colonel Wood  
*Brecon*.. George G. Morgan  
*Bridgenorth*.. T. Whitmore, (1)W. W. Whitmore  
*Bridgewater*.. W. Astell, (1)C. Kemays, K. Tynte  
*Bridport*.. (1)Jas. Scott, (1)Christopher Spurrer  
*Bristol*.. R. H. Davies, H. Bright  
*Bucks*.. Earl of Temple, (2)Hon. Robert Smith  
*Buckingham*.. Sir G. Nugent bt, W. H. Freemantle  
*Bury St Edmund*.. (1)Lord John Fitzroy, (2)Hon. A. P. Upton  
*Callington*.. Sir C. Robinson bt, Hon. E. P. Lygon  
*Calne*.. Hon. J. Abercrombie, J. Macdonald  
*Cambridgeshire*.. Lord F. G. Osborne, Lord C. S. Manners  
*Cambridge*.. Hon. F. W. Trench, (1)E. M. Cheero  
*Cambridge Univ.*.. Lord Palmerston, J. H. Smith  
*Camelford*.. (1)Earl of Yarmouth, (1)M. Millbank  
*Canterbury*.. S. R. Lushington, Lord Clifton  
*Cardiff*.. (1)Wyndham Lewis  
*Cardiganshire*.. W. R. Powell  
*Cardigan*.. Fryse Fryse  
*Carlisle*.. Sir J. Graham bart, (3)J. C. Curwen  
*Car-marthen-shire*.. (1)Hon. George Rice  
*Car-marthen*.. Hon. J. F. Campbell  
*Carnarvonshire*.. Sir Robert Williams bart  
*Carnarvon*.. Hon. Charles Paget  
*Castle Rising*.. Earl Rocksavage, Hon. F. Greenville Howard  
*Cheshire*.. D. Davenport, W. Egerton  
*Chester*.. Lord Belgrave, General Grosvenor  
*Chichester*.. Lord J. G. Lennox, Right Hon. W. Huskisson  
*Chippenham*.. (2)W A Maddock, (1,3)J H Grossett

*Christchurch*.. Right Hon. W. S. Bourne, Right Hon. G. Rose  
*Cirencester*.. Lord Apsley, J. Cripps  
*Clitheroe*.. Hon. R. Curzon, Hon. W. Cust  
*Cockermouth*.. Rt Hon. J. Beckett, J. H. Lowther  
*Colchester*.. D. W. Harvey, J. B. Wildman  
*Corfe Castle*.. H. Bankes, G. Bankes  
*Cornwall*.. Sir W. Lemon bt, J. H. Tremayne  
*Cowenry*.. E. Ellice, Peter Moore  
*Cricklade*.. Joseph Pitt, Robert Gordon  
*Cumberland*.. John Lowther, (3)J. C. Curwen  
*Dartmouth*.. John Bastard, C. M. Ricketts  
*Denbighshire*.. Sir Watkin W. Wynne bart  
*Denbigh*.. J. W. Griffith  
*Derbyshire*.. Ld G. H. Cavendish, E. M. Munday  
*Derby*.. Hon. F. C. Cavendish, T. W. Coke jun  
*Devizes*.. T. G. Estecourt, John Pearce  
*Devon*.. (1)Sir T. D. Ackland bt, E. P. Bastard  
*Dorchester*.. R. Williams, Hon. Charles Warren  
*Dorsetshire*.. W. M. Pitt, E. B. Portman  
*Dozer*.. E. B. Wilbraham, (1)Joseph Butterworth  
*Downton*.. Hon. B. Bouvier, Sir T. B. Peckell bt  
*Droitwich*.. Earl of Sefton, T. Foley  
*Dunwich*.. Michael Barne, (1)Geo. Henry Chetty  
*Durham, County*.. J. G. Lambton, Hon. W. Powlett  
*Darham*.. M. A. Taylor, (1)Sir H. Hardings  
*East Grimstead*.. Lord Strathaven, Hon. C. C. Jenkinson  
*East Loo*.. (2)G. Watson Taylor, T. Macqueen  
*Essex*.. (1)Admiral Sir E. Harvey, C. C. Western  
*Evesham*.. (1)W. E. R. Boughton, Sir C. Cockerell  
*Exeter*.. (1)W. Courtenay, R. W. Newman  
*Eye*.. Sir R. Gifford, (1)M. Nightingale  
*Flintshire*.. Sir Thomas Mostyn bart  
*Flint*.. Sir E. P. Lloyd bart  
*Fowey*.. Lord Valletort, (1)George Lucy  
*Galton*.. (1)Jesse Watts Russel, (1)Thomas Divett  
*Glamorganshire*.. (1)Sir C. Cole  
*Gloucestershire*.. Lord R. E. H. Somerset, Sir B. W. Guise bart  
*Gloucester*.. Colonel E. Webb, R. B. Cooper  
*Grampound*.. John Innes, Alexander Robertson  
*Grantham*.. Hon. E. Cust, (1)J. Hughes  
*Great Goðmin*.. Right Hon. Sir J. Nichol, J. S. Buxton  
*Great Yarmouth*.. Hn. G. Anson, C. E. Rumbold  
*Grimsby*.. Charles Tennyson, (1)W. Duncombe  
*Guildford*.. Mr. Serjeant Onslow, C. B. Wall  
*Hampshire*.. (1)J. P. Jervoise, (2)John Fleming  
*Harwich*.. Right Hon. N. Vansittart, Right Hon. C. Bathurst  
*Hastemere*.. Right Hon. C. Long, R. Ward  
*Hastings*.. (1)Hon. H. J. W. Scott, James Dawkins  
*Haverfordwest*.. W. H. Scourfield  
*Helstone*.. Lord James Townshend, H. Hudson  
*Herefordshire*.. Sir J. G. Cottarell bart, R. Price  
*Hereford*.. Hon. J. S. Cocks, R. P. Seadmore  
*Hertfordshire*.. Sir J. Sebright bt, Hon. W. Lamb  
*Hertford*.. Viscount Cranbourne, N. Calvert  
*Heydon*.. (1)J. Baillie, R. Farrad  
*Heytesbury*.. (1)E. H. A'Court, (1)C. Ashe A'Court  
*Higham Ferrers*.. William Plummer  
*High Wycombe*.. Sir T. Dashwood King, Sir Thomas Baring baronets



*Hindon*..Hon. P. G. Calthorpe, (1)John Plumer  
*Honiton*..Hon. P. F. Cost, S. Crawley  
*Horsham*..(2)Sir J. Aubrey, R. Harst  
*Hull*..J. Mitchell, (1)Daniel Sykes  
*Huntingdonshire*..W H Fellowes, (2)Ld J Russell  
*Huntingdon*..J Calvert, (1)Lord Ancram  
*Hythe*..S. J. Lloyd, (1) S. Majoribanks  
*Ichester*..Sir Isaac Coffin, (1)Dr Lushington  
*Ipswich*..(1)W. Haldiman, R. A. Crickett  
*Kent*..Sir E. Knatchbull bt, W. P. Honeywood  
*Knarborough*..Sir J. M'Intosh, (3)Right Hon. G. Tierney  
*Lancashire*..Lord Stanley, J. Blackburne  
*Lancaster*..General Doveton, (1)I. F. Cawthorne  
*Launceston*..James Brogdon, Hon. Capt. Fellow  
*Leicestershire*..Lord R. Manners, (1)G. A. L. Keck  
*Leicester*..J. Mansfield, T. Pares junior  
*Leominster*..(1)Lord Hotham, (1)Sir W. Cunningham Fairlie  
*Lewes*..Sir J. Shelly, Sir G. Shiffner  
*Lichfield*..General Sir G. Anson, G. G. V. Vernon  
*Lincolnshire*..C. Chaplin, Hon. C. A. Pelham  
*Lincoln*..C. W. Sibthorp, (1)R. Smith  
*Liskeard*..Hon. W. Elliot, Sir W. Fringle  
*Liverpool*..Rt Hon. G. Canning, Gen. Gascoyne  
*London*..M. Wood, T. Wilson, (3)Sir W. Curtis bart, (1)George Bridges (Lord Mayor)  
*Lostwithiel*..Sir R. Wigram bart, A C Grant  
*Ludlow*..Viscount Clive, Hon. R Clive  
*Luggershall*..Sandford Graham, Earl of Carhampton  
*Lyme*..Major T T Fane, Vere Fane  
*Lymington*..Sir H B Neale bart, (1)G Finch  
*Lynn Regis*..Lord Walpole, Sir M B Folkes bt  
*Maidstone*..(3)A W Roberts, (1)J Wells  
*Malden*..(1)C C Strutt, B Gaskell  
*Malmesbury*..K Fiolay, C Forbes  
*Malton*..Visct Duncannon, Hon. J C Ramsden  
*Marlborough*..Hon. J Wodehouse, Ld Brudenell  
*Marlow*..Owen Williams, (1)T Powis Williams  
*Mcrionethshire*..Sir R W Vaughan bart  
*Middlesex*..G Byng, (1)S C Whitbread  
*Midhurst*..J Smith, (1)Abel Smith  
*Milbourn Port*..Lord Graves, Hon. B Paget  
*Minchad*..John F Luttrell, Henry F Luttrell  
*Monmouthshire*..Sir C Morgan bart, Lord G C H Somerset  
*Monmouth*..Marquis of Worcester  
*Montgomeryshire*..C W Wynne  
*Montgomery*..Henry Clive  
*Morpeth*..W Ord, Hon W Howard  
*Newark*..Sir W H Clinton, H Willoughby  
*Newcastle, Lyme*..W S Kinnersley, R J Wilmot  
*Newcastle, Lyme*..Sir M W Ridley bart, Cuthbert Ellison  
*Newport, Town*..William Northey, J Raine  
*Newport, Isle Wight*..Sir L T Holmes, C Duncombe  
*New Romney*..R E D Grosvenor, (1)G H D Tenant  
*New Sarum*..Visct Folkeston, W Wyndham  
*Newton, Lancash.*..T P Legh, T Cloughton  
*Newtown, Isle Wight*..D North, H Gurney  
*Norfolk*..T W Coke, Edmund Wodehouse  
*Northallerton*..H Pelras, (1)W Sebright Laseelles  
*Northamptonshire*..Viscount Althorpe, W R Cartwright  
*Northampton*..(1)Sir G Robinson, W L Maberley  
*Northumberland*..(1)J Brandling, T W Beaumont  
*Norwich*..R H Gurney, W Smith  
*Nottinghamshire*..Ld W Bentinck, F Sotneron  
*Nottingham*..J Birch, T Donnan  
*Onkhampton*..Albany Saville, Lord Dunalley  
*Oxford*..(1)H B Seymour, John Douglas  
*Oxfordshire*..J Fane, W H Ashhurst  
*Oxford City*..(1)J. I. Lockhart, (1)C Wetherell

*Oxford Univ*..Right Hon. Sir W Scott, Right Hon. R Peel  
*Pembrokeshire*..Sir John Owen, bart  
*Pembroke*..J Hensley Allon  
*Penryn*..(2)P Grenfell, H Swann  
*Peterborough*..(1)Sir R Heron, James Scarlett  
*Petersfield*..H Jolliffe, (3)Lord Hotham  
*Plymouth*..Sir T B Martin, Sir W Congreve  
*Plympton*..A Boswell, R G Macdonald  
*Pontefract*..T Honldsworth, Lord Collington  
*Poole*..B L Lester, John Dent  
*Portsmouth*..Sir J Carter, (1)John Merkhamb  
*Preston*..S Horrocks, E Hornby  
*Queenborough*..(1) Hon. J C Villiers, (2) G P Holford  
*Radnorshire*..Walter Wilkins  
*Radnor*..Richard Price  
*Reading*..(1)J B Monck, C Fysshie Palmer  
*Reigate*..Sir J Yorke, Hon J S Cocks  
*Retford*..W Evans, S Crompton  
*Richmond*..Hon. T Dundas, (1)S M Barrott  
*Ripon*..Right Hon. F Robinson, George Gipps  
*Rochester*..Lord Binning, (2)R Bernal  
*Rutlandshire*..Sir G N Noel, Sir G Heathcote bt  
*Rye*..Peter Brown, John Dodson  
*St German's*..Right Hon. C Arbuthnot, Hon. S T Bathurst  
*St Ives*..(1)J Graham, (1)L Evelyn  
*St Maw's*..Sir S B Morland, Dr Phillimore  
*St Michael's*..Sir George Staunton bart, (1)W T Money  
*Salop*..J K Powell, John Cotes  
*Saltash*..M Russell, (1)M G Pendergast  
*Sandwich*..J Marryat, Sir G Warrender bart  
*Sarum Old*..J Alexander, A G Crawford  
*Scarborough*..Right Hon. C. M. Sutton, Lord Normandy  
*Seaford*..C Prose Ellis, (2)Hon. G A Ellis  
*Shaftesbury*..(1)Hon. W Harbord, (1)Abm Moore  
*Shoreham*..Sir C M Burrell, M Lloyd  
*Shrewsbury*..Hon. H G Bonnet, (1)Panton Corbett  
*Somersetshire*..W. Dickenson, (1)Sir T. B. Lethbridge bart  
*Southampton*..Sir W. De Crespigny, Wm Chamberlayne  
*Southwark*..C. Calvert, Sir R Wilson  
*Staffordshire*..(1)Sir J F Boughey bart, E J Littleton  
*Stafford*..(1)G Chetwynd, E Benyon  
*Stamford*..Lord T Cecil, Hon. W H Percy  
*Steyning*..Lord H. H. Molineux Howard, G. R. Phillips  
*Stockbridge*..(1)Joseph F Barham, John F Barham  
*Sudbury*..Wm Heygate, (1)Charles Aug. Tulse  
*Suffolk*..Sir W Rowley, T S Gooch  
*Surrey*..G H Sumner, Wm J Denison  
*Sussex*..W Burrell, (1)J R Curteis  
*Tamworth*..(1)Lord C Townshend, W Yates Peel  
*Taunton*..A Baring, (1)J A Warro  
*Tavistock*..J P Grant, (2)J N Fazakerly  
*Tewkesbury*..J E Dowdeswell, John Martin  
*Thetford*..Lord Chas Fitzroy, N W R Colborn  
*Thirk.*..Robert Frankland, R R Greenhill  
*Tiverton*..Right Hon. R Lyder, Viscount Sandon  
*Totness*..T P Courtenay, (2)J Bent  
*Tregony*..Lord Barnard, J O'Callaghan  
*Truro*..(1)Sir H Vivian, (1)J. R. Grosset  
*Wallingford*..W Lewis Hughes, (1)G J Roberts  
*Warcham*..J Calcraft, (1)J H Calcraft  
*Warwickshire*..Sir C. Mordaunt bart, D. S. Dugdale  
*Warwick*..Sir O Greville, C Mills  
*Wills*..J P Tudway, C W Taylor  
*Wendover*..(2)Samuel Smith, George Smith  
*Wentock*..C W Forester, (1)Wm Lacon Child  
*Woolby*..Lord C Bentinck, (2)Admiral Cockburn  
*Westbury*..(1)Nath. Barton, (1)Jonathan Elford

*Wick Loos*.. Sir C Hulse, H Gouiburn  
*Westminster*.. Sir F. Burdett, (1) J. C. Hobhouse  
*Westmoreland*.. Ed Lowther, Hon. H. C. Lowther  
*Weymouth*.. Right Hon. Thomas Wallace, Master-  
 man Ure, William Williams, T. F. Buxton  
*Whitchurch, H.*.. Hon. H. G. P. Towashend, S.  
 Scott  
*Wigan*.. (1) Lord Lindsay, J. A. Hodson  
*Wilton*.. Viscount Fitzharris, Ralph Sheldon  
*Wiltshire*.. John Bennett, (1) J. D. Astley  
*Winchester*.. J. H. Leigh, P. St John Mildmay  
*Winchester*.. H. Brougham, (2) L. Concanon  
*Windsor*.. John Ramsbottom, (1) Sir H. Taylor  
*Woodstock*.. John Gladstone, (4) T. H. Langton  
*Wotton-Bassel*.. (1) Horaco Twiss, (1) Geo. Phillips  
*Worcestershire*.. Hon. H. B. Lygon, (2) Sir T.  
 Winnington bart  
*Worcester*.. Lord Deerhurst, Col. Davies  
*Yarmouth, I. W.*.. Sir Peter Pole, (4) T. H. Broad-  
 head  
*Yorkshire*.. Lord Milton, J. A. Stuart Wortley  
*York*.. Hon. Lawrence Dundas, (2) M. Wyvill

## SCOTCH MEMBERS.

## Counties.

*Aberdeen*.. James Ferguson  
*Argyle*.. Lord J. D. E. Campbell  
*Ayr*.. James Montgomerie  
*Banff*.. Earl of Fife  
*Berwick*.. Sir John Majoribanks bart  
*Cairness and Bute*.. (2) Lord P. J. Stuart  
*Cromarty and Nairn*.. Hon. G. P. Campbell  
*Dumbarton*.. Right Hon. A. Colquhoun  
*Dumfries*.. Sir W. J. Hope, K. C. B.  
*Edinburgh*.. Sir George Clarke bart  
*Elgin*.. Francis Will am Grant  
*Fife*.. James Wemyss  
*Forfar*.. Hon. W. J. Maule  
*Inverness*.. Sir J. Grant Suttie bart  
*Inverness*.. Right Hon. C. Grant  
*Kincardine*.. (1) S. Alexander Ramsay bart  
*Kinross and Clackmannan*.. (1) Robert Bruce  
*Kirkcudbright*.. James Dunlop  
*Lanark*.. Lord Archibald Hamilton  
*Linlithgow*.. Hon. Sir A. Hope, G. C. B.  
*Orkney and Shetland*.. Hon. G. H. L. Dundas  
*Peebles*.. Sir J. Montgomerie bart  
*Perth*.. James Drummond  
*Renfrew*.. John Maxwell  
*Ross*.. Thomas Mackenzie junior  
*Roxburgh*.. Sir Alexander Don bart  
*Selkirk*.. William Elliot Lockhart  
*Stirling*.. Sir C. Edmonstone bart  
*Sutherland*.. G. M. Grant  
*Wigtoun*.. J. H. Blair

## Royal Burghs.

*Aberdeen (District)*.. Joseph Hume  
*Anstruther*.. Right Hon. Sir William Rae bart  
*Ayr*.. T. F. Kennedy  
*Dumfries*.. W. R. K. Douglas  
*Dysart*.. Sir R. C. Ferguson, K. C. B.  
*Edinburgh*.. Right Hon. W. Dundas  
*Elgin*.. Archibald Farquharson  
*Forfar*.. George Cumming  
*Glasgow*.. (2) Archibald Campbell  
*Jedburgh*.. (1) Sir H. D. Hamilton bart  
*Peebles*.. (1) Henry Monteith  
*Perth*.. Hon. Hugh Lindsay  
*Stirling*.. (4) Robert Downie  
*Tain*.. Sir Hugh Innes bart  
*Wigtoun*.. Hon. J. H. K. Stewart

## IRELAND.

## Counties.

*Antrim*.. Hon. J. B. O'Neil, Hugh Seymour

*Armagh*.. C. Brownlow, (1) Hon. H. Caulfield  
*Carlow*.. H. Bruen, Sir U. B. Borgh K. C. B.  
*Cavan*.. Right Hon. J. M. Barry, N. Sneyd  
*Clare*.. Rt Hon. W. V. Fitzgerald, Sir E. O'Brien  
 bart  
*Cork*.. Hon. R. Hare, Lord Kingsborough  
*Donegal*.. G. V. Hart, Earl of Mount-Charles  
*Down*.. Lord Castlereagh, Lord Arthur Hill  
*Dublin*.. Hans Hamilton, R. W. Talbot  
*Fermanagh*.. M. Archdall, Hon. Sir G. I. Col,  
 G. C. B.  
*Galway*.. James Daly, Richard Martin  
*Kerry*.. James Crosbie, Right Hon. M. Fitzgerald  
*Kildare*.. Lord Wm Fitzgerald, Robert Latouche  
*Kilkenny*.. Hon. J. W. Butler, Hon. F. C. Pous-  
 sonby  
*King's County*.. Thomas Bernard, J. Parsons  
*Leitrim*.. Luke White, (4) Hon. J. M. Clements  
*Limerick*.. Hon. R. H. Fitzgibbon, (1) Standish  
 O'Grady  
*Londonderry*.. G. R. Dawson, A. R. Stewart  
*Longford*.. Lord Forbes, (1) Sir G. Fotherstone,  
 bart  
*Louth*.. Right Hon. J. Foster, Lord Joselyn  
*Mayo*.. Dominick Browne, James Brown  
*Meath*.. Earl of Beective, Sir M. Somerville bart  
*Monaghan*.. C. P. Leslie, Hon. R. H. Westcar  
*Queen's County*.. Sir H. Farnell bart, Right Hon.  
 W. W. Pole  
*Roscommon*.. A. French, Hon. Stephen Mahon  
*Sligo*.. E. S. Cooper, Charles O'Hara  
*Tipperary*.. Right Hon. W. Bagwell, Hon. F.  
 A. Pittie  
*Tyrone*.. Rt Hon. Sir J. Stewart bart, W. Stewart  
*Waterford*.. Lord George Beresford, Rich. Power  
*Westmeath*.. Hon. H. R. Packenham, G. H. Roch-  
 fort  
*Wexford*.. R. S. Carow, (4) Lord Stopford  
*Wicklow*.. William Parnell, Hon. G. L. Proby

## Cities and Boroughs.

*Athlone*.. (1) John M'Chintock  
*Armagh*.. (1) William Stewart  
*Bandon*.. (2) Lord Bernard  
*Belfast*.. (2) Earl of Belfast  
*Carriekfergus*.. (2) Arthur Chichester  
*Carlow*.. Charles Harvey  
*Cashel*.. E. J. Collett  
*Clonmell*.. (1) J. H. M. Dawson  
*Cateraine*.. Sir J. P. Beresford bart  
*Cork*.. Sir N. C. Colthurst, Right Hon. C. H. Hut-  
 chinson  
*Downpatrick*.. J. W. Maxwell  
*Drogheda*.. (1) Henry Metcalf  
*Dublin*.. Right Hon. H. Grattan, Robert Shaw  
*Dublin, University*.. Right Hon. W. C. Plunkett  
*Dundalk*.. (4) John Metcalf  
*Dungannon*.. Hon. Thomas Knox  
*Dungarvon*.. (2) A. W. Clifford  
*Ennis*.. (1) Sir Ross Mahon bart  
*Enniskillen*.. Richard Magonis  
*Galway*.. (1) J. S. Prendergast  
*Kilkenny*.. (4) Right Hon. Dennis Browne  
*Kinsale*.. George Coussmaker  
*Limerick*.. Hon. J. P. Vereker  
*Lisburne*.. Horaco Seymour  
*Londonderry*.. Right Hon. Sir G. E. Hill bart  
*Mallow*.. W. W. Becher  
*Newry*.. Hon. E. J. Needham  
*Portarlington*.. David Ricardo  
*Ross*.. John Carroll  
*Sligo*.. (4) Owen Wynne  
*Tralee*.. James Cuffe  
*Waterford*.. Right Hon. Sir J. Newport bart  
*Wexford*.. (1) William Wigram  
*Youghall*.. (4) John Hyde

## RELIGIOUS INTELLIGENCE.

### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE Society for promoting Christian Knowledge, we are happy to state, has increased the number of its members to upwards of 14,000; and its exertions during the last year have been marked by a laudable zeal and anxiety for effecting its important objects. The Diocesan and District Committees of the Society, at home and abroad, now amount to 216. The details of the proceedings of these subsidiary institutions occupy more than fifty pages of the last Report. They include many very interesting statements; among which we notice with peculiar pleasure the efforts made to stem the torrent of infidel and blasphemous tracts, and the desire which begins widely to prevail to establish parochial libraries for the benefit of the poor.

The Diocesan Committee established at Calcutta have transmitted their second and third annual Reports, containing many important facts. The Committee observe, that "a new era of things appears to be rising in the Eastern world: light is emerging out of darkness: long-rooted prejudices seem, by a slow yet still perceptible progress, to be wearing away. Among professed, but ignorant, Christians, proffered means of knowledge are in general well received, and excite a proportionate desire of instruction: while among the heathen, Christianity appears to be regarded not only without abhorrence, but in many cases with somewhat of curiosity at least; if not of more serious interest: and while, without offensively obtruding it, we earnestly and zealously offer our religion to the free examination and acceptance of those among whom we dwell, it must be believed, that as subordinate in-

struments in his hand, we are carrying on the gracious designs of Almighty God, in bringing these benighted nations to the knowledge of His grace and faith in Him." In order to facilitate the communication of the Committee with the more distant parts of the presidency, depots of books and tracts have been formed at Cawnpore, Meerat, Ghazepore and Dinapore, under the care of the resident chaplains, who have been requested to invite such members of the Diocesan Committee as might be resident at their several stations, to form with themselves a Station Committee to distribute the books committed to them amongst soldiers and others where they think they may be useful. This Report goes on to notice books supplied to pilot schooners, to military establishments, to general and military hospitals, the details of which furnish information of much interest.

The Committee declare, "that they will not relax their exertions, but on the contrary hope to carry them on with increasing vigour. Every soul, that is saved, is the cause of joy in heaven: and they, who have pointed out the road to salvation and smoothed the difficulties of the way, if they have succeeded in any degree, must be allowed to have performed a good work. To this great end the means committed to the Diocesan Committee will be strenuously applied; nor can they doubt that He, 'who willeth not that any should perish,' will further with continual help those, who labour to extend the knowledge of his faith and fear." In the third Report the Committee inform the General Board that they have supplied the Military Orphan School, and the Charity School at Prince of Wales's Island with books, and have granted upwards of 800

school-books to the Chaplain at New South Wales, who estimates the number of children of European parentage there at 5000.—The care of the Committee has also been extended to the little colony on Pitcairn's Island in the South Pacific Ocean, and a supply of books furnished to them, with a suitable letter addressed to John Adams and others resident there.—The demand for Bibles and Prayer-books has considerably increased, in addition to that for the Society's books and tracts. Very interesting details are given of the continued good progress of the native schools.

The District Committee at Madras, from the latest accounts, still continue actively to forward the Society's designs in that division of the diocese.

The District Committee at Bombay has received a grant from the Governor in Council of 842 rupees, to be paid annually, for the supply of Bibles, Testaments, Prayer-books, and Psalters, for the use of the English troops in hospital, and the English seamen of the Honourable Company's cruisers. The Committee lend their cordial support to the Bombay Education Society, and have resolved to supply gratuitously all schools connected with that Society with such books and tracts as are on the Society's list.

The District Committee at Colombo have received from his Excellency the Governor a present of an edition of the Tamul Prayer-book, printed at his sole expense. They are persuaded that the Tamul Prayer-book will be of great use, both as a book of devotion and as the means of attaching the Malabar Congregation to the Church of England. Some extracts from our Liturgy, translated into the Cingalese language, have been favourably received; and the printing of the whole Book of Common Prayer in Cingalese is in great forwardness.

In Prince of Wales's Island, a

District Committee has been formed; and it is proposed to establish a Station Committee at Fort Marlbro'. The General Board offer a just tribute of respect and gratitude to the Lord Bishop of Calcutta, for the zeal with which his lordship has continued to promote the interests of the Society.

The Diocesan Committees of Halifax (Nova Scotia), and Quebec, give favourable accounts of their proceedings. Several District Committees have been formed, and the number of subscribers continues to increase.

In returning homeward, to state the progress of education, the Society record, that fifty-nine Diocesan and District Committees have this year given in the number of children educated in the schools which they supply at 135,803. It is ascertained that the number of children instructed in schools in and near the metropolis, supplied immediately by the Board itself amounts to 16,320; so that, even from the imperfect returns already received, the General Board have the satisfaction of communicating, that its assistance extends to the education of at least 152,123 children.

The statement of the number of Bibles, Common Prayer Books, Tracts, &c. dispersed by the Society, between April 1819, and April 1820, is as follows:—3797 packets of books sent to members on the terms of the Society, consisting of

Bibles .....	31,750
New Testaments and Psalters..	53,653
Common Prayers .....	87,884
Other bound Books .....	76,203
Small Tracts, half-bound, &c.	940,014

Packets of Books issued *gratuitously* :—

Bibles.....	812
New Testaments and Psalters ..	1714
Common Prayers.....	1259
Bound Books .....	2019
Small Tracts, half-bound, &c...	40,950

The following are the new books and tracts admitted on the Socie-

ty's Catalogue this year, which may be had by the members on the terms specified.

The Necessity of Advancement in Christian Knowledge and Practice, by the Rev. C. Crane, D.D.....	s. d:	0 1
Bishop Watson's Apology for the Bible .....	0 4	
Archdeacon Dodwell's three Charges on the Athanasian Creed .....	0 4	
Scripture the Guide of Life .....	0 0½	
Reasons for retaining Christianity, extracted from Bishop Watson's Letters to Gibbon .....	0 0½	
The Faith and Duty of a Christian digested under proper Heads, and expressed in the Words of Scripture, selected from the Christian Institutes of Bishop Gastrell, designed for Young Persons .....	0 2½	
Elementary Questions annexed to ditto (separately) .....	0 0½	
Ditto ditto, on a Pastebord..	0 1½	
Selections from the Old and New Versions of the Psalms of David, comprising a Course of singing Psalms, arranged for general Use in Parish Churches and Chapels, upon the Plan recommended by Bishop Gibson, in 12mo.....	0 6	
Ditto in 24mo. ....	0 5	
Friendly Gift for Servants....	0 2½	
Hanway's Domestic Happiness promoted .....	1 0	
Bishop Horne's Considerations on the Life and Death of Abel, Enoch, Noah, and John the Baptist.....	1 0	
Walton's Lives of Hooker, Herbert, and Sanderson....	1 4	
Gilpin's Life of William Baker	0 1	
Wells's Geography of the New Testament .....	1 0	
Selection from Bishop Horne's Commentary on the Psalms, suited to the Offices and Festivals of the Church.....	2 0	
Hildrop's Spiritual Husbandry	0 3	
Bishop Bagot's serious Caution against the dangerous Errors of the Anabaptists, in Welsh	0 1½	

now remain in the vallies of Piedmont amount to 18,000; that they are divided into thirteen parishes, with an equal number of pastors, and are the subjects of their lawful sovereign the King of Sardinia. He enters at some length into a description of their past and present state, and represents the difficulties which they have now to encounter as very serious. The stipends of the clergy are low; provisions are at a high price; and they have no private fortunes. Some of them are reduced to the greatest distress, and the expense of bringing up their children to succeed them in the ministry is heavier than they are able to bear. Since peace has been restored on the continent, they have also been exposed to fresh injuries from the Roman Catholics. The principal object, however, of M. Peyrani was to request the assistance of the Society in furnishing books for their churches; and it was resolved that the sum of forty pounds should be granted to him, to be laid out partly in the French works on the Society's list, and partly in the purchase of copies of a book of Psalms and Hymns, which is in use among the Vaudois, and of which the Society's correspondent stated them to be particularly in want.—M. Peyrani takes occasion to regret the misfortunes which have deprived the Waldensian Church of the benefit of an episcopal government.

The labours of the special committee for counteracting blasphemous and infidel publications form an interesting feature of the Report. In addition to 1000*l.* appropriated from the Society's general funds to this especial purpose, subscriptions to the amount of upwards of 6000*l.* have already been obtained, partly through the munificence of corporate bodies, partly from the liberality of individuals, and partly from the active exertions of many of the diocesan and district committees: Many individuals, who are not members of the Society,

A communication has been received from M. Peyrani, one of the pastors of the ancient Protestant church of the Waldenses, who states, that the numbers who

have contributed largely in aid of the special fund. We have already narrated the principal proceedings of the Society on this subject. (See Christian Observer for January and June.)

The general institution of Parochial Libraries has also been decided upon. The chief particulars will be found in our Numbers for July and October.

The receipts of the Society from April 1819 to April 1820, amounted to 52,684*l.* 7*s.* 7*d.* and the payments to 52,366*l.* 1*s.* 5*d.* In the course of the present year, two very considerable legacies have been bequeathed to the Society; one by the Rev. Edward Parkinson, Rector of Great Leighs, Essex, and formerly Fellow of Lincoln College, Oxford, amounting to 20,000*l.* in the 3 per cent. consols; and the other of 1000*l.* by the Rev. Thomas How, of Huntspill, Somerset. Various other legacies have also been reported.

The account of the Society's Missions mentions the grant of 5000*l.* towards the Bishop of Calcutta's College, the particulars of which have been already before our readers. The Rev. Dr. Rottler, at Vepery, has completed his Tamul Version of the Common Prayer Book. The work had been many years in hand, and he had laboured to make it as correct and faithful as possible. The Bishop of Calcutta, in a letter dated from Madras, the 20th of March 1819, mentions his having met at that place the new missionary, Mr. Sperschneider, and that he had resolved upon his going to join Mr. Kolhoff at Tanjore, who had been assisted, for a few months, by the Rev. Mr. Baker. The Bishop expresses great anxiety for the arrival of additional missionaries, hoping that the two who had been expected from the Bishop of Zealand would soon be in India, as help was very urgently wanted in the missions. The Bishop conceives that it would be very desirable for the Society to have always six or seven missionaries in

India, who might be stationed in the following manner: two at Vepery, one at Cuddalore, one at Tanjore, one at Trichinapoly, and one at Palamcottah; all these would find constant employment. The Bishop recommends increasing the salaries of the Society's missionaries, especially as sources of income, heretofore enjoyed by them in consequence of the performance of clerical duties, now fail on account of the increase of the Company's chaplains\*. The Bishop, solicitous that missionaries ordained by the Church of England might be introduced to these missions, thought it probable that he might hereafter be able to make some further suggestions upon the subject †. His lordship has recommended that a disposable sum of 200*l.* for the use of the Jews at Jew Town and Mattacherry, should be half expended in Hebrew Old Testaments, and half in the Hebrew version of the New Testament. Another vote of credit has been most readily made, to the extent of 1000*l.*, to be expended in such ways as shall be deemed by his lordship most likely, under the blessing of Divine Providence, to promote the Society's general designs in India. The several suggestions made by his lordship were received by the Society with gratitude and deference; and the mission committee most cordially agree with him in opinion, that it would be proper and expedient, to endeavour at least to keep up in India an establishment of not less than seven missionaries.

The relief furnished by the efforts of the friends of the Society and the public to the distressed islanders of Scilly has been extremely serviceable, by not only contributing present necessaries, but by giving to many of them the

\* These stipends have since been increased to 250*l.* per annum.

† The late act for special ordination for foreign stations will probably have removed his lordship's difficulties.

means of procuring an honest livelihood; and the influence which this distribution of the public bounty has furnished to the Society's missionary, the Rev. Mr. Lane, in the exercise of his ministerial functions, it is apprehended will be productive of very salutary effects.

The Society appropriately conclude their Report with that devout scriptural aspiration, in which we most heartily concur:—"So let thy work, O Lord, appear unto thy servants, and thy glory unto their children. And the glorious Majesty of the Lord our God be upon us. Prosper thou the work of our hands upon us; O prosper thou our handy work!"

#### LONDON SOCIETY FOR THE CONVERSION OF THE JEWS.

WE have already given an abridgment of the last Report of this Society, in our Number for July; but the Annual Sermon and Appendix, which have since been published, deserve a separate notice.

The Appendix contains a variety of extracts from the correspondence of the Society, including communications from Mr. Jarrett at Madras, the Rev. B. N. Solomon, Mr. Moritz at St. Petersburg, Mr. Friedenberg, and Mr. Nitschke, with other interesting letters and documents, detailing many important facts relative to the modern condition of the Jews.

Mr. Jarrett writes:—"In one of the frequent conversations I have had with Mr. Michael Sargon (a converted Jew), on the subject of the Jews, he gave me a description of a race of them who are considered by the White Jews of Cochin as descendants of a portion of the Ten Tribes. The idea of the discovery of any part of the lost Ten Tribes naturally excited my curiosity. He described those he had seen; as Sepoys in the Bombay regiment of native infantry, then stationed at Cochin, commanded by Colonel Grant, of whom there were all de-

grees in rank up to the Subadar inclusive; that they regularly came every Sabbath to the synagogue of the White Jews, and kept the Sabbath until three o'clock in the afternoon, when they attended their military duties; but that their only prayer was, 'Hear, O Israel: The Lord our God is one Lord.' (Deut. vi. 4.);—that they are a bold race of people, and quite distinct from those termed Black Jews at Cochin, with whom they held no particular intercourse whilst there, conceiving themselves greatly superior; and that upon no occasion concerning the ceremonies of their religion did they apply to the Black Jews, but always to the White. The language used in common intercourse amongst themselves is the Hindee. They returned to Bombay after the Cochin and Travancore districts were placed under the jurisdiction of Madras.

"This account has been confirmed by Mr. Moses Sargon, at Cochin, to whom I requested his brother to write upon the subject. He adds, also, that they came from Judea after the destruction of the second temple, and passed into the Mahratta countries, and by consequence of their long residence there and mixture with the inhabitants, became as Black as they; and it is said, he observes, by some, that they are addicted to idolatrous worship; but that their sole prayer is, as before mentioned, 'Hear, O Israel,' &c. from which it must be inferred, that they were originally White Jews: and Mr. Michael Sargon says, they are thus considered by the Cochin White Jews, though never as of the two tribes of Judah and Benjamin, &c.\* (to which they are of

\* "The two Jews also now here from Bagdat, on being questioned respecting their tribe, replied, That it is the general opinion among them, that they (those known as Jews) are the descendants of the two tribes and half the tribe of Manasseh, but on applying the term 'Yahudim,' or Jews, to them, they said they were Israel; thus distinguishing themselves

opinion themselves belong), but as the descendants of the other Ten Tribes. Hence, we have in India, and living as it were in the midst of us, a portion of each of the three descriptions of people, who occupy so distinguished a place in the holy Scriptures; namely, the house of Judah, the house of Israel, and the mixed multitude which taught Israel to sin (Numbers xi. 4), quite distinct from each other, and all of them, in addition to other strong marks of character, bearing Hebrew names."

Mr. Solomon says, in one of his letters,—“I directed my steps towards the Jewish colonies in the government of Cherson, where I witnessed a scene as pleasing and interesting as it is altogether new in the annals of modern history. I think it must be interesting to the friends of Israel to hear that there is a respectable body of Jews, consisting of no less than 4000 souls, who have newly left their trades in Poland, and have returned to their pristine patriarchal simplicity of life—who cultivate the ground, which the Emperor Alexander has granted them, with their own hands—who follow their flocks and their herds into the fields, and, separate from the world, subsist on the steppes entirely on their manual labours. I found among them much less difficulty in introducing the subject of Christianity and obtaining their ear, than among the busy Jews in the towns. Whichever colony I entered, I had no sooner alighted from my britchky than I saw almost all the inhabitants around me, and the rabbi himself at my side. Bibles, Testaments, and tracts were brought in: we read them together; we pointed out passages to one another, and the con-

by the ancient name given to Jacob, Genesis xxxii. 28. conceiving that of ‘Yahndim,’ or Jews, a term of reproach and which, in fact, is applied to them as such by the Mahomedans, ‘Yahudee.’ Refer to Ezra ii. 2. and John, i. 47.”

versation was every where carried on with mutual candour and amity.”

Mr. Moritz’s communications are very copious: we shall give one or two passages. “The Burgmaster in Polotsk, Mr. Markewitch, sent for me to visit the synagogue in his house, but desired me not to interrupt them in their prayers. On coming thither, I sat down not far from the rabbin. In one prayer the Jews say, that ‘the seraphim and ophanim continually cry before the throne, *Thrice holy art thou most Holy One.*’ Seeing that they omitted this passage, I asked one, why they left it out. He answered me, We Polish Jews do not use this expression, although the German and Dutch Jews do. I told him, from this very prayer they might learn the Holy Trinity of Jehovah; and that according to my apprehension this was the very reason why they left it out. To this he made no reply.”

“The Jewish innkeeper at Orsha invited me to tea on Saturday evening, where many Jews had assembled. I entered into a conversation with them, which gave rise to a very tedious dispute about the authenticity of the Talmud; and three hours were spent before I could, in any degree, convince them from scripture-testimony, that all mankind have sinned and come short of the glory of God; which they after all would not admit to the extent the word of God represents it: and when I came to state to them the only remedy set forth in the word of truth, they would hear no more, and said, that I can never understand the real meaning of the word of God, without believing in the comments of the Talmud; and then they left me. The next day, Sunday, a great many Jews came to my lodging, and I had to reason with them the whole day. I distributed among them ten Testaments and fifty tracts; and I had the pleasure to see them standing in groups along the street reading the New Testaments to each other.



I trust some of those 1200 Jews who live in this place will by these means be brought to a saving knowledge of Christ."

"On the 11th of November I arrived at Borrissov. The 13th, in the morning, at nine o'clock, the rabbin in the place sent to me, desiring me to pay him a visit. When I came to his house, I found a great many Jews assembled: we had a controversy till one o'clock. The rabbin, and some of the rest, at last acknowledged Christ to be the Messiah of the Gentiles; and that *they*, by believing in him, and acting according to his word and doctrines, may come to God; but that he is not the Messiah of the Jews. To *them* God has delivered his Law; and if they act according to it, they will receive their reward. I wished to shew them how false this assertion was, and that God had promised only one Messiah both to Jews and Gentiles, and that for the same purpose; namely, to bring sinners to himself by the justifying righteousness of the Messiah, upon whom God had laid the iniquity of us all; but they would not continue the subject. The rabbin and his companion accepted each a New Testament and some tracts, which they both promised to read."

"Towards evening I safely arrived at Minsk, and got a lodging of two very large rooms in the house of a Jew. In this town, where there are at least 12,000 Jews, and where I stopped seventeen days, my hands found plenty to do. I was visited by nearly all the Jewish school-masters, and by several thousands of Jews, with whom I had more or less conversation about the only true way. At the request of the Jews I preached to about four hundred in my rooms, among whom were the Cahals and the elders of the synagogue. They made but few remarks, and then went home. I was much pleased with the serious attention they paid to the word of God, and the perfect silence they observed during my speech, which

lasted nearly two hours. Many came afterwards to me, to converse with me on what they had heard."

"Some German Christians requested me to preach a sermon to them in their church. When the Jews heard of it, they sent both to the pastor and to me for permission to attend; for the Catholic and Greek churches are shut to the Jews. Being told that the Protestant churches are always open for them, and that they will be welcome to attend, about *one hundred* very decent Jews came, and sat very attentively during divine service."

At Rodonov, "one very respectable and learned Jew, who had received tracts, came to see me, and we discussed the truths they contained for nearly three hours. He was well versed in the Talmud, and knew all the explanations the rabbins have given of those various scripture texts, but confessed at last it would be well if my manner of expounding the scriptures were true. I reminded him of what David did, when he wanted to understand the word of God: he prayed, 'Open thou mine eyes, that I may behold wonders out of thy Law: lead me, for thy truth's sake, into the way everlasting:' and admonished him to follow the example of David; then he would also, like him, be led into the way of life. At his request I gave him a New Testament, which he said he would willingly peruse. A very rich Jew from Bielsk visited me. I had much conversation with him about our most holy religion. He expressed a wish, that many may embrace this religion, then he would also join them; but, said he, I do not wish to be the first."

At Mitau, Mr. Moritz remarks; "They paid the greatest attention to what I said, and some went away thankful for my address. Some of them visited me afterwards, telling me that I had been the means of opening their eyes, and that they shall follow my direction to pray to God to lead them into the truth;

and if He hear their prayer, they would become the disciples of Christ."

Mr. Friedenberg says, in a letter from Berlin,—“I have made the acquaintance of a very extraordinary man. He is a Hungarian Rabbi, deeply versed in the Talmud, but who joins to his rabbinical knowledge a most liberal spirit. He has been so active in the cause of the New Synagogue, that he has become the object of severe persecutions from the old party, who were formerly willing to present him with one of their most conspicuous Rabbiships. He has published a Hebrew book in defence of the New Synagogue, in which he has unknowingly advanced many a Christian sentiment. New synagogues are to be erected at Prody in Poland, Vienna, Frankfort on the Mayne, and Carlsruhe; from which latter place I have myself seen a letter, affirming that the only hindrance was the absence of a respectable member, but whose arrival was soon expected. I do not recollect whether I have already mentioned to you the opinion of some intelligent Jews, who affect to be neutral, ‘That the next generation of Jews will all enter the Christian church, and that the New Synagogue is the gradual transition to it.’ If, by the Christian church be meant the *external* constitution of it, it must be confessed that the approximation is evident: but whether the cause of the Gospel will lose or gain by an access thus prepared and brought about, is another question. The following imperial edict, however, if carried into full execution, is perfectly effectual towards the suppression of the Talmud and the rabbinical system. ‘His Majesty the Emperor (of Austria) has given the following order respecting the Israelites: The Rabbies are in future to be examined in the philosophical sciences and in religion before they are appointed to any charge; and, in return, their salaries shall be adequate to

the learning they possess. Further, the Prayer-books are to be translated into the language of the country, and all sermons and devotions are to be held in the same. The Israelitish youth, moreover, shall henceforth partake fully of the public institutions for instruction, religion excepted. In fine, the Israelitish subjects themselves are expected to accelerate, by the induction of proper manners, professions, and other employments, the time when the state can treat them like the rest of its subjects, and when their longer separation will be unnecessary. Government will not fail to facilitate and encourage the use of means which may conduce to an end so auspicious to human society.’ (Vossian Newspaper, No. 8, Article Vienna, the 9th of February, 1820.)

“This edict, I am told, was enacted as early as 1811; but the old Jewish party availed themselves of the intervening great events, which naturally diverted the public attention, to neglect the several injunctions so destructive to their beloved prejudices. A dignity of our established church has lately published a sermon, entitled, ‘The Signs of the Times,’ in which he insinuates the *expectation* that the King (of Prussia) will follow the example of the Austrian Emperor.”

But we must close our extracts from the Appendix, in order to introduce to our readers the excellent sermon preached at the last anniversary of the Society, by the Hon. and Rev. G. T. Noel, from that very appropriate passage, Luke ii. 30—32. “Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.”

Mr. Noel thus explains the phrase, “my salvation,” used in his text:—“The term ‘salvation’ implies a connexion with some great evil, in order to give it a specific import. Thus, ‘salvation from famine,’ ‘salvation from shipwreck;’ and,

as God is the great Arbiter of human destiny and events, and as earthly agents are but the machinery in His hands, by which He allots good or permits evil to His creatures, so every deliverance wrought for individuals or nations, may be properly called God's salvation: but, in the history of the world, there is one paramount calamity, one overwhelming disaster, which, as it mocks the power and defies the instrumentality of man to heal or to mitigate, so it has called forth the pity and invited the agency of God himself to effect its removal; and it is the actual deliverance from this one awful catastrophe which is called, emphatically and exclusively, 'His salvation.'

Mr. Noel proceeds, a few pages further on, to shew the appropriateness of the distinctive terms "light" and "glory," as connected with this salvation. "The poor Gentile was, in contradistinction from the Jew, involved in spiritual darkness. Bereft of all intercourse with God, the dim light of reason gleamed too faintly on his path to direct his course. A dark covering was cast over all people, and a veil was spread over all nations.' Though conscience still partially witnessed for God, yet was the knowledge of God banished from the world. The prince of darkness had usurped God's dominion, and an idolatrous and base religion was universally prevalent. 'All flesh had corrupted its way, and the imaginations of the thoughts of every heart were only evil continually.'—The effects of philosophy and of art threw indeed a soft embellishment over the manners of a few. The speculations of the Academy and the Lyceum raised many a gigantic mind beyond the inadequate enjoyments of this transient world: but they could accredit no expectation of a better. The force of genius marked its divine capacity, but its earthly and faltering declarations portrayed its perverted tendencies,

The mind was from above—the application of its powers was from beneath. The attributes of God; the character of man; the way of acceptance; the dominion of death; the allotments of immortality, all that is consolatory to a weak and dying creature in the present exigency of his condition, and all that is most interesting to him in the prospect of his future existence—these points were alike shrouded in darkness—these were the subjects but of an obscure and wavering conjecture; and the human being, the once rightful lord of this lower world, with all his high pretensions and fine capacities, stood encircled by confusion, and doubt, and dismay—darkened in his understanding, polluted in his affections, alienated from his God, and ignorant of his future destiny. Such was the condition of the whole Gentile world: but we return to the glorious declaration; 'Mine eyes have seen thy salvation,'—'a light to lighten the Gentiles.'

"The partition wall which had severed the Gentile from the Jew was broken down at the cross of Christ, and the light of truth and love streamed upon a darkened world. 'The day-spring from on high visited us, to give light to them that sat in darkness and the shadow of death, and to guide our feet into the way of peace.' Christianity became the common property of man, the fount of his knowledge, the ground of his hope, the solace of his affliction, the ministry of his reconciliation, the charter of his felicity: Christianity emptied at his feet the treasures for which, during many a sad year, he had toiled in vain: Christianity solved all his reasonable difficulties, removed all his fears, unravelled his entangled history, and led him once more into glad communion with his God!

"Now the Gentile was enabled 'to offer a pure offering in righteousness'—to bury at once his sorrows and his sins in his Saviour's

grave, and to rise with Him to a new and holy life. Now the idolater was seen to cast away his gods, and the philosopher his speculations; and each found every aspiration of his soul more than satisfied in the doctrines of grace and of immortality! And the poor and illiterate marked no exclusion here. The light was from heaven, and it streamed alike on all. Philosophy had been exclusive—letters had been the inheritance of the initiated—but ‘to the poor was the Gospel preached.’”

Mr. Noel proceeds to shew, that with the universality of this salvation was connected, in a peculiar manner, the peculiar glory of Israel. After tracing, with great animation, the ancient privileges of this people, and shewing the connexion of these with the advent of the promised Messiah, he remarks:—“If eminent individuals have ever been deemed to reflect the greatest lustre upon the nations which have given them birth; if the great and the good have left their names to be embalmed in the grateful recollections of their country; if they have given their high example as models for the imitation of after ages—their virtues as beacons to guide the doubtful in times of darkness and of danger—in what terms shall we venture to tell of Him who claimed Judea as his native land, and lived and died amidst the descendants of Israel? For did ever man exhibit a character like his? In any laud or age before his time did ever perfect *wisdom* manifest itself to the world? ‘But in him were hid all the treasures of wisdom and knowledge.’ To his mind the past, present, and future, were at once disclosed. ‘He knew what was in man.’ Before his inspection the human heart, in all its delusions, and its intricacies, and its corruptions, stood revealed. He delivered truth without any mixture of error, and he reasoned on that truth without infirmity. By him were actions weighed in the nicest

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scales, and qualities estimated at their real worth. He touched at once upon all the interests of man, and upon all the attributes of God. He drew back the veil of futurity, and there disclosed each human destiny—the bliss of heaven and the anguish of hell. He laid at rest the oft-agitated question which refers to man’s chief good; and, with the equal force of authority and of mercy, asked, ‘What shall it profit a man, if he should gain the whole world and lose his own soul? This is life eternal, to know Thee the only true God, and Jesus Christ whom Thou hast sent.’

“Did ever *virtue* record its triumphs, as in his unparalleled history? Patient under injury, meek under provocation, disinterested in benevolence, generous in action, inflexible in purpose, undaunted in danger, majestic in poverty, awful in the midst of surrounding contempt, dead to all selfish aggrandisement, and alive only to another’s joy, his mind bent upon his Father’s will, as the pole-star by which He steered his course through the waves which rolled around him, he could challenge even vindictive malice and satanic subtlety to affix one spot on his untarnished fame! ‘Which of you convinceth me of sin?’

“Or did ever *power* erect its beneficent trophies in a disastrous world, as in his eventful destiny? At his command the blind received his sight, the deaf heard, and the lepers were cleansed; at his bidding the grave yielded back its dead, and the billows of the deep sunk into a calm. ‘I am He that was dead and am alive again, and have the keys of hell and death!’ In the very ebb of earthly comfort, in the very weakness of expiring nature, if his munificence was undiminished, so was his power uncontroled. His latest accents consoled a dying sinner, and enriched a bankrupt with the unfading crown of paradise.”

But, resumes Mr. Noel, “The sounds of gratulation which pro-

claimed the advent of the Son of man, have proved to the descendants of Abraham the very knell of their national distinctions. In the rejection of their Messiah they filled up the measure of their iniquities, and ere long they sunk beneath the frown of God and the instrumentality of invading foes.—Oh where is now the nation once beloved of God? Oh where the land once the fruitful paradise of the earth? How desolate that scene of antient grandeur! how degraded all its importance! how faded all its splendour! The brightness which Christianity shed over a benighted world soon gleamed no more upon the very plains whence the original glory issued! Palestine became the prey of tenfold darkness and desolation! Their civil and religious polity destroyed, their temple laid in ruins, their people diminished by cruel massacres, their children led into captivity and scattered through every region of the earth, they live the continued and awful monuments of Heaven's righteous retribution! To this very day they roam the world, a scorn and a proverb, consigned by more than the tacit verdict of the human race to contempt and degradation. Yet is there not some mystery concealed in this very state of abject infamy? Separated from the nations among whom they have lived; yea, possessed of some strange repulsive principle which operates under every climate and people; is there no character of a Divine interposition, no trace of a guiding Providence, connected with their unusual destiny? May no hidden mercy be treasured up, no future blessing be concealed, for this people, 'scattered' as they now are, and 'peeled, and trodden down of men?' Yes, my brethren, Emanuel is yet to be 'the glory of his Israel.' 'The gifts and calling of God are without repentance.' The time of mercy lingers not: the day of restoration is at hand. 'In a little wrath have I hid my face from thee,

saith Jehovah, but with everlasting kindness will I have mercy upon thee.'"

Under the guidance of the inspired declarations, Mr. Noel goes on to contemplate a scene of greater triumph in behalf of the Jewish Nation, than all the history of their former fame. He then feelingly apostrophizes them as follows:—

"Children of outcast Israel! accept the wishes, the hopes, the prayers, the sympathies of the Gentile church. We sigh over your prostrate greatness: we compassionate your desolate condition. Too long have you collected the sad materials for your hostility to Christ, from the scorn and violence of those who have professed his name: too long have you seen in Christianity the semblance of devotion, but the reality of oppression: forgive our wrongs, and receive our regrets! We trace our own blessings to their fountain, and we find that fountain first opened in that very land from which you have been proudly driven! Your future glory has been our immediate light. Degraded by idolatry—the victims of conjecture, and the slaves of iniquity—we have found elevation, mercy, hope, only through our participation in your privileges! If 'the lines are fallen to us in pleasant places, and we have a goodly heritage,' that heritage was once all your own; and it shall be your own again. On your nation, scattered for your sins, is still fixed the paternal eye of God. Still are you beloved for your fathers' sakes; and long as has been your dwelling in the furnace of affliction, the flames have not consumed you, because, though unseen and unbeloved, your Redeemer has been with you, and his heart has been turned towards you! That Blood which your fathers shed shall yet prove the fountain in which all your sins shall be washed away; that Love which you madly scorned shall bury in the deeps of oblivion all your offences: that Name you cruel-

ly set at nought shall be the banner under whose folds you shall be led on to victory and to happiness: those Feet you nailed to the cross shall yet stand on the hallowed mountain of Jerusalem, and the place of their rest shall be glorious."

After shewing the claims which the Jews have, in common with the heathen, to the pity and exertions of the Christian world, he adds:—"But, in truth, there are claims which the Jew can urge in which the Gentile cannot share. In advocating the cause of Israel, I would ask, and strongly too, is the account of justice towards that nation settled? Is the long arrear of Gentile gratitude to that nation discharged? For to what blessing shall we refer in the long catalogue of our own mercies, which we have not derived from Israel?"

"Amidst the sorrows and vicissitudes of life, do we find daily consolations from God? Under the terrors of conscience, do we behold a peaceful asylum in the cross of Christ? By the bed of dying worth, or at the oft-frequented grave of departed friendship, do we wipe away our tears in the prospect of a sure and certain hope of a resurrection to the life eternal? From whence do all these consolations flow? They flow to us from Judah. The Volume of God was penned by Jewish hands: the Gospel was proclaimed by Jewish lips; yea, that Sacred Victim on the cross—the world's only hope, the sinner's only joy—wears not even He the lineaments of the children of Abraham? And, without the blush of self-abasement, can we speculate any longer on our indifference to the Jewish cause, and coldly complain that we feel not here that energy of sympathy which we can feel on other appeals to our compassion? I solemnly declare, my brethren, that I consider this lukewarmness of Christians to the welfare of Israel to be a strong proof of the depravity of the human

heart—to be a fearful illustration of that principle of ingratitude by which we have all cast off our allegiance to our common Benefactor and our God!"

With one other claim in their behalf Mr. Noel concludes his appeal, and with this we also conclude our extracts from this animated and affectionate sermon.—"Think, then, my brethren, of all their former grandeur, and contrast it with their present desolation. Such a contrast raises, even under ordinary circumstances, a keen emotion in the human heart. No sympathy is so strong as that which is drawn forth by fallen greatness. The extent of the ruin is the very measure of that emotion. Why does the traveller fondly linger amidst the scenes of antient art, or power, or influence? Why for so many a year have the poet and the philosopher wandered amidst the fragments of Athens or of Rome? why paused, with strange and kindling feelings, amidst their broken columns—their mouldering temples—their deserted plains? It is because their day of glory is past. It is because their name is obscured—their power is departed—their influence is lost! The gloomy contrast casts a shade over the renown and the destiny of man.

"Similar emotions have, indeed, been often felt amidst the scenes of Jewish fame. The forsaken banks of Jordan where the Psalmist once might tune his lyre, and utter his prophetic songs—the blighted plains of Galilee, where the Saviour might often bend his lonely steps to cheer the widow's dwelling—the ruined city, once the terror of surrounding nations—the forgotten temple, whose walls once echoed back the accents of that voice 'which spake as never man spake,'—these images and memorials of former days have often produced a solemn sadness in the minds of those who have visited the shores of Palestine; and their feelings have responded to the affecting complaint, 'Thy holy cities

are a wilderness; Zion is a wilderness; Jerusalem is a desolation. Our holy and our beautiful house, where our fathers praised Thee, is burned up with fire, and all our pleasant things are laid waste.'

"But is there no emphasis of sadness to be found in the sordid and degraded state of those who wander through the world forgotten and forlorn, though once the honoured servants, the favoured children of the Lord?

"Shall the sculptured stone, the broken shaft, the time-worn capital, even the poor fragments of some profane sanctuary—shall these affect so deeply the heart, and shall the moral ruin, the spiritual decay, the symptoms of eternal perdition, shall these vestiges of desolation excite no feeling in our bosoms?

Oh! where a sight shall shuddering sorrow find

Sad as the ruins of the human mind?

And where is a ruin to be found so mournful and so complete, as that which the moral aspect of Judah now presents to our view?"

#### PRAYER-BOOK AND HOMILY SOCIETY.

WE presented, in our Number for June, a brief abstract of the last year's proceedings of this Society, and have since had occasion to notice with approbation Mr. Scott's sermon prefixed to its Eighth Report. A few additional particulars will not, however, be uninteresting to those of our readers who duly appreciate the importance of this institution. Were our own country, and our own language out of the question, there would still be an obvious necessity for such a society to march in the train of our Bible and Missionary institutions, and to translate and disseminate the invaluable formularies of our church, wherever an opening is made for their reception. No other society devotes its efforts wholly to the highly important and unexceptionable object of circulat-

ing our established formularies without note or comment—an object of incalculable and greatly increasing importance, now that so many Christian churches are beginning to be planted among the heathen, to whom our prayer-book, next to the holy Scriptures, is the greatest treasure which can be introduced. If the zealous members of our church would seriously weigh this consideration, the patronage of this Society, which has been hitherto rather select than extensive, would proportionably increase.

The Committee report, that they continue to receive great encouragement in translating the Homilies into foreign languages. "I thank God," writes a clergyman from the coasts of the Archipelago, "that this work has been commenced. For countries to be reformed, the Homilies have, in my mind, a decided advantage over all the tracts which are usually disseminated. They not only teach the doctrines of the Gospel, but expose error; they openly and expressly oppose idolatry, and rise up, as it were, a great army, to cut down the groves and level the altars of superstition. Notwithstanding the violent opposition of some—the Popish priests—who seem to love darkness rather than light, I am happy to inform you, that the spark is not extinguished; the flax still smokes; the spirit of inquiry is yet alive in this once highly favoured land. Many will openly acknowledge their having fallen into error, their ignorance and want of instruction; and many more, who seem to glow with an ardent desire to have their understandings more enlightened that they may distinguish truth from error, begin to discern more clearly between bought absolutions and the atoning blood of Christ. Pray send me, therefore, as many Homilies in French, Italian, and modern Greek, as you can spare."—This call was obeyed with alacrity;

and the same correspondent writes in reply, "Be assured, that the donation of Homilies was highly acceptable. As the Greeks are not, like the Romans, prohibited from perusing religious books printed in Protestant countries, they receive our Homilies in Greek and Italian with the greatest pleasure. Sometimes even a priest will beg some: in fact, they are universally received. For the Greeks and Romans our Homilies—founded on the Scriptures, and supported by the first fathers and martyrs of the Christian church—are of all tracts the best calculated. But what is the quantity, with which you have favoured me, when the immense sphere for their distribution—namely, all the islands of the Archipelago, and the populous coasts of Asia Minor and of Greece—are considered? Yet the seed sown is good; and, though small, it will, as we may fairly hope, produce fruit an hundred fold."

At Amsterdam and Ostend, Gibraltar, Sierra Leone, and the Cape; in Madras, Calcutta, Ceylon, and China; in Canada, and other parts of America also, the endeavours of this Society have been used to lead our countrymen into a clear and experimental knowledge of the provisions of God's grace.

The Committee received very urgent applications for Prayer-books and Homily-tracts, from persons about to depart as settlers to the Cape of Good Hope. But they express their unfeigned regret, that the means placed within their reach were greatly disproportioned to the wants to be relieved; 125 Prayer-books, 200 enlarged Psalters, and 3,700 Homily-tracts, constituted as large a donation as the funds of the Society could possibly afford.

The editions of the Common Prayer in Welsh and in Irish, our readers are already informed, have been completed, and put into circulation.

The Committee advert to com-

munications received from India, on the subject of translations into some of the languages of the East. The Rev. Marmaduke Thompson, one of the Honourable Company's chaplains at Madras, having been informed by Mr. Fenn of this Society's desire to aid in procuring translations, or in reprinting those already made, in India, writes thus to the Secretary: "I rejoice in the communication made to me by Mr. Fenn. We do indeed want assistance of this kind, especially for the benefit of that interesting people, the Syrian Christians of Travancore." "In May last," he continues, "the Resident, Colonel Munro, wrote thus to me: 'The translation of the English Liturgy is much required. The Syrians are ready to adopt it; and its general introduction into their churches is exceedingly necessary for the purpose of effecting the entire abolition of the Roman Catholic usages that may prevail. In fact, next to the translation of the Scriptures, I consider that of the English Liturgy to be one of the most important objects to be accomplished.'

The Committee mention with much pleasure Dr. Rottler's Tamul version of the Prayer-book—the first complete version in any of the languages of India. The price of it is four pagodas, 11. 12s. sterling. The edition also contains but 1000 copies; a number which, considering the numerous Tamul congregations in all the South, and Ceylon, will be soon expended; and then it will be highly desirable to procure another edition, of a smaller and cheaper size. The Malayalim Prayer-book, it was hoped, was advancing prosperously in the hands of the Rev. Mr. Spring the chaplain of Tellichery, and the Church Missionaries, Mr. Norton and Mr. Bailey.

The issue of Prayer-books, Psalters, and the Book of Homilies from the Society's depository, during the last year, has been as follows: English Prayer-books, 9,372;



Irish Prayer-books, 170; Welsh, 333; Greek Prayer-books, 12.—Of enlarged Psalters, 978 copies; of common Psalters, 448. And during the same period, 171 copies of the Book of Homilies in octavo have been disposed of; 82 in duodecimo; and in folio, 16;—making the total issue of bound books, during twelve months, 11,581.

Of Homily-tracts, the Committee report an increased issue, to the amount of 4000. The whole number of these, together with the Articles of Religion in the same form, which have been sold or distributed since May 1819, is 34,545. Of the Ordination Services—which the Society has lately printed as a tract, and which, as soon as practicable, will be inserted in all the Prayer-books issued by this institution—179 copies have been sold; making the entire number of tracts dispersed, during twelve months, 34,714.

The Committee are much encouraged by that spirit of brotherly love which they sometimes most unexpectedly meet with, in those whom they find engaged in the same work. The following letter from Charleston, is a pleasing instance of it.

“It affords me no ordinary pleasure,” says the writer, “to communicate the accompanying resolution of the Board of Trustees of the Protestant Episcopal Society for the Advancement of Christianity in South Carolina. Understanding that there is a Society in England, which embraces, among other objects, the distribution of the Prayer-book of the Church of England among British Seamen, the Board are desirous, if they can, to be instrumental in promoting this laudable undertaking. As the course of trade is constantly bringing the sea-faring people of your country to this port; and as, in numerous instances, they are destitute of this excellent manual of devotion, the Board would rejoice, if it be consistent with your plan, to be the agents for distributing it here,

among such objects of your bounty, and under such regulations, as you might prescribe. That delicacy, which springs from Christian courtesy, in the spirit of Christian charity, and which we are assured you will duly appreciate, forbids our offering to the subjects of Great Britain, who are members of her national Established Church, the Book of Common Prayer adopted by the Protestant Episcopal Church in the United States of America.—Receive, gentlemen, from this Board, the assurance of their high regard for all those institutions, which, having sprung up under the influence and patronage of your church, are daily and hourly sowing the precious seeds of eternal life in this valley of the shadow of death.”

Appended to the Report are various communications from the friends and correspondents of the Society. Among other documents we notice the Second Report of the Bristol Auxiliary Association; which, during the year, had distributed 1200 copies of select Homilies, particularly those “On Good Order and Obedience,” and “Against Disobedience and Willful Rebellion.” This Association has also disposed of upwards of a thousand Prayer-books and Psalters of various descriptions. Of these, a considerable number have been purchased by Cornish Sailors who frequent the port of Bristol; and a large donation of Prayer-books and Homilies has been sent, by a benevolent individual, to South Africa, for the use of persons who lately left Bristol to settle in that country.

CHURCH MISSIONARY SOCIETY. THE Committee of the Church Missionary Society report an increase, during its twentieth year, both in its funds and its labours. The steady progress of the Society they attribute to the blessing of God on the wide diffusion and constant supply of intelligence respecting

the awful condition of the heathen, and the efforts of Christians for their conversion; and to the forcible appeals, both in the pulpit and at public meetings, of the friends of the institution, to many of whom the Report pays a just tribute of acknowledgment.

Associations have been formed, during the year, at Chester, for the city and county; at Dudley, in Worcestershire; at Yeovil and at Wellington, in Somersetshire; at Weymouth, for Weymouth and Melcombe Regis; and at Wakefield. Ladies' Associations have been established at Hull, and at Stonehouse. Branch Associations have been formed at Sudbury, at Melbourn, at Torquay, at Dawlish, and at Whittington. The Associations before in action have continued, and in various instances enlarged, their exertions and contributions.—The Hibernian Auxiliary Society has raised in the year no less than 2000*l.*; a proof that great interest has been excited in Ireland in the cause of missions. Of the anniversary meeting in Dublin, the Secretary writes,—“It was indeed a glorious day: the feeling of thankfulness and joy for the events of the last year, and of humble supplication for a continuance of God's favour and of warm attachment to our national church, was most gratifying.” From the Report delivered on that occasion, it appeared that not fewer than twenty-six associations had been formed, during the year, in various parts of Ireland; and that the receipts of the Auxiliary, for the year, had amounted to 2513*l.* 17*s.* 10*d.* Irish currency, equal to 2199*l.* 18*s.* 1*d.* sterling.

The following legacies have been announced in the course of the year:—Mr. T. Richardson, 500*l.* five per cents;—the Rev. John Greig, 500*l.* free of legacy duty;—Mr. T. Coxon, 500*l.* three per cents;—the Rev. J. Neilson, 120*l.*;—T. Hodson, Esq., 500*l.* free of legacy duty; with several smaller bequests.

The Committee advert to the late national collections for the Society for the Propagation of the Gospel, and remark, with peculiar pleasure, that the most active and unwearied friends of the Church Missionary Society among the clergy have ranked with the most strenuous and successful advocates of the Incorporated Society. Upwards of 43,000*l.* had been raised for the Incorporated Society; and, notwithstanding the effect which their exertions in this sister cause must have had on the ability of some of the Society's friends to render their accustomed aid, the income of the twentieth year has advanced from 28,000*l.* to 30,000*l.* The expenditure has amounted to 31,000*l.* In detailing the particulars of this expenditure, the Committee first advert to the head of *Missionaries and Students*. Various labourers, dismissed during the former year, had arrived at their respective destinations: others had set forward to different missions. Death and sickness had weakened several of the stations; notwithstanding which, however, the labourers now acting in connexion with the Society amount to about 200. Of these, thirty-two are clergymen; one half, of the English Church; and the other half, of the Lutheran. Of these clergymen, twenty-two are married. The remainder of these labourers consist of readers of the Scriptures, catechists, schoolmasters, schoolmistresses, and settlers—European and Native.

About fifty persons have offered themselves in the course of the last year, as candidates for the missionary service: nearly a third of these have been received. Several have been already admitted to holy orders, and are now fulfilling the duties of the ministry on curacies: others are studying under the direction of clergymen; and others are preparing for service under the Society, in the seminary at Basle. A house been taken in the parish of Islington, for the especial ac-

commodation of such students and missionaries as it might be requisite to have for any time in London. To this house Mr. and Mrs. Bickersteth have removed; the house in Salisbury Square continues appropriated to carrying on the business of the Society,

#### MISSIONS.

The two hundred labourers just mentioned are distributed among eight missions; the West Africa, the Mediterranean, the North India, the South India, the Western India, the Ceylon, the Australasia, and the West Indies. In these different missions, between 9000 and 10,000 children are under education, and many thousand adults bear the glad tidings of salvation: of these many hundreds make a credible profession of Christianity, and adorn the Gospel of God their Saviour. Our notices of them must necessarily be brief. Indeed, many of the chief facts related have already appeared in our pages, and will therefore be passed over in the present abstract.

The mission on the coast of *Western Africa*, as is well known, is one of peculiar difficulty; arising, in some measure, from the insalubrity of the climate to Europeans, but chiefly from the ruinous influence of the Slave Trade. The suspension of the Susoo and Bullom parts of this mission, principally in consequence of the late revival of that iniquitous traffic, was stated in the Eighteenth and Nineteenth Reports. There is no hope of their renewal, with any prospect of extensive and permanent success, till that trade shall receive its last blow: in the mean time, the disappointments of the Society from this quarter continue to be abundantly remunerated by the increasing success of its labours among the liberated Negroes assembled within the colony of Sierra Leone.

The intended journey into the Bassa country, mentioned in the last Report, had been effected.—Mr. Cates, accompanied by William

Tamba and William Davis, with other natives, travelled nearly 400 miles down the coast, more than a third of the distance between the colony and Cape Coast. Tamba and Davis addressed their countrymen, and frequently with much effect. In the Bassa country, in particular, their reception was highly favourable; and there is every hope of establishing a mission there at some future opportunity.—There are several other places also where missionaries would be well received. The Committee have desired that the natives admitted into the Society's service should be habituated, on a well-digested plan, to visit their country-people either in or out of the colony, and in keeping schools in native villages in the colony. They are satisfied that it would not be advisable to send native Christians alone, to reside in their respective countries, until they shall have gained some general knowledge of men and things, and be tolerably well grounded in enlarged views of Christianity, and have given decisive evidence of its enlightened and steady influence on their own minds. A competent acquaintance with the system of mutual instruction is also of prime necessity to such men; and the Committee wish them to attend some of the schools till they become familiar with its details.

On the subject of Native Missionaries, the Committee quote, from the last Report of the Hibernian Auxiliary, the following remarks:—“The Slave Trade, which, like the [sabled] Upas, blasts all that is wholesome in its vicinity, has, in one important instance, been here overruled for good. It has been made the means of assembling on one spot, and that on a Christian soil, individuals from almost every nation of the Western Coast of Africa. It has been made the means of introducing to civilization and religion many hundreds from the interior of that vast continent, who had never seen the face of a White

man, or heard the name of Jesus. And it will be made the means, under God, of sending to nations beyond the Niger and the Zaire native missionaries, who will preach the Redeemer in the uttermost parts of that country, and enable their countrymen to hear in their own tongue the wonderful works of God. European avarice and native profligacy leave no part of Africa unexplored for victims; and those slaves, rescued by our cruisers and landed on the shores of our colony, are received by our missionaries, and placed in their schools. Not only by this means is positive good effected, but valuable information as to the country is procured—the various native languages can be compared and analyzed—and gratitude and knowledge, under the Divine blessing, convert the ferocious or the despairing captive into the active and zealous missionary.”

In reference to the Slave Trade, the Committee rejoice, that, while the colony of Sierra Leone acts as a severe check on this iniquitous traffic, and the rising strength of the new settlement at St. Mary's in the Gambia would tend to control the French smugglers on the northern parts of the coast, the Americans, on the southern, would in future be watched by a colony of their own; a settlement of free Blacks from the United States being then about to be formed, with views similar to those which led to the establishment of that of Sierra Leone. We have already mentioned the temporary reverses which have attended the execution of this benevolent design.

The colony of Sierra Leone continues to advance in civilization, and in the influence of religion on its newly acquired inhabitants, to whose number the zeal of his majesty's officers in repressing the Slave Trade makes frequent and large additions; and these emancipated victims of cruelty and avarice are immediately placed under

one or other of the Christian teachers labouring in the colony.

The Society, as has been stated, had lost several valuable labourers at this station; Mr. Barrett, Mr. and Mrs. Jesty, Mr. Cates, and the Rev. J. Collier. They all died in peace—confiding in the wisdom and goodness of Him to whom are committed all things in this world and in the world to come, leaving their last testimony to the truth of those immortal hopes which they had gone to proclaim to the heathen. “I believe,” says a surviving brother, “I speak the feelings of most of our remaining few, when I say, that we are not disheartened, but encouraged; and if *we* are so who stand in jeopardy every hour, *you* will not do well to be cast down. We are few and weak. Send us faithful and zealous men! Send us another Cates—an Elisha, instead of our Elijah! May the Lord of the harvest put such labourers in your way! These things should not move us. His counsel shall stand, and He will do all his pleasure. As the blood of the martyrs was the seed of the church, so may it be here. You may hear, perhaps, next of *my* removal; and another may take up his pen to write of me. But, be it so! May I be but faithful to Him who has said, Where I am, there shall also my servant be!”

The removal of the Christian Institution, from Leicester Mountain to Regent's Town, was considered to be a measure of great promise; and it has since been carried into effect.

Ten stations in the colony are now occupied by missionaries and teachers connected with the Society. The colonial schools in Freetown are under the care of Mr. and Mrs. Beckley and Mary Bouffler; assisted by George Fox and Mrs. Fox, native teachers. In the eastern part of the colony, bordering on the Timmanees, at Kiskey,

the Rev. G. R. Nylander, the minister, has under him Stephen Caulker, a native usher; and Mrs. Wenzel has charge of the girl's school. At Waterloo, the Rev. J. G. Wilhelm and Mrs. Wilhelm are stationed; and Mr. and Mrs. Lisk at Hastings. At Kent, Mr. and Mrs. Randle are placed in charge of the inhabitants; at Charlotte, are Mr. and Mrs. Taylor; and, at Leopold, the Rev. Melchior Renner, Mrs. Renner, and William Allen a native assistant. At Regent's Town, the Rev. William Johnson is assisted by Mr. Bull, by his sister Hannah Johnson, and by the three natives before mentioned, Tamba, Davis, and Noab: at Gloucester, are the Rev. Henry Düring and Mrs. Düring; and, at Wilberforce, the Rev. Henry Charles Decker;—in all, twenty-eight Christian labourers; from whom many thousands of Negroes, recently liberated from slave ships, hear the truths of the Gospel; and under whom, upward of 2000 scholars, adults and children, are in a course of constant instruction. The Rev. T. R. Garnsey and the Rev. S. Flood had been appointed by Government, on the recommendation of the Society, to succeed Messrs. Garnon and Collier, as first and second chaplains.

We cannot go far into details; but we must not omit a slight notice of the cheering prospects at Regent's Town, though we have already often alluded to the subject. Mr. Johnson was appointed to the care of Regent's Town, in the month of June 1816. On looking narrowly into the actual condition of the people entrusted to his care, he felt great discouragement. Natives of twenty-two different nations were there collected together; and a considerable number of them had been but recently liberated from the holds of slave-vessels: they were greatly prejudiced against one another, and in a state of continual hostility, with no common medium of intercourse but a little

broken English. When clothing was given to them, they would sell it, or throw it away; it was difficult to induce them even to put it on; and it was not found practicable to introduce it among them, till led to it by the example of Mr. Johnson's servant girl. None, of them, on their first arrival, seemed to live in the state of marriage: some were soon afterward married by the late Mr. Butscher; but all the blessings of the marriage state, and of female purity, appeared to be quite unknown when Mr. Johnson arrived among them. In some huts, ten of them were crowded together; and, in others, even fifteen and twenty: many of them were ghastly as skeletons: six or eight sometimes died in one day; and only six infants were born during the year. Superstition, in various forms, tyrannized over their minds: many devils' houses sprung up; and all placed their security in wearing greegees. Scarcely any desire of improvement was discernible: for a considerable time, there were hardly five or six acres of land brought under cultivation; and some who wished to cultivate the soil were deterred from doing so by the fear of being plundered of the produce. Some would live in the woods, apart from society; and others subsisted by thieving and plunder: they would steal poultry and pigs from any who possessed them, and would eat them raw; and not a few of them, particularly those of the Ebo nation, the most savage of them all, would prefer any kind of refuse-meat to the rations which they received from Government. But by the blessing of God on the zealous and affectionate labours of his servants, even the Ebos are now civilized and married; are steady, sober, and industrious in their conduct; are become clean and decent in their persons, and attend the public worship of God; and some of them are regular and hopeful communi-

cañts. This change in the Ebo people; in particular illustrates, in a remarkable manner, the efficacy of Christian instruction, under the Divine blessing, in civilizing and elevating the most abject of mankind.

But, in fact, the improvement in *the whole body* of the liberated Negroes assembled at Regent's Town is truly surprizing. The greater number were not, indeed, sunk into a state of degradation so low as that of the Ebos; but the description already given of them will sufficiently shew, that, on all human calculation, but little success could be expected; and that little, but by slow degrees.

Regent's Town is laid out with regularity: nineteen streets are formed, and are made plain and level, with good roads round the town. A large stone church rises in the midst of the habitations: a government-house, a parsouage-house, a hospital, school-houses, store-houses, a bridge of several arches, some native dwellings, and other buildings, all of stone, are either finished or on the point of being so. But the state of cultivation further manifests the industry of the people: all are farmers; gardens, fenced in, are attached to every dwelling: all the land in the immediate neighbourhood is under cultivation, and pieces of land even to the distance of three miles: there are many rice-fields; and, among the other vegetables raised for food, are cassadas, plantains, coco, yams, coffee, and Indian corn. Of fruits, they have bauanas, oranges, limes, pine-apples, ground-nuts, guavas, and papaws: of animals, there are horses, cows, bullocks, sheep, goats, pigs, ducks, and fowls. A daily market is held, for the sale of articles; and, on Saturdays, this market is large and general.—Many of the Negroes, besides the cultivation of the ground, have learned and exercise various trades: 50 of them are masons and bricklayers; 40, car-

penters; 30, sawyers; 30, shingle-makers; 20, tailors; 4, blacksmiths; and 2, butchers. In these various ways, upward of 600 of them maintain themselves; and have been enabled, in this short space of time, by the fruits of their own productive industry, to relieve from all expense, on their personal account, that Government to which they pay the most grateful allegiance.

The appearance and manners of the people have improved in an equal degree. They are all now decently clothed; almost all the females have learned to make their own clothing. About 400 couple are married. They were accustomed to spend their nights in dancing and drumming, after the heathenish fashion of their countries: not a drum is now left in the town. In six months, only six deaths occurred; while, in three months, forty-two children were born. Not an oath had been heard in the town, to Mr. Johnson's knowledge, for the last twelve months; nor had any drunkenness been witnessed. The attendance on public worship is regular and large—three times on the Sunday; on an average, not less than 1200 or 1300 Negroes, while Mr. Johnson's first congregation amounted but to nine. At morning and evening daily prayers, not less than five hundred are present. The schools, which opened with 90 boys and 50 girls, with 36 adults, now contain upward of 500 scholars.

These were great encouragements to Mr. Johnson in his labours: but this is far from all. Religion has made great progress among them: great numbers, after due probation, have been baptized. All have abandoned polygamy, gregrees, and devil-worship. The baptized are in the habit of regularly partaking of the Lord's supper. The converts are earnest for the salvation of their country-people, and are continually going to them to persuade them to embrace

the Gospel; and they are equally anxious for their mutual edification; Mr. Johnson seldom visiting a sick communicant without finding some of his Christian brethren or sisters there; employed in offices of devotion or charity. So striking and remarkable, indeed, has been the influence of the Divine Word, that Mr. Johnson has withheld from the Society many of the indications of Divine grace among his Negroes, lest they should appear incredible. And, let it not be forgotten, that it has been the plain and simple preaching of the mercy of God, as displayed in Christ Jesus, which has been rendered the instrument of quickening and giving efficacy to the benevolent measures of Government, and of producing this mighty change. In Negro towns, where, for want of ministers, the Gospel has been but unfrequently or irregularly preached, the natives are far behind in civilization and in all the benefits of social and domestic life. The progress of the other stations, though not equally remarkable with that of Regent's Town, is generally prosperous and encouraging.

The *Mediterranean Mission* occupies a scene of labour which increasingly attracts the attention and interest of reflecting and benevolent men. In that wide and important field, a very general spirit of inquiry seems to have been awakened, and to be preparing the way for the renewal and extension of true and undefiled religion. Among the eastern churches within the sphere of this mission, such an effect has already begun to be visible; and, as these churches shall reflect the clear light of the Gospel on the Mohammedans and Heathens around, they will doubtless become efficient instruments of rescuing them from delusion. But it is by bringing back these churches to the knowledge and love of the sacred Scriptures, that the blessing of God may be expected to descend on them; and there are many encouraging indications that the

churches of Greece, and Syria, and Armenia, and Egypt, and Abyssinia, will gladly receive this sacred boon at our hands. The Society's Missionaries labour zealously in this cause. Their voyages and journeys, their plans and their toils, characterize them; for the present, chiefly as men occupied in devising and preparing new or revised versions of the Scriptures, and in circulating far and wide those which are already in being. A considerable portion of this division of the Report is occupied with Mr. Jowett's first journey to Egypt, and Mr. Connor's tour in the East. We shall pass over the particulars, as some of them have already appeared in our pages; and as we hope, in our January Number to give some subsequent intelligence of great interest respecting Mr. Jowett's second journey to Egypt, and Mr. Connor's exertions in Syria.

Egypt, at the present moment, affords great facilities for introducing the Gospel into Africa. Independently of the Christians, who though ignorant and degraded, still keep alive the name and profession of our faith, and by their acquaintance with the language and manners may form most useful co-operators, there is a perpetual concourse of strangers from all parts of the interior: caravans from Sennaar, Darfur, and Tombuctoo, are in constant activity. Above all, Egypt is at peace; and travelling in that country is now attended with comparative safety. The natives have been familiarized to the sight of European travellers, who, from motives of curiosity or science, have penetrated their deserts; and whose researches must have had a beneficial effect upon the people, who have hitherto regarded the stupendous monuments of antiquity but as the relics of enchantment or the depositories of treasure. The Bashaw has manifested a spirit of liberality and knowledge unusual in his

countrymen. The eagerness also with which the Scriptures were sought for by the Copts, and the gratitude which they exhibited for the few copies that Mr. Jowett could leave them, may, it is hoped, prove symptoms of returning strength in that oppressed and fallen church.

The translation of the Old Testament into Maltese had regularly advanced, and more than half was finished. Dr. Naudi continued to employ himself in the preparation of tracts adapted for circulation in those quarters.—The communications of Mr. Connor were of the most encouraging nature. He had been received in the islands of Candia, Rhodes, and Cyprus, by the dignified ecclesiastics, and other members of the Greek Church, in the most friendly manner. They all entered with zeal into the subject of the circulation of the holy Scriptures, and assisted in the most effective measures for supplying the Greek population with them. This population, in these three islands, is upward of 200,000.

#### *Calcutta and North India Mission.*

The Corresponding Committee remark respecting the general aspect of this mission, that “on a review of the events of the last year, they have much to record which will gratify those who are interested in the missionary cause. It has pleased God, not only to smile on their undertakings, but to encourage them with opening doors of usefulness, of a nature which they could scarcely have anticipated.” They have, in consequence, entered within the presidency on an enlarged scale of operations: and local support to their plans is increasing with the extent of the exertions.

The stations under their superintendence may, at present, be considered as twelve in number; Calcutta, Kidderpore, Burdwan, Buxar, Benares, Chunar, Lucknow, Bareilly, Meerut, Delhi, Agra, and Titalya. In these several stations, there were twenty-nine Christian

teachers, European and native: and six new ones were on their passage, for their further supply. Particular attention continued to be paid to native education. The number of scholars under the Society's direction was 1800; but they have been since greatly augmented. In this department, the Society receives very efficient assistance from the Calcutta School-book Society—an institution formed expressly for the preparation and supply of books adapted to improve and enlarge the minds of the native youth.

In the employment of the press, the Corresponding Committee have already done much, and have been earnest in requesting the means of doing more. To this department of their labours, there are no limits but those of the Society's funds. They have been furnished from home with the means of carrying on these exertions with additional vigour.—During the last year, Mr. Ellerton, in continuation of his valuable labours in this department, has brought his tracts on the history in the Book of Genesis to a close. These tracts are all of them written in a manner peculiarly attractive to the native reader, combining entertainment and instruction together.

The Committee next report that they had cordially embraced the opportunity of tendering the assistance of the Society, by a grant of 5000*l.* to the important design of the lord Bishop of Calcutta, for the establishment of a Mission College near Calcutta. We have already mentioned the handsome terms in which his lordship has acknowledged the receipt of this communication.

We are reluctantly obliged to pass over the interesting details from each of the stations connected with this mission, in order to proceed to the second great field of the Society's labours in the East; namely, that occupied by the *Madras and South India Mission*. Beside Madras and its more immediately



dependent stations, Tranquebar is the centre of various school-establishments; and at Cotym and Alepie, in Travancore, with several stations of the Company's chaplains in the presidency, the labours of the Society are carried on. To these places, nine English or Lutheran Clergymen, eight of whom are married, are appointed; about fifty natives are employed under their direction; upward of 2600 children are under instruction; and, both in stated congregations and by means of excursions and journeys, the Gospel is preached to numbers of the natives. Public readings of the Scriptures are carried on by the native assistants of the mission; and tracts are widely distributed. In consequence of these endeavours, Christianity is now both understood and approved to a degree that is very encouraging; though but little success has yet appeared in the actual conversion of the heathen.

In Madras and its vicinity, much attention has been paid to Schools. At the close of last year, there were four in Madras and nine in the country. The average number of children varied from about 400 to 450; and the average daily attendance had been about 300, frequent hindrances arising from the native feasts and other causes. The total number admitted from the beginning had been 1460.

The Missionaries had removed to the new Mission-house on the premises purchased by the Society; where the fresh and healthy air had greatly revived them. To the services before regularly held, an English service was soon added on Thursday evenings, at the particular request of the country-born; a petition to that effect, signed by fifty-three persons, having been presented. This service is attended by 60 or 80 persons, chiefly of the class of country-born; many of whom visit the Missionaries for religious conversation, and awaken hope concerning them. Family

worship begins to be established in their households. This class will probably furnish the mission with useful assistants.—Government having taken upon itself the expense of erecting the new church; nearly the whole of the subscriptions for that purpose have been transferred, by the desire of the contributors, towards the formation of a "Christian Institution," which it has been some time in contemplation to form. Among the liberal contributors in India to this object, the Committee acknowledge, with particular expressions of regard, the Rev. Dr. Rottler, who has devoted to its service a moiety of the profits which may arise from the publication of his Tamul translation of the Book of Common Prayer. The printing-press sent out by the Society was about to be set at work on the revised version of the Scriptures in Tamul by Dr. Rottler and Mr. Rhenius. Mr. Harrington of Calcutta had made the Society a present, before he left India, of a fount of Tamul types. Mr. Rhenius had commenced a translation of the Common Prayer into Teloogoo, in which work he derived great assistance from the Tamul version. Four tracts have been printed in Tamul: two of them intended as an improvement of the visitations under which India has so severely suffered.

The state of the Jainas continues to be promising. Many copies of the Scripture are dispersed among them, with a considerable number of tracts, which they read with eagerness. They have been again urgent for the establishment of schools in their villages.

The name of Appavoo, has been frequently mentioned in the Society's proceedings. He attached himself to the Missionaries from their first establishment at Madras. Having been directed by Colonel Mackenzie, his employer, to investigate the ancient records and monuments of the Jainas, he visited that people, near Conjeveram, in

the beginning of 1817; and, on this occasion, first called the attention of the Society's Missionaries to their condition. After the Missionaries had opened an intercourse with them, it became highly expedient to station a Catechist among them; and it was proposed to Appavoo to accept that office. His visit to them so fully satisfied him of the importance of this object, that he had resolved to arrange his affairs, on his return to Madras, and offer himself for the service of the Society among that people; but it has pleased God to take to himself this valuable native labourer.

Sandappen also has been mentioned with respect in former Reports. His proceedings, in his superintendence of the schools to the northward of Madras, continue to give satisfaction. He has had to encounter much opposition from adversaries; and has, in various ways, been called to suffer affliction: but his trials appear to have been rendered beneficial to him, and his character is not destitute of influence on those around him.

At Tranquebar, the numerous schools go on greatly to Mr. Schnarré's satisfaction. The number of children under instruction at the end of the last year, was 1387; but, during the first six months of this year, there has been an increase of 236 children, making 1623. The number of schools is 31; and of schoolmasters, with their assistants, 47.—The total number admitted, since the commencement of Dr. John's plan of Free Schools, has been 3846.

#### *Travancore.*

In reference to the Syrian Church, the Report proceeds to give large and interesting notices. The residence of a Missionary at Cochin is highly desirable: but the Corresponding Committee have judged it best, that alternate visits, once a fortnight, for three or four days at a time, should, for the present, be paid by the Missionaries from

Cotym, rather than that their number at Cotym should be lessened; several considerations rendering it necessary, that there should be a sufficient number of missionaries residing together at Cotym, for mutual assistance and counsel; as on them devolves the more direct intercourse with the heads of the Syrian Church.

"No country," Colonel Muuro writes, "can in a greater degree require and invite missionary labours. The Syrians are indeed in a very low state; but all venerate the Scriptures, and manifest a desire of improvement. The establishment of an efficient system of education at the college, the translation of the Bible, and the strict enforcement of ecclesiastical discipline, are some of the first requisites for the reformation of the Syrians: but, to carry them into effect, more missionaries will be necessary."

The Jews in Travancore have also attracted the notice of the Society's friends and missionaries: a due attention to this people will require more strength to be added to the mission.

In the mean time, the Corresponding Committee are procuring assistance in the country itself. A learned and respectable Jew, Mr. Moses Isarphaty, has been engaged as Hebrew teacher in the college. An able Malayalim teacher is also employed, who is well acquainted with English: he was translating Murray's Grammar into Malayalim. Two pious and competent schoolmasters have been sent from Madras to Travancore; with two youths of good promise, who have been engaged as assistants: these have all studied, at Madras, the national system, and have made themselves acquainted with the working of the printing-press: they are to be placed at Cotym, Allepie, or Cochin, as the Missionaries may determine.

The interests of Christianity in Travancore, and the general improvement of the Syrians, have

lost the benefit of Colonel Munro's persevering and able assistance, that gentleman having returned to this country. The Missionaries deeply regretted his loss. "Travancore," says Mr. Fenn, "mourns his departure. I never read of any country receiving, in so short a time, such radical improvement."—Before Colonel Munro left India, he embodied his views respecting the Syrians, in an Address to the Madras Government; and forcibly urged the advantages of that course of proceeding on which he had himself so successfully entered.

The circumstances in which the Missionaries are placed require much of their attention to be directed, for the present, to matters of a secular nature. The means of supporting 150 Catanars, the repairs of 55 churches, the rebuilding of some old churches, and the erection of new—with the maintenance of schools in every parish and of the sick and infirm, and the welfare of the Christians as a body living under a heathen government—are matters of great importance, to which the Missionaries are called to lend whatever assistance may be in their power.

Of the state of the college at Cotym, the Missionaries give the following account. The number of students receiving instruction is twenty-five: their studies are the Syriac and the English. Three of them are surpassed by very few of the Catanars in their knowledge of the Syriac. Their progress in the English is small: the pronunciation they are gradually acquiring; and six or seven of them can read any book with tolerable ease: beyond this their knowledge of the language can be scarcely said to extend. Besides the students, there are eighteen children receiving instruction in English. The Corresponding Committee having requested the Missionaries to digest a plan of education to be pursued at the college, they have drawn up a scheme which manifests an enlarged

view of the state and wants of the Syrians; and may, probably, with some modifications, be gradually adopted.

Besides the college, there is a school at Cotym, the scholars of which vary from thirty to fifty in number: in another school, on the college property in Calada, there are sixteen scholars. The instruction is, at present, confined to Malayalim. The establishment of a school in connexion with each church has long been in contemplation; but the accomplishment of this important plan has been delayed by want of funds, and of duly qualified teachers. It is proposed, therefore, to form, as soon as practicable, a seminary for the preparation of Native Schoolmasters.

In reference to the state of the Syrian Church, the Missionaries write—"We think we can safely assert, that there is a gradual though slow improvement. The mind of the Metropolitan evidently opens to a view of the real state of the church over which he presides. Many hints of improvement are suggested by him, and he follows up very warmly the plans proposed by us.

"We will mention two or three facts, by which we judge of the improving state of things among this people.

"The first is, the marriage of the clergy, and the few objections seriously made against it by any.—The Metropolitan and the Malpan are decidedly in favour of the measure, and assert its absolute necessity under present circumstances. To prevent mistake, however, a little explanation is necessary.—They attach great sanctity to a life of celibacy; and derive a confirmation of their opinion from the Epistles of Clemens Romanus, which they hold in high estimation. It is only from the present dissolute state of the morals of the clergy, that the Metropolitan is so anxious for the measure. The number of

Catanars now married is nearly thirty. for the Western and North-western parts of India.

“ Another favourable circumstance is, the pleasure with which the Metropolitan and several of his clergy have received Mr. Bailey’s present of the English Liturgy in their native tongue. Of their own accord some of the Catanars have read it in their churches. There are, besides, some other marks of an improvement, as a growing decorum in the house of God, &c.

“ We think they will be more delighted with the constitution of the English Church the better they are acquainted with it: and it appears to us to be of growing importance, that the discipline and services of that church should be fully exhibited to them, so far as it may be in our power. Not that we wish to impose any of our ceremonies on them, much less to identify them with the English Church; but a model is necessary for them in their attempts at reformation, and we know of none better than the sober but dignified deportment of the church to which it is our privilege to belong.”

In reference to the adoption of the English Liturgy by the Syrian Church, the Committee have conveyed to the Missionaries their decided judgment, that the Syrians should be brought back to their own ancient and primitive worship and discipline, rather than be induced to adopt the Liturgy and discipline of the English Church. Their attachment to Englishmen and their language is very great. They are anxious for the acquisition of English; and so likely to succeed, that Mr. Fenn writes—“ I will undertake to say, that, in three years, a large proportion will read and write English with propriety.”

We are glad to find that the schools at some of the chaplains’ stations continue to increase; and also that measures have been taken for commencing a mission at the remaining presidency of Bombay,

#### Ceylon Mission.

Mr. Lambrick, having been appointed Assistant Chaplain to the Forces, has had continual calls of duty among his countrymen. His opportunities of acquiring Cingalese in its purity are the best that could be had in the island: and he has assiduously availed himself of them, in order to proclaim to the natives around him, in their own tongue, the salvation of God.—Great discretion has been found requisite in establishing a Christian minister in Kandy, and every step has been taken under this feeling. Mr. Lambrick has conciliated, in a very high degree, the esteem and confidence of the heathen around him. He has been permitted to open a school for the instruction of native children, in reading and writing their own language, as an introduction to their reading the holy Scriptures. He encourages the natives to hold familiar intercourse with him; and has thus succeeded in making a large acquaintance among both the priests and the laity. His congregation is large; as also is his school, which is conducted on the national system. The children are making rapid progress.

Mr. Mayor did not find in Galle the proper means of becoming well acquainted with the great body of the natives; and encouraged by the extent of population, and the apparent willingness of the inhabitants to receive instruction, which he found on his excursion up the Gindra, he proposed to his brethren, after repeated visits up the river, that he should settle in the midst of the natives. He has in consequence removed to Baddagamme, and speaks in the highest terms of the salubrity of the climate in the southern part of the island.

Of his labours and prospects, Mr. Mayor says,—“ We have a good congregation on Sundays;

sometimes upward of a hundred children, besides adults. They seem to be gradually losing their confidence in the doctrines of Budhu, and even to be ashamed of them. They confess that our religion is more reasonable, and more suitable to the wants of man. The priests have much less candour than the people: it is so much their interest, they think, to believe a lie, that they resist every argument adduced in support of the truth. In the maritime provinces, they are not men of much learning; neither are they held in much esteem.—There is good hope of the children receiving the truth; but they want suitable schoolmasters."

Mr. Ward has left Calpentyn, and joined Mr. Knight at Jaffna.—Mr. Knight draws a gloomy picture of the state both of the heathen and of the professed Christians among whom he lives. Of the Roman Catholics, he writes—"The show and parade of their worship and processions much attract the attention of this people; and their pretended power of working miracles is admirably calculated to operate on their weakness and credulity. At their festivals they are said to effect wonders with the ashes or dust of a deceased saint; and numbers flock to them with their maladies and their offerings, by which their funds and their influence are rapidly increased. The Catholics and Gentoos seem to vie with each other who shall make the most splendid show." In the midst of such darkness, it is refreshing to the mind to hear of one faithful witness for God. Mr. Knight adds—"To attempt to counteract these evils, Christian David (of whom Dr. Buchanan makes honourable mention) stood alone for many years, and used his individual efforts with some success. He visited all the decayed churches in the district; and, having sent out his attendants from each church, knelt down and offered up his fervent prayers therein, that God would

again build the walls of his spiritual Jerusalem: and when missionaries came and took possession of some of those churches, it revived his heart, and gave him fresh courage to persevere in his good work. He still continues his honest labours, surrounded by a few natives who have tasted the word of life, and walk worthy of their holy vocation."

Mr. Knight gives an affecting description of the state of the heathen under the late epidemic disease. "The people no longer ventured to walk about; the Brahmins persuading them that the devils, which, they said, paraded the streets, would afflict them with the sickness. The markets and places of public resort were deserted. Numbers of temples were erected in every direction. Expensive sacrifices of sheep, fowls, rice, flowers, &c. were offered; and numberless ceremonies and superstitions were resorted to, in order to conciliate the favour of the devil, whom they worship with much dread; or to appease some angry goddess, who, they said, was displeased with them. Idols were paraded about the streets, in grand procession. Piping and tom-toms were continued at the temples, whole nights, for weeks in succession; while the crafty Brahmins took advantage of the fears and credulity of the people to promote their own interests."

#### *Australasia Mission.*

From Ceylon the Committee pass to the second insular mission of the Society, that in New Zealand, respecting which we need not add much at present, to what has recently appeared in our pages. (See Number for last November.) The arrival of the Rgv. John Busler and his associates at Port Jackson has been before stated. Mr. Marsden accompanied them to New Zealand, in order to make such arrangements on the spot as might be found most conducive to the success of the mission.—Mr. Marsden has watched over this mission with the most

anxious zeal; and has endeavoured, by wise and faithful counsels, to remedy such evils as have arisen, and to suggest such measures as circumstances seemed to require. Of the general state of the settlement, he writes—"I am happy to learn from the settlers that they will have wheat for their support, and will only want a little seed-wheat this year. When agriculture comes to flourish among them, schools may then be maintained at very little expense. The children will provide their own clothing. Bread will be the principal article which they will require; but rice, as yet, is the cheapest."

The influence of the mission on the natives is manifested in the increased security of the shipping engaged in the whale fishery; no injury having happened to any European, from the North Cape to the River Thames, since the formation of the settlement.

Mr. Kendall thus describes the native character:—"In the first year after our arrival, many New Zealanders died. They had not food sufficient to preserve life; and, in this weak condition, we could discern little of the native mind. Since then, the natives in general at the Bay of Islands, and in the adjacent country, eager to procure implements of war and of husbandry, have exerted themselves so much in cultivating land for potatoes, Indian corn, &c. that they have not only obtained such articles as they wanted, but have lived much better themselves, and there has been but little mortality. Their native disposition has, of course, been greatly revived; and, being heathens still, they follow the customs and traditions of their forefathers with avidity. War is all their glory. They travel to the south, and kill great numbers. Almost the whole of the men belonging to this bay are now gone to battle. Although the natives in general shew no disposition to injure us, yet, being so unsettled and

unsteady, our situation among them is more trying."

He bears the following testimony to the influence of Christianity on the natives of the lately converted islands in the South Seas.—"On the Sunday after Easter, I had an opportunity to examine some Otaheitean sailors, belonging to the ship King George. They read the works of their missionaries, both in print and manuscript, very readily. It would have rejoiced your heart to have been with us on that day. The New Zealanders fell on their knees; and continued to behave with decency and listen with attention, while they heard prayer in their own tongue, and while the Otaheitean sailors in the evening were reading in my house and singing the praises of their Redeemer. These Christian islanders would not take any food until they had implored the Divine blessing; nor would they leave the table until they had given thanks. They slept in one of our barns, and spent part of the night in singing and prayer."

#### *West Indies Mission.*

The Committee state, that opportunities of benefiting the descendants of the captive children of Africa are continually increasing: and that they are taking measures for the adoption of an enlarged system of education, in reference to the islands where these opportunities may occur. The beneficial influence of Christian instruction on the slave population is felt wherever it is fairly tried.

Mr. Thwaites, the active superintendent of the Society's schools in Antigua, writes—"We devote one evening in the week to intercourse with a few Christian friends, who are planters. It is occupied in reading the Scriptures, prayer, and Christian conversation. It affords us no small degree of pleasure, to hear these good men declare, that the best effects are produced by the conscientious mode of government which they now pursue with the slaves under their manage-

ment. They deal with them as with rational creatures, and have no cause to repent the adoption of such a plan."

The number of scholars in the schools at Antigua had increased to 937; and new Sunday-schools have been since added, which carry the whole number of scholars under the care of the Society, in conjunction with the English-Harbour Sunday-school Society, to 1429—being an increase, during the year, of 588.

The school established at Barbadoes, for Coloured and Black children, had 132 scholars. The clergy have been very attentive to this school, which is very liberally supported. The colonial school connected with the Society was also in a very promising state.

Mr. Robert Moore and Mrs. Moore, as also Mr. Henry Moore, all mentioned in the last Report as destined for service in the settlement at Honduras, arrived there in safety, and received appointments in the schools.

#### *North-American Indians.*

The attention of the Committee has been called, in the course of the year, to the state of the Aborigines in the middle and western parts of British America; but with their present engagements they think it right not to enter on new fields of service unless under circumstances of peculiar promise and advantage. It has been suggested to the Committee, that the western parts of British America, lying between the high ridge called the Rocky Mountains and the North Pacific Ocean, and extending from about the 42d to the 57th degree of north latitude, offer a more extensive, promising, and practicable field for missionary labours than any other in that quarter of the globe. The climate is, in general, temperate, the soil reasonably productive, and the surface of the country level. The people are not savage, ferocious, and wandering, but settled in villages, and in several respects somewhat civilized,

though still in the hunter state; with few arts, no letters, no general knowledge, but a great desire to be taught by White men; whose superiority they clearly discern. Numbers of them are scattered over this great range of country; and it has hitherto been very little known that so great a portion of the North-American continent is covered with a stationary aboriginal people, still, however, very much in a state of nature. The North-West Company trades through all the great space which lies between Montreal and the North Pacific, a longitudinal distance of not less than 4000 miles; and keeps up a direct communication by sea, between London and the mouth of the river Columbia on the north-west coast of America. A member of that Company states, that he has been frequently among the Indians in question, and thinks the prospect of the introduction of Christianity very promising, while many of the principal persons in Upper Canada are anxious for the promotion of that object.

The Rev. John West having been appointed chaplain to the settlement formed within the territories of the Hudson's Bay Company, on the Red River, to the south of Lake Winnipeg, has offered his services in establishing schools among the Indians in the vicinity. The sum of 100 *l.* was accordingly placed at Mr. West's disposal, for the year 1820, to enable him to make trial of his proposed plan. Both the North-West Company and that of Hudson's Bay are favourable to undertakings of this nature; and will render every practicable assistance.

We lay down this interesting and instructive volume for the present, hoping to find a future opportunity of laying before our readers some extracts from the Appendix, &c.

#### WESLEYAN MISSIONS.

WE extract the following particulars of the state of the Wesleyan

Missions from an Appeal lately issued by that Society.

“The total number of missionary stations now occupied by the Wesleyan Missionary Society is upwards of 100; and the number of missionaries, exclusive of catechists, is about 140. Of these, the greater part are employed in the most difficult but most important part of missionary labour, administering to those who are involved in pagan ignorance and superstition in our West Indian Colonies, in Africa and India.

“Already have effects the most interesting to humanity and piety been realized among the slaves of our Western Colonies. Their minds have been enlightened, their morals improved, and their sufferings consequently mitigated: marriage has been introduced, and the hut of the slave raised into a *home*, where the relations of life are acknowledged, and sobriety, order, neatness, and comfort exhibited. More than 23,000 Negroes and People of Colour have been united in religious societies, where they enjoy the constant care, instruction, and superintendance of the missionaries and other persons of experience and piety; and from the increasing encouragement given to the instruction of slaves and others, by the proprietors and other gentlemen in the West Indies, there is now reason to expect, that if the work be liberally supported at home, the light and the blessings of Christianity will annually diffuse themselves to a greater extent through the Negro population of the West Indies; and that, at no great distance of time, the many thousands who yet remain sealed up in African ignorance and superstition, and who are living in destructive vices, will be recovered, and united with their Christian brethren in the enjoyment of the knowledge and sanctity of true religion. Prosperous and extensive as the West India Mission is, it must, however, be considered as still in its infancy, when, proba-

bly, considerably more than half a million of slaves remain without any religious instruction whatever; and it still therefore depends upon the continued zeal and liberality of the friends of religion to render the means commensurate with so great a want.

“Equally interesting are the Missions to West and South Africa; though with them, as well as other Christian Missions on that continent, it is yet the day of ‘small and feeble things.’ From the Christian colony of Sierra Leone in the West, and the various missionary establishments in the South, the improvements of civilization must ultimately be diffused through the various tribes of the now degraded descendants of Ham; but it belongs to missionary exertions to connect with them that knowledge of Christianity which only can sanctify improvements in the civil condition of Africa, and render them fully beneficial.

“With the benighted millions of India, the religious public of our country have sympathised so deeply, that Christian Missions, which are the only means of bringing to an end the ‘*abominable idolatries*’ of that quarter of the globe, must experience constant and increasing support. So many miseries of outward life, as well as spiritual darkness and deprivation, present themselves there; and vices so gross and disgusting are so uniformly seen in the train of the idolatries of our Eastern empire, that whilst those who profess the name of Christ at home retain any concern for the honour of God, and compassion for man, they must feel that a most powerful appeal is made to those principles, in behalf of missionary exertions, by the disclosures which are constantly making of the real character and effects of Indian superstition. The Wesleyan Missions in the East form a part of the general missionary system now in operation for accomplishing the great purpose of Christianizing In-



dia. Their continental stations, are, at present, but three—Madras, Bombay, and Bengalore; but they have regarded their missionary establishment in Ceylon as deriving additional importance from its connexion with the diffusion of religion in India. The language of the north part of Ceylon is the language of many millions in the maritime provinces of the opposite continent; and as the intercourse is constant, the progress of Christianity in this part of Ceylon, will train up the agents for dispensing in the same tongue the knowledge of Christ; besides the advantage which the neighbouring coast may derive from the Wesleyan establishment now in progress at Jaffna, for the printing of the Scriptures and other books in the Tamul language. Four other missionaries have been selected for new stations in Ceylon, and in India, but their respective appointments have not yet been settled.

“But Ceylon is, in itself, and independently of any such ultimate effect, of very great importance as a missionary station. The paganism of that island—whether Hindu, or Budhu, or mixed—is of the same character as that of India; gloomy, oppressive, sanguinary, and demoralizing, with the painful addition of a fact calculated to rouse the pity and zeal of every Christian, that the numerous natives professing Christianity are, in point of fact, with scarcely any exceptions, but those recently recovered by missionary labours, not only the worshippers of Budhu and Vishnu, but addicted to the awful system of devil-worship, which there universally prevails. The Missionaries have organized a most extensive school-establishment, in which the natives most readily concur; and have now under constant tuition, in useful knowledge and Christian principles, nearly *five thousand native children.*”

The Society thus urge their appeal:—“To provide means for the

supply of the Christian ministry to the destitute nations of the world is one of the special duties which Providence, by affording so many opportunities for it, has devolved upon Christians of the present day. This is their vocation. The conversion of the world is the end to which they are steadily to look; and every exertion by which that great result can be forwarded is now to be regarded as entering into our imperative duties, and as a main branch of the work by which we are ‘to glorify God.’ And who can contemplate these cheering prospects, and behold these ‘*signs of the Son of Man*’ accomplishing his purposes of mercy in the recovery of a dark, alienated, and wretched world, without exultation and thankfulness? Who will not give his personal aid to swell the tide of that glorious and successful agency which is now, in so many directions, transmitting those blessings to the nations of the earth, which, in their influence, shall be felt through every future period of time, and reach into eternity itself!”

#### LONDON MISSIONARY SOCIETY.

THE last abstract of proceedings of this Society contains a variety of intelligence, the following particulars from which will not be uninteresting to our readers.

A communication has been received from the Society’s resident at the Cape of Good Hope, giving an outline of a journey about 250 miles north-east of Lattakoo, by Mr. Campbell a friend of the Society. On Mr. Campbell’s arrival at Lattakoo, he found circumstances unusually favourable to the further extension of his journey into the interior. The Missionaries had been recently visited by Bootchuanas from different tribes beyond them, who had expressed a wish to have Missionaries among them; and a powerful chief of one of the tribes was at this time at Lattakoo, and had offered his ser-

vices to assist Mr. Campbell in accomplishing the object of his wishes. Accompanied by Munameets, the king of Lattakoo's uncle, and the king, whose name is not mentioned, and a suitable escort, Mr. Campbell left Lattakoo on the 11th April 1820, in his bullock-waggon.

After travelling about 40 miles in a northerly direction, they came to Old Lattakoo. On the removal of Mateebe to New Lattakoo, the place was taken possession of by people belonging to different tribes, and Mr. Campbell supposes it to contain 8,000 inhabitants. It is governed by a chief of the name of Mahoomar Peloo. At a public meeting of the principal men of the place, there was not only a willingness expressed to receive and protect Missionaries, but even a desire to have them.

From thence Mr. Campbell proceeded in a north-easterly direction, and after travelling a week (about 120 miles) came to Meribohwhey, the principal town of the Tammaha tribe, sometimes called "Red Caffres," and who are represented as a savage, warlike people. Their appearance corresponded with this report; but Mr. Campbell experienced kind treatment from them; and after the chiefs had held a consultation, they consented to receive Missionaries, and promised them their protection.

He next visited Mashew, a town about 20 miles further, which was estimated to contain from 12 to 15,000 inhabitants. Much land was seen under cultivation. Here Mr. Campbell had some conversation with an intelligent old woman, who said she came from a country to the eastward, bordering on the Great Water, where people live who she said had long hair. At Mashew the people expressed great willingness to receive Missionaries. From this town Mr. Campbell travelled a week (about 120 miles) further to the north-eastward, and came to Kurreechane, the principal town of the Marootzee tribe, con-

taining about 16,000 inhabitants. Here he found a people arrived at a degree of civilization, and possessing a knowledge of arts superior to any of the tribes he had seen. They smelt iron and copper from the ore. The metals are procured from mountains in the neighbourhood. The writer of the account remarks—"When Colonel Collins was in Caffre land, and among the Tambookees, in 1809, the articles of iron and copper which he found among the savages he supposed to have been furnished by the Portuguese at De La Goa Bay. But from the description Mr. Campbell has given of the Kurreechane, the Colonel appears to have been mistaken in this opinion. The manufactures of Kurreechane are found to have diffused themselves from the borders of the colony of the Cape of Good Hope to the shores of Mozambique, and from De La Goa Bay to the wandering tribes on the opposite coast. The needles, bodkins, and other articles of a similar nature manufactured at Kurreechane, and found in abundance in the neighbourhood of Angra Pequena Bay, strengthen the supposition that the Portuguese have for many years carried on an inland correspondence between their settlements and the eastern and western shores of Africa."

Mr. Campbell saw many founderies in Kurreechane, but he regrets that they were guarded with so much jealousy that he was not allowed to enter them. Kurreechane, it is added, "appears to be the Staffordshire as well as the Birmingham of that part of South Africa." They manufacture pottery, and, in the shape and painting of their articles, shew some degree of taste. They appear to excel in the making of baskets; and Mr. Campbell found the walls of their houses ornamented with paintings of elephants, camel-leopards, shields, &c. On Mr. Campbell's proposing to send Missionaries to reside in Kurreechane, they called

a Pietso, or a meeting of the principal men.' About 300 assembled in a public place, all armed with spears, battle-axes, shields, &c. and an exhibition of savage oratory ensued, where noise, gesture, and fluency of speech were not wanting to make it strikingly expressive. Munameets sat beside the traveller to explain the proceedings. In the course of the discussions, a lively old chief rose up and spoke, pointing his spear in a northerly direction, which immediately produced a general whistling of applause. The interpreter informed Mr. Campbell that the speech was intended to stir up the people to go to war with a nation beyond them, some of whose people had a short time before carried off several of their cattle. After much had been said respecting the war, some of the people began to speak of White men now offering themselves; and the assembly at last resolved that Missionaries should be received and protected. The King then presented the traveller with two oxen and two large elephant's teeth.

Mr. Campbell passed within 20 miles of the chief town of the Wanketzens. It was here that Dr. Cowan and Lieutenant Donovan and their party, who proceeded on a journey of discovery into the interior during Lord Caledon's administration of the government of the colony, were arrested in their progress. Makkabba, the king of the Wanketzens, and Mateebe, the king of Lattakoo, have always been opposed to each other. Previously to Mr. Campbell's departure from Lattakoo, he was strongly advised by Mateebe not to visit this rival chief. "Mateebe," says Mr. Campbell, "makes a merit of having given up his plundering system, by the advice of the Missionaries, and he used this argument to dissuade me from visiting Makkabba. 'I have,' said the King, 'given up by the advice of the Missionaries taking cattle from other tribes, although that was one great source

of my revenue; and you ought to listen to me, and be advised by me in this case.' At parting, Mateebe said—'Mr. Campbell, remember I advised Cowan and Donovan, and their party, not to visit Makkabba; and had they taken my advice, they might have been still alive.'"

About Kurreechane, and many other places visited by Mr. Campbell, the height of the hills, the smooth regularity of their outline, and the indentations upon their sides, afford indications of the presence of chalk, lime, &c., and of a secondary and consequently, it is hoped, a fertile country. From the distance travelled by Mr. Campbell, Kurreechane must lie near the latitude of 24 degrees south, and not at a very great distance from the eastern coast of Africa. In this neighbourhood some of the rivers were seen running to the westward, while others ran to the eastward, and in a S. E. direction. It is conjectured that some of the rivers seen by Mr. Campbell on this occasion may be branches of the Manica, the De La Goa, or Machavanna, near the sources of those which empty themselves into the De La Goa Bay. Several large towns were reported to lie to the eastward of Kurreechane: the smoke of one or two of them was seen at a distance. From this place Mr. Campbell returned, nearly by the same route, to Tanniala, and from thence southward to Malapeetsee, and Makoon's Kraal; then westward in a direct line to New Lattakoo, from which he had been absent two months.

The account adds, that from the number of inhabitants seen by Mr. Campbell at the several towns through which he passed, it would be a low calculation to estimate the population of the Bootchuana nation at 200,000; supposing, what seems very probable, that they inhabit the country from the 24th degree of longitude to the eastern coast, and from the 24th degree of latitude, comprehending 90,000

square miles; Mr. Campbell's attempt to penetrate into the interior of southern Africa, is adduced as an additional illustration of the truth of a remark of Mr. Wilberforce, that, "if Africa is to be discovered, it must be by missionaries." The report of the Griqua Town and Lattakoo Missions is known over all the Bootchuana tribes, and perhaps to many tribes further in the interior. Such is the respect paid to the Missionaries, that the tribes who enjoy their labours consider themselves as safe from the attacks of other tribes; and wherever Mr. Campbell travelled, the ideas attached to the name of a missionary had sufficient weight to procure him the protection and friendly offices of all the villages which he visited. The writer thus remarks on the probable effects of the discoveries made in this journey:—

"This journey of Mr. Campbell, and the introduction of Missionaries at Kurreechaue, will in all probability, at no distant period, connect the colony with De La Goa Bay. While the British Government is looking out for situations where they may locate portions of the excess of an overflowing population, it is to be hoped that this fine station will not escape their notice. De La Goa Bay presents advantages to emigrants superior to any in Africa, and exceeded by few places in other parts of the world. The bay itself is spacious, and extends about 20 leagues from north to south, and seven from east to west. The breadth of the channel is about five miles. Three rivers empty themselves into the bay. The Manica, which is the most northern of these rivers, was once navigable; but the navigation is now obstructed by a bar at its mouth. The Machavanna, which is the most southern of the rivers, is navigable 30 leagues from its mouth by boats which draw six feet water. The river De La Goa, the central river, is distant about

eight leagues from the Machavanna, and is navigable for nearly 200 miles by large boats, and for more than 40 miles by vessels which draw 12 feet of water. It has a bar with about 15 feet on it at low water; and about two miles up the river there is a sufficient depth of water, where vessels generally lie in safety from every wind. The bay is much frequented by whales, and the ships that visit it are principally English South-Sea whalers. The population in the neighbourhood of the bay, according to White and the accounts of the captains of some whalers, may be from six to ten thousand. From the descriptions I have had, I am inclined to think that the natives belong to the Bootchuana tribes. The people are mild, teachable, and quick enough in making a bargain and in what regards their interests. The soil is of a rich black mould, and will abundantly repay the labours of cultivation: the fish in the bay are of good quality, and abundant, and the neighbouring country appears to be well supplied with water and fire-wood. The Portuguese appear to have made no attempt to convert the natives to Christianity; and they are still in a state of heathenism. De La Goa Bay, although of little importance to the Portuguese, might be turned to great advantage in the hands of the English. It is at this moment said to have been lately deserted by the Portuguese. Even were this the case, it would perhaps be improper to take possession of it without authority from the Portuguese Government, and this liberty could only be obtained through the intervention of our own Government at home."

Mr. Campbell arrived at Graaf Reynet on the 14th of September, in his way homeward. Permission has been given by the Government to proceed with the missions beyond the colony; and additional land has been granted to the missionary settlement at Theopolis.

From India, Mrs. Randall, the widow of Mr. J. Randall, a Missionary at Serampore, writes as follows:—"While I resided at Serampore, hearing that one of my Hindoo neighbours intended to burn with the corpse of her husband, I went for the purpose of conversing with her, and found that she would be obliged to go out of Serampore for the purpose, as the Danish magistrate would not permit her to burn there. No sooner, however, did she apply to an English magistrate but she obtained leave to immolate herself on her husband's funeral pile. I was with her when the servant of this gentleman came with his permission. This announcement was a sore trial for her five children; for till now they had been kept in a state of doubt whether their poor mother would burn or not. I never shall forget the screams of the eldest son when he was told that he must set fire to the fuel at his mother's head. I turned myself to a Brahmin and said, 'Why do you suffer this?' He replied, 'It is a very bad custom!' Thus you see that the Brahmins themselves seem tired of the horrid practice, and are only waiting for authority from the 'Company' to put an end to it."

The Rev. Dr. Morrison has transmitted the plan of an institution founded by him at Malacca, entitled, "The Anglo-Chinese College," for the promotion of literature and Christianity in the East. The plan was formed, and a grant of land for the building obtained, while Malacca was in the possession of Great Britain; and its promoters have reason to conclude, that it will enjoy the protection and patronage of the authorities appointed by the King of the Netherlands, to whom the colony has been ceded since the return of peace. The reason for selecting this spot was, not only that it had become, while under the English Government, the seat of an important mission to the heathen; but

because, on account of its being the residence of many Chinese, and the constant resort of vast multitudes more, for the purposes of commerce, it was found to be a most favourable centre of communication for the intended objects with the natives of China, as well as of the adjacent countries, both continental and insular.

The first stone of the building was laid on the 11th of November, 1818, by Major W. Farquhar, late English commandant of Malacca, (while it was an English settlement), in the presence of the Honourable J. S. Timmerman Thyssen, the governor of the colony appointed by his majesty the King of the Netherlands, the Commandant of the Dutch troops, the Members of the College of Justice, the Honourable J. J. Erskine member of council at Penang, and various other persons of distinction.

The objects of the institution are the promotion of literature, by affording to Europeans and others the means of cultivating the Ultra-Ganges languages, especially that of China and its tributary kingdoms; and to natives the means of becoming acquainted with the English language, and with the most useful parts of the science of the west; and the diffusion of Christianity in the countries in which the eastern languages referred to are spoken. The means to be employed are as follow:—The assistance of tutors, foreign and native, skilled in the different objects embraced in the plan. Christian theology, and the other branches of knowledge connected with it, will be carefully taught, and chiefly in the Chinese and other native languages. The use of a large library of European, Chinese, and Malay books, and, it is hoped, of a suitable philosophical apparatus will be obtained.—The institution already possesses a press for printing Chinese, Malay, &c., which will furnish considerable advantages for the promotion of the general design. Apart-

ments in the college will be provided for a limited number of students; others will find accommodations in the town. The morals of all will be watched over, as far as possible.—Persons from Europe, &c. of any Christian communion, whose characters and objects shall be approved by the conductors of the institution, may become students; and also native youths, Chinese, Malay, and others, whether supported by themselves or by societies. A preference will be given to those, whether foreigners or natives, who have in view the propagation of the Gospel in the eastern regions of the world. It is hoped, further, that the resources of the college will allow of the gratuitous education of a certain number of natives, devoted to the diffusion of the Gospel. The Rev. Dr. Milne, the coadjutor of the Rev. Dr. Morrison in the translation of the holy Scriptures, and translator of several works from the Chinese, is the present president and tutor of the college.—Dr. Morrison has himself set a noble example of bounty, by a donation of 1000 *l.* sterling towards the foundation of the college, and a promise of 100 *l.* per annum, for five years, towards its advancement.

#### BAPTIST MISSIONARY SOCIETY.

THE Treasurer of this Society has lately laid before the public a statement, by which it appears that upward of 2000 *l.* remained to be provided for; a bill also to the large amount of nearly 3000 *l.* was daily expected, drawn by the Society's agents in Calcutta. In this exhausted state of the funds, unusual expenses have been incurred. The chapel and residence of one of the missionaries at Spanish Town in Jamaica, and nearly all the small property belonging to him, have been consumed. A similar calamity has happened at Calcutta, where the first place of worship built by the missionaries stationed

there, and a house erected by them for the accommodation of inquirers, have been lately destroyed by fire. Other circumstances also have occasioned very considerable expense to the Society. The Committee have made an earnest appeal to the members of their own communion, that, by a seasonable effort on their part, the Society may be relieved from a pressure which so materially cramps its exertions. But they add,—“ These efforts will prove very inadequate, without more general aid. They cherish a lively and grateful recollection of that expression of truly Christian sympathy, throughout the country and among all religious denominations, which so greatly alleviated the sorrow occasioned by the disastrous conflagration at Serampore; and the experience of past generosity encourages the hope that this representation will not prove ineffectual.”

#### HURDWAR FAIR.

HURDWAR is situated on the Ganges, at the spot where that river, after forcing its way through an extensive tract of mountainous country, first enters the plains of Hindoostan. The town itself is inconsiderable; but it is a celebrated resort of Hindoo Pilgrims, for the purpose of bathing in the Sacred Stream. A Fair is also held here annually, at which, it is said, from 200,000 to 300,000 persons usually resort; and, once in twelve years, at the time of a particular position of the heavenly bodies, when peculiar religious ceremonies are observed, the number of devotees has been calculated at nearly a million; and on a late occasion, a few years since, at two millions.

The fair of the present year has been attended with melancholy consequences. The different Hindoo sects had usually fierce conflicts on these occasions; but of late years, the fairs have concluded

through the precautions taken by the British Government, without bloodshed. The Sunyassees, or followers of Siva, and the Byragees, or votaries of Vishnoo, had this year a dreadful conflict, though not of arms, yet of superstitious zeal, which had a most fatal issue.

The descent to the bathing-place at Hurdwar is by a very steep flight of steps: this flight is about ten feet broad, but so steep as to form an angle with the level of the ground of 56 degrees. Crowds of infatuated pilgrims forced their way, on this occasion, in overwhelming masses, to the top of this steep descent, and numbers were in the act of going down when, a little before day-break, on the morning of the 11th of April, the Sunyassees and Byragees began to vie with each other at the top for the precedency, and made a sudden rush, by which all the multitude who were then descending were carried down with such violence, that they were compressed into one mass, within a few steps of the water, where the flight narrows to about seven feet, opening again beyond. An eye-witness of this dreadful scene says—"Here the unfortunate beings were crammed together with such violence, that motion or use of limbs was unavailing: the weak, the strong, in vain made efforts: the more the exertion, the more intwined their limbs became. The cries and moans were heart-rending: Contrivance or effort to assist them was in vain. I made several attempts to extract those who were in the foremost files; but their bodies, legs, and arms, were so intwined, that it was impossible to extricate one of them."

In the midst of this dreadful scene, the consequence of the infatuated superstition of the people, the conduct of the native troops gave hopes that the chains of superstition were loosening on them. Intelligence having reached an officer that the guard had been fore-

ed, he moved up with additional troops. While some Brahmins displayed the most revolting apathy at the scene, these troops, though of high caste, employed themselves actively in extricating the dead. Encouraged and assisted by their officers, they at length succeeded in clearing away the mass; and rescued between 70 and 80 of these wretched pilgrims from destruction. The number of dead was 430.

Thanks were returned, in detachment orders, by Lieut.-Colonel Patton, commanding the Hurdwar force, to the native troops for their exertions on this occasion; and various individuals were promoted. This was confirmed by the Commander-in-chief, in government orders, dated head-quarters, Calcutta, May 3, 1820. The troops are praised herein, in particular, for "the devoted exertions which they made to rescue the unfortunate sufferers; laying aside, at the same time, all prejudice of caste at other times so tenaciously adhered to."

#### SPITALFIELDS BENEVOLENT SOCIETY.

THE district over which the Spitalfields Benevolent Society extends its care contains above 120,000 persons, chiefly of the labouring classes. In this vast population of the lower orders, there is scarcely any intermixture of the higher and middle ranks—a state of society almost peculiar to Spitalfields. It cannot create surprize that, in such a community, cases of sickness, and consequent destitution, should be always occurring. Even when trade is comparatively flourishing, the Society knows where to find, at all times, the haunts of complicated, though in many instances unobtrusive, misery.

The Committee have abstained, during nearly four years, from trespassing on the public attention. Part of the balance which remained unappropriated of the Spitalfields General Fund, raised in 1817,

having been added to its ordinary resources, the Society has been kept in uninterrupted and active operation without the necessity of any public appeal. In the year 1818, it visited 2406 families, expending for their relief 2533*l.*; and in 1819, 2035 families were visited; and relieved with 2340*l.* In the course of the ten years which have nearly elapsed since the formation of this Society, 22,614 families have been visited, and 20,160*l.* applied for their relief; and this relief has been administered on personal inspection of the wants of the poor, at their own habitations.

The distress of the district is much mitigated by the improvement in the silk trade; and the last two have been years of less severe pressure upon the poor than those which preceded. During those two years, however, the Society has removed, or alleviated, the sorrows of 4441 families. The Committee justly advert to the tendency of these frequent and unremitting visits, to raise the tone of morals in a neighbourhood so constituted as that which is within the sphere of the Society's operations. The visitors avail themselves of seasons of sickness or depression to inculcate useful counsel; and it is owing to this beneficial intercourse with the poor, that many children have been trained in sound religious principles and industrious habits, and that many have been preserved from contamination and moral turpitude.

The following passages, from the Eighth Report just published, shew the maxims of Christian prudence on which the Committee act.

"It is their particular study to discover and relieve all cases of real distress, and to continue relief to such only whilst absolutely necessary; they are especially careful to avoid every thing that might tend to produce a spirit of pauperism, and to discountenance it wherever they find it. To relieve

the poor indiscriminately would, in many cases, be a real injury; to assist them during sickness and pressing distress, is an important benefit. The visitors consider it a part of their duty to teach the poor to depend, under God, upon their own exertions, for their support."

"The experience of every day proves the necessity of investigating the character and situation of those who apply to the charitable for assistance: the visitors have been the means in many instances of detecting persons who, by false representations in begging letters, have obtained considerable sums of money, which they have squandered away in idleness and intemperance, to the great injury of the distressed and deserving poor, who are generally backward to obtrude their distresses upon the public, and require to be sought out by the discriminating visitor."

On this subject the Committee earnestly urge on the rich the importance and advantage of turning the current of their benevolence into such channels as are presented by this Society, and other institutions of the same nature; from the consideration, that no relief is ever granted till a strict investigation has taken place at the habitations of the persons soliciting relief.

The Spitalfields General Fund, to which it is chiefly owing that this Society has, of late years, diminished so vast a sum of human calamity, being wholly exhausted, "the Committee throw themselves on the best feelings of a Christian public, who, they cannot doubt, will enable them to continue their labour of love and mercy."

Our readers will find some affecting specimens of the Cases which come before the Society affixed to the Advertisement on our Cover for last month. We shall give, in addition, the following, which stands the first in the Report.

"W. P. when first visited was found in a wretched apartment,



suffering the extreme pressure of complicated bodily affliction and distress. His tale of woe excited in the mind of the visitor a peculiar degree of sympathy and commiseration. Accustomed in his early days to live respectably, and having carried on a large wholesale business, he had formed expectations of competence and ease, which, in some degree, his situation in life warranted. By the failure of some persons with whom he was connected, he lost 7000*l.* which completely overwhelmed him, and he proceeded step by step, till the whole ended in extreme indigence and misery. His family, consisting of himself, his wife, and four children (one a cripple), when the visitor called upon them, had not tasted food, of any kind, for nearly two days; and so great was their poverty, that the female part of the

family, having parted with every article of dress to purchase food, were constrained to conceal themselves in the tattered remnants of the bed-clothes. The money given was received with tears of gratitude; and the timely assistance afforded by the Society, it is hoped, will be the means, under the Divine blessing, of rescuing this much afflicted family from total destruction."

Subscriptions and donations are received by the Rev. Josiah Pratt; 20, Doughty Street, president; Mr. John Kincaid, Spital Square, treasurer; Sir W. Curtis, Bart.; and Co., Messrs. Hoare and Co., Lombard Street; Messrs. Goslings and Sharpe, Fleet Street; Mr. Brock, 25, Doughty Street; Mr. Hatchard, Piccadilly; and Mr. Cooper, 8, Queen Street, Cheap-side.

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## ECCLESIASTICAL PREFERMENTS.

Rev. J. Blicke, B. D. of Wentworth R. in the Isle of Ely, *vice* Pearce, deceased.

Rev. J. Dampier, West Wrathing V. Cambridgeshire.

Rev. Augustus B. Henniker, Great and Little Thornham RR. Suffolk.

Rev. T. J. Lates, Charlton Abbots Perpetual Curacy, Gloucestershire, *vice* Wallett, deceased.

Rev. J. Harcourt Skrine, Thundersley R. Essex.

Rev. W. French, M.A. Fellow and Tutor of Pembroke Hall, Cambridge, to be Master of Jesus College, *vice* Pearce, deceased.

Rev. P. Gunning (Rector of Bathwick), Newton St. Loe R. near Bath, *vice* J. Wood, deceased.

Rev. J. Savile Ogle, to the new Prebend of Durham Cathedral, *vice* Hon. Anchtel Grey, resigned.

Rev. J. Brewster, Laughton V. in Lincolnshire, *vice* J. Smallpage, deceased.

Rev. George Williams, of Martin Hussingtree, to be a Minor Canon of Worcester Cathedral.

Rev. Peter Elers, Rishangles R. Suffolk.

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Rev. John Ellis (Vicar of Langwin) Cerrig-y-druidion R. Denbighshire.

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## ERRATUM.

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