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CHRISTIAN OBSERVER.

CHRISTIAN OBSERVER

MEMBERS

ESTABLISHED 1840

CHRISTIAN OBSERVER

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THE
CHRISTIAN OBSERVER,

CONDUCTED BY

MEMBERS

OF THE

ESTABLISHED CHURCH.

FOR THE YEAR 1806,

BEING

THE FIFTH VOLUME.

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1806.

CHRISTIAN OBSERVATION

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PREFACE.

WHEN the CONDUCTORS of the CHRISTIAN OBSERVER began their labours, they grounded their claim to public favour, principally, on the assurance which they gave of its being their main purpose to extend the influence, and increase the efficacy, of those Christian principles which convey, to fallen man, his only hope of salvation. They will not pretend to say how far they have redeemed this pledge; but there are circumstances, independent of the growing demand for their work, which lead them to believe, that they are not considered by their readers in general as having forfeited it. This persuasion will not fail to animate their future efforts.

One object which the CONDUCTORS of the CHRISTIAN OBSERVER have endeavoured uniformly to pursue, has been to abate the acrimony of theological debate; and to induce those "who agree in the essentials of our most holy faith," "to put away from them all rancour of religious dissension," as well as all unfounded suspicions of their brethren, "and to fulfil our blessed Saviour's commandment of loving one another as he hath loved us*." That some improvement, in this respect, is visible in the religious world, since the commencement of their labours, they cannot doubt. Probably many causes have concurred in producing this favourable result: yet they are willing to hope that it may have pleased the great Head of the Church to render

* Prayer appointed to be used on the 19th of October 1803, being a day of public fasting and humiliation.

their work in some small degree subservient to its production. To him be the praise !

The CONDUCTORS of the CHRISTIAN OBSERVER find an additional source of satisfaction in the gradual diminution of those vehement prejudices, which assailed their undertaking at its outset, and for a time impeded its success. If the groundless and contradictory clamours of "*Calvinism*" and "*Arminianism*" have subsided, they are disposed to attribute the circumstance to an increasing conviction, among religious persons, that the questions which agitate the partizans of these two systems are comparatively unimportant, and little affect the foundations of our common Christianity ; and that therefore, on such topics (to use a trite but significant expression) good men may "agree to differ." It has been with the view of bringing Christians to this wise and beneficial determination, that they have employed so much of their time in correcting the mistakes and misapprehensions of writers on both sides of this endless controversy. And although they may have seemed to many, to neglect, in the eagerness of polemical discussion, the paramount interests of practical piety ; yet they acted from a belief, that in order effectually to promote those interests, and to call men off from the angry contentions in which they were engaged to the cultivation of a spirit of Christian unity and peace, it was necessary to impress strongly on their minds the comparative unprofitableness of the speculations which excited their animosity, and fully to expose to them the errors and misrepresentations, the prejudice and want of charity with which both parties were sometimes chargeable. They derive comfort, in looking forward to the future, from the hope that it will no longer be requisite to divert an equally large share of their attention from practical objects to those of a controversial description.

Had any thing been wanting to confirm the CONDUCTORS of the CHRISTIAN OBSERVER in the view they have given of the question which has now been alluded to ; a view, as they

conceive, perfectly coincident with that of our Church ; it would have been found in a work, proceeding from high authority, which has recently issued from the press. The friends of evangelical theology, no less than those of the oppressed African race, have occasion to regret the loss of the distinguished talents of the late Bishop of St. Asaph : but he has left behind him a memorial of his theological opinions *, which will not carry with it the less weight, when the circumstances are considered under which it has met the public eye. The CONDUCTORS of the CHRISTIAN OBSERVER will embrace another opportunity of making their readers fully acquainted with this seasonable production. In the mean time they will observe, that could they have emulated the eloquence of this learned and lamented prelate, they would gladly have chosen the same language in which to have enounced the same sentiments. With him they would say to their fellow Christians in general, but especially to the clergy of the land ; “ Leave these barren disquisitions. Apply yourselves, with the whole strength and power of your minds, to do the work of Evangelists. Proclaim to those who are at enmity with God, and children of his wrath, the glad tidings of Christ’s pacification. Sound the alarm, to awaken to a life of righteousness, a world lost and dead in trespasses and sins. Lift aloft the blazing torch of Revelation, to scatter its rays over them that sit in darkness and the shadow of death : and guide the footsteps of the benighted wanderer into the paths of life and peace.” p. 29.

The CONDUCTORS of the CHRISTIAN OBSERVER have intimated, on many former occasions, that it was their great aim to recommend to their readers a plain and practical religion ; and that they should feel themselves greatly indebted to such correspondents as should aid them in their design. They likewise suggested, that this important end might be much promoted, by the occasional introduction of that lighter spe-

* Charge delivered to his clergy in the month of August, 1806. Hatchard.

cies of writing, which amuses while it instructs, and which may therefore serve to conciliate the attention of the intelligent youth of both sexes to the concerns of religion; an object which is certainly of immense moment, and yet often of extreme difficulty. They have reason indeed to be grateful for the many valuable contributions which they have received to both these departments of their miscellany. They hope however to be excused, if they venture to call on their correspondents for continued support, in a cause which, they do not hesitate to say, is worthy of their best exertions.

At the close of the Number for December (p. 798) the CONDUCTORS of the CHRISTIAN OBSERVER have stated the ground on which they have thought themselves entitled to increase the price of their publication. What they have there said, they doubt not, will prove satisfactory to every considerate mind; and to that they refer their readers. They have now only to renew their acknowledgments to their correspondents for the able assistance afforded by them, and to the public for its liberal patronage; and again to express their anxious desire, that the efforts which they employ to advance the interests of the Redeemer's kingdom, may obtain his approbation and blessing, and may tend to his glory.

Religious Communications.

To the Editor of the Christian Observer.

THE following sketch of the character of JOHN LORD HARRINGTON, Baron of Exton, is taken from *Harrington's Nugæ Antiquæ*. The Editor of that work states it to have been evidently compiled from "The Churches Lamentation for the Loss of the Godly," a sermon delivered at the funeral of this pious young nobleman, by *Richard Stock*, Pastor of All-hallows, Bread-street, London, and printed in 1614, a sermon which has now the rarity of a Manuscript.

JOHN LORD HARRINGTON, was born in 1591. He was the eldest son of the Lord and Lady *Harrington* to whose care and tuition King *James* committed the education of his daughter *Elizabeth**, who was after-

* A letter in the Talbot papers from Sir *Thomas Chaloner* to the Earl of *Shrewsbury*, October 18, 1603, says, "The Lady *Elizabeth* is given in custody to the Lord *Harrington*, who hath undertaken to defray her charges for £.1800 yearly," see *Lodge's Illustrations of British History*, iii. 204.

The blessed fruits of the care of Lord *Harrington* in the education of the Princess *Elizabeth*, (she was grandmother of *George the First*) were very conspicuous in her after life. I am unwilling to withhold from your readers a trait of the piety of this unfortunate Princess, which appears in the same volume from which I have taken the account of the young Lord *Harrington*. A copy of verses composed by her, and addressed to Lord *Harrington* her preceptor, is there inserted. The whole is too long to be transcribed at present, and the poetry is of a kind which does not entitle it to any peculiar distinction. But the sentiments throughout are noble and elevated: in a word, they are truly Christian. Permit me to subjoin a specimen of them. Speaking of the happiness of heaven, the pious Princess thus proceeds:

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wards married to *Frederick Prince Elector Palatine*. Both Lord and Lady *Harrington* were persons eminent for prudence and piety, who carefully educated this their son both in religion and learning; and he, thankful for the care and honour received from them, returned honour to them again with advantage, being no less honourable to them than they were to him.

He was of an excellent wit, firm memory, sweet nature, and prompt to learning; so that in a short time he was able to read Greek authors, and to make use of them in their own language. He spake Latin well, wrote it in a pure and grave

"Doth not this surpassing joy,
Ever freed from all annoy,
Me inflame? And quite destroy
Love of every earthly toy?

O how frozen is my heart!
O my soul how dead thou art!
Thou, O God, must strength impart:
'Tis human strength and art.

O my God, for Christ his sake,
Quite from me this dulness take:
Cause me earth's love to forsake,
And of heaven my realm to make."

"O enlighten more my sight,
And dispel my darksome night,
Good Lord, by thy heavenly light,
And thy beams most pure and bright."

"What care I for lofty place,
If the Lord grant me his grace,
Shewing me his pleasant face;
And with joy I end my race?"

"O my soul of heavenly birth,
Do thou scorn this basest earth,
Place not here thy joy and mirth
Where of bliss is greatest dearth.

From below thy mind remove,
And affect the things above:
Set thy heart and fix thy love;
Where thou truest joys shalt prove."

L

style, and was able to confer with any stranger, readily and laudably, in the French and Italian tongues; understood the authors which he read in Spanish; and for arts was well read in logic, philosophy, and the mathematics. He made a good progress in the theoretic part of the art military and navigation, so that he wanted nothing but practice, to make him perfect in both. His understanding in heavenly matters, and the mysteries of salvation, was so admirable, that there was scarcely any question could be propounded to him, about those matters, unto which he was not able to give an understanding and quick answer*.

Being well grounded in religion and learning at home, his noble father sent him to travel abroad in France and Italy, that by experience he might ripen that knowledge which he had before gained: and for a guide and tutor for him in his travels, he chose and sent over one Master *Tovey*, a grave and learned religious man, and formerly the head master of the Free-school at Coventry. But how dangerous a thing it is for religious gentlemen to travel into these popish countries, may appear by the example of this nobleman and his tutor, whose sound religion and heavenly zeal for the truth being taken notice of by the Jesuits, they took their opportunity to administer a slow-working poison to them; that seeing they had no hopes of corrupting their minds, they might destroy their bodies, and bring them to their graves.

Of this poison, Mr. *Tovey*, being aged, and so less able to encounter

* Fuller observes, with his characteristic quaintness, that this young nobleman "did not count himself privileged from being good by being great: his timely piety rising early did not soon after go to bed, but continued watchful during his life." (*Worthies of Somerset*.)

Gataker in his "Discourse Apologetical," 1654, styles the young Lord Harrington "a mirror of nobility;" and Dr. Birch has made honourable mention of him in his life of Prince Henry, p. 118 & seq.

with the strength of it, died, presently after his return to England. But the Lord Harrington being of a strong and able body, and in the prime of his age, bore it better, and conflicted with it longer: yet the violence of it appeared in his face, presently after his return, and not long after hastened his death †.

He was eminent for sobriety and purity. His lips were never heard to utter an impure or unseemly speech; which was the more admirable, considering that he was in the warmth of youth, living in the court, and had been a traveller into those countries (Italy and the Venetian States) which are schools of impurity, whence few return such as they went out. And indeed he took the right way to preserve his mind from being corrupted. He spent not his time in courting of ladies, and contemplating the beauty of women; but he preferred his books before their beauty, and, for his society, chose men of parts and learning for arts and arms. Besides he was very temperate in his diet; frequent in fasting; and hated idleness and much sleep. In the night, when he lay awake, to prevent the intrusion of improper thoughts, he exercised his mind with heavenly meditations.

His justice, so far as he had occasion to show it, was very exemplary. He dealt honourably and honestly with every body he had to deal with. And, whereas his father had contracted great debts by his princelike housekeeping, and other public and private occasions, he was very solicitous for the discharge of the same, giving power to his executrix to sell part or all his land, if need were, therewith speedily to discharge the creditors. And being asked, when the writing was drawn up, whether he assented to it, he answered, "Yea, with all my heart, for my honour and my honesty, are my nearest heirs."

But the splendour of his religion

† Possibly some part of this statement may be referred to the violent prejudices of the times.

outshined all his moral and natural accomplishments. This was the temple that sanctified the gold, and the altar that sanctified the offering: this was that which ennobled his sobriety, justice and other virtues: and this appeared both by his private and public exercises of piety, which were rare in a young man, more rare in a young nobleman, and hardly found in such a measure in any man of what age or condition soever. He usually rose every morning about four or five o'clock, seldom sleeping above five or six hours at a time. When he first waked, his constant care was to set his heart in order and fit it for holiness all the day after, offering the first fruits of the day, and of his thoughts, unto God. Being up, he read a chapter out of the holy Scriptures; then with his servants in his chamber he went to prayer; then did he spend about an hour in reading some holy treatise to enliven his affections, and increase his knowledge. He read over Calvin's Institutions, and Rogers's Treatise*; which were his two last books. Before dinner and supper, he had a psalm, chapter, and prayer, in his family, and prayer after supper. And besides those public duties, he prayed privately every morning in his closet, after which he betook himself to some serious study for three or four hours together, except he was interrupted by special business. The residue of the morning he spent in converse with his friends, riding the great horse, or some such other honest and noble recreation, till dinner time. Thus avoided he idleness, and prevented temptations which commonly ensue thereon. Presently after dinner, he retired into his study to meditate on sermons he had lately heard; or, if he

* "Of the privileges which belong to every true Christian," wherein, says Culverwell, is fully laid out what special favours and benefits God hath provided for his children, both in this life, in all the several estates thereof, and in the life to come. Treatise of Faith, 1622.

was disappointed of that opportunity, he neglected not to take the first that was offered to him: yea, many times, in his travels by land or by water, he thus busied himself. The rest of the afternoon he spent in business, study of histories, the art of war, mathematics, and navigation; wherein he attained to a great measure of perfection. After supper, he prayed with his servants, and then withdrew himself into his study, where he kept a diary or day book†, wherein he recorded what he had done that day; how he had offended, or what good he had done; what temptations he met with, and how he had resisted them. And surveying his failings, he humbled himself to God for them; and for such failings as were fit to be known only to God and his own soul, he wrote them down in a private character, which none could read but himself, and then betook himself to his rest. To prevent evil thoughts before sleep, one that waited on him in his chamber read a chapter or two to him out of the holy Scripture; and this practice he continued for four years before his death. And that his public as well as private care to walk with his God might the better appear, the use of his time in the means of God's worship bore sufficient testimony: being a most religious observer of the Lord's day, both in public and private duties; yet preferring the public before the private, so that though he had an household chaplain, yet he ever frequented the public assemblies twice a day. Yea, whilst he was a courtier, and if his occasions cast him into a place where the word was not preached, he would ride to some other place, many miles, rather than want it. Immediately after sermon he withdrew himself from company for about half an hour, to meditate

† He was one of the first, according to Fuller, who began the pious fashion of a diary, wherein he registered, not the injuries of others done to him, but his own failings and infirmities toward his divine Master. (*Worthies, ubi sup.*)

and apply what he had heard to his soul. After the evening sermon, two of his servants having written, he caused them to repeat both the sermons in his family, before supper; and such was his memory, that he could usually repeat more than they had written. Then wrote he them down in his book, and prayed himself with his family, wherein he had an excellent gift. And by way of preparation to the sabbath, every Saturday night he used to call himself to a strict account how he had spent the whole week: and accordingly he humbled himself to God for his failings, and returned praise for mercies received from him. On the sabbath morning, rising betimes, he used (as he was making himself ready) to repeat to his servants those sermons he had heard the Lord's day before; He used, monthly, to receive the sacrament of the Lord's Supper; and to fit himself to feast at the Lord's table, he kept a private fast the day before. And then he looked over his books for his carriage that month, and spent the whole day in prayer and meditation and self-examination, observing how it was with him since his last receiving; what progress he had made in piety; how he had thriven in grace, and what more strength he had gotten over his corruptions. Thus he spent the whole day, not coming out of his study till about supper time. Also the morning before he received, he read 1 Cor. xi. wherein is contained the institution of the Lord's Supper. And to his servants that were to communicate with him, he read a little treatise wherein the right manner of communicating was contained. Besides these monthly fasts, he kept many other days of afflicting his soul, upon sundry occasions. He was wondrous attentive in hearing the word of God preached or read; and carried himself wondrous and exceedingly reverent therein, knowing that he was in the presence of God, and shewing thereby that when he came to hear not the word of man but God,

he willingly laid down his honour at Christ's feet. To avoid ostentation or the appearance of it in his private duties, he never admitted any one either to his prayers or repetition of his sermon in and with his family, but only one friend that was most intimate with him. And thus was this holy servant of Christ *blameless and pure*, and this child of God, *without rebuke in a naughty and crooked generation, amongst whom he shined as a light in the world, holding forth the word of life, that he might rejoice in the day of Christ's coming that he had not run in vain, nor laboured without fruit.*

He further manifested the sincerity of his religion by his love to all that were truly godly, especially to faithful and painful ministers; as also by his mercy and charity to the needy saints and poor members of Jesus Christ. After his return from his travels, by way of thankfulness to God, he gave yearly, by the hand of a private friend, twenty pounds to the poor. And the second sabbath after his landing in England, having spent the day before with his tutor Mr. *Tovey*, in prayer, fasting, and thanksgiving, he heard the word, received the sacrament, and gave to the poor of that parish five pounds. And besides, he gave forty pounds to be bestowed upon poor ministers and other Christians, for the relief of their necessities. Yea, such were his bowels of tender mercy, that he gave a tenth part of his yearly allowance, which was a thousand pounds, to pious and charitable uses; besides much that he gave occasionally, as he travelled or walked abroad, &c. Also, all his other graces were beautified by the ornament of admirable humility; which is rarely found in persons so honourable and honoured both of God and man.

From the first day of his last sickness, he strangely apprehended the approach of his death, and therefore accordingly prepared himself for it. Besides his private meditations, he called often others to pray for him,

and often prayed himself. He made confession of his sins and often confessed his faith, and an undoubted hope of salvation by Christ Jesus; professing, with so much cheerfulness, that he feared not death in what shape soever it came. He uttered many heavenly speeches, desiring to be dissolved, and to be at home with God his Father; professing, not above two hours before his death, that he still felt the assured comforts and joys of his salvation by Christ. And when death itself approached, he breathed forth these longing expressions: "O thou my joy! O my God! when shall I be with thee!" and in the midst of such desires, sweetly and quietly resigned up his spirit unto God, anno Domini, 1613, aged 22 years*.

SKETCHES OF THE REFORMATION,
NO. X.

BISHOP LATIMER.

THE extracts inserted in your last number from the sermons of Bishop Latimer, had an almost exclusive reference to the much contested subject of predestination and election. On this doctrine we find that venerable prelate adopting a moderation of sentiment and a latitude of language, which; however creditable they may be to him in the eye of the Christian Observer, will be little relished by the bigoted systematizers of either party. Leaving it to them to settle to which of the two systems that divide the pious divines

* "He lived out all his days," says Fuller, "in the appointment of Divine Providence; not half of them according to the course of nature, not half a quarter of them according to the hopes and desires of the lovers and honourers of virtue in this nation, especially of the Society in Sydney College, Cambridge, whereto he was a most bountiful benefactor." (*Worthies, ubi sup.*)

"His estate," says Granger, "was inherited by his two sisters, Lucy, Countess of Bedford, and Anne, wife of Sir Robert Chichester." His portrait is in the *Herrologia*.

of the present day, Bishop Latimer approached most nearly, I will proceed to exhibit his sentiments on a point respecting which there will be no variance of opinion among real Christians, whether they belong to the Arminian or the Calvinistic school: I mean *the method of a sinner's salvation*. And here, only a very small proportion of the numerous passages which present themselves need be adduced. Take the following as a fair specimen.

"Whosoever from the bottom of his heart is sorry for his sins, and studieth to leave them and live uprightly, and then believeth in our Saviour, confessing that he came into the world to make amends for our sins, this man or woman shall not perish, but have forgiveness of sins, and so obtain everlasting life. And this, God revealeth especially in the New Testament, where our Saviour saith, 'Whosoever believeth in me hath life everlasting,' where we learn that our Saviour is ordained of God to bring us to heaven, else we should have been all damned world without end." *Fourth Sermon upon the Lord's Prayer*, p. 142.

"The Scripture witnesseth that 'there is full and plenteous redemption by Christ.' But how shall I get that? How shall I come unto it? By faith. Faith is the hand wherewith we receive his benefits, therefore we must needs have faith. Faith bringeth Christ, and Christ bringeth remission of sins;" "and remission of sins bringeth everlasting life." *Sixth Sermon upon the Lord's Prayer*, p. 165.

"Do I in forgiving my neighbour his sins deserve at God's hand forgiveness of mine own sins? No, no, God forbid, for if this should be so, then farewell Christ!"—"it is very treason wrought against Christ;" "in him only, and in nothing else neither in heaven nor earth is our remission of sins; unto him only pertaineth this honour. For remission of sins, wherein consisteth everlasting life, is such a treasure that

passeth all men's doings. It must not be our merits that shall serve, but his. He is our comfort, he is the majesty of God, and his bloodshedding it is that cleanseth us from our sins. Therefore whosoever is minded contrary to this, he robbeth Christ of his majesty, and so casteth himself into everlasting danger."

"So you see as touching our salvation, we must not go to work to think to get everlasting life by our own doings. No this were to deny Christ's salvation." "As touching our good works which we do, God will reward them in heaven, but they cannot get heaven. Therefore let every man do well, for it shall be well rewarded: but let them not think that they with their doings may get heaven, for so doing is a robbing of Christ." *Ib.* p. 166.

"They that will leave such wickedness, and will live conformable unto God's word, and then believe in Christ our Saviour, trust and believe to be cleansed from their sins through his death and passion, no doubt they shall hear this joyful sentence of Christ our Saviour, 'Come to me ye blessed of my Father,' &c." *Sermon on Luke xxi.* p. 255.

"The will, pleasure, and counsel of God is, to receive only those which come to him in the name of his son our Saviour, which know themselves, lament their own sins, and confess their own naughtiness and wickedness, and put their whole trust and confidence only in the Son of God the redeemer of mankind. *Sermon on Christmas, 1552,* p. 268.

"That the law could not do, for it was letted by the flesh:—what can the law do when it hath no let? It can justify, but it was weak through the flesh; man was not able to do it: the lack was in us; for we are wicked and the law is holy and good. But that which we lacked the same hath God fulfilled and applied. He hath sent his son to supply that which man's works could not do; and with his fulfilling of the law and painful death he me-

rited, that as many as believe in him though they had done all the sins in the world, yet shall they not be damned, but are righteous before the face of God, believing in Christ: so that remission of sins and everlasting life may be sought no where else but only in Christ." *Sermon on Twelfth Day, 1553,* p. 293.

"We must come to Jesus which is the right and true Saviour, 'He it is that hath saved us from sin.' Whom hath he saved? His people. Who are his people? All that believe in him, and put their whole trust in him, and those that seek help and salvation at his hands, all such are his people." *Sermon on the first Sunday after Epiphany, 1552,* p. 295.

"Here thou seest whercon hangeth thy salvation, namely believing in the Son of God, which hath prepared and gotten heaven for all those that believe in him and live uprightly according to his word: for we must do good works, and God requireth them of us: but yet we may not put our trust in them, nor think to get heaven with the same, for our works are wicked and evil, and the best of them be imperfect." *Ib.* p. 297.

"Let us come unto Christ, for he is the Saviour of mankind, and he is the only helper. He saveth our souls by his word, if when we hear we believe the same." *Sermon on the third Sunday after Epiphany,* p. 306.

"Those which die repentantly, and are sorry for their sins, cry God mercy, be ashamed of their own wickedness, and believe with all their hearts that God will be merciful unto them through the passion of our Saviour Christ, shall come into everlasting felicity." *Sermon on fifth Sunday after Epiphany,* p. 317.

It would be easy to multiply passages to the same effect, all shewing that, according to Bishop Latimer, salvation is only through Christ, of grace and not of works. But what, it may be asked, were more particularly the sentiments of this prelate

on the much contested points of justification, and of the relative importance of faith and works with reference to that blessing? His sentiments on these points might be satisfactorily gathered by any candid reader from the extracts which have already been given. But as all readers are not of this description, I shall now proceed to cite a few passages, which will place the matter beyond the reach of cavil and objection.

Describing the office of a preacher; he observes, that "he hath first a busy work to bring parishioners to a right faith, as Paul calleth it; not a swerving faith, but a faith that embraceth Christ, and trusteth to his merits, a lively faith, a justifying faith, a faith that maketh a man righteous without respect of works: AS YE HAVE IT VERY WELL DECLARED AND SET FORTH IN THE HOMILY*.
Sermon preached 18th January, 1548, p. 17.

"As many as believe in Christ shall be the children of God." "When we believe in him it is like as if we had no sins. For he changeth with us: he taketh our sins and wickedness from us, and giveth unto us his holiness, righteousness, justice, fulfilling of the law, and so consequently everlasting life: so that we be like as if we had done no sin at all, for his righteousness standeth us in so good stead, as though we of ourselves had fulfilled the law to the uttermost." *First Sermon on Lord's Prayer, p. 122.*

St. Paul (1 Cor. xiii.) calleth faith nothing without charity. "Some have thought that St. Paul spake against the dignity of faith: but you must understand that St. Paul speaketh not here of the justifying faith wherewith we receive

everlasting life; but he understandeth by this word faith, the gift to do miracles, to remove hills. *This I say to the confirmation of this proposition FAITH ONLY JUSTIFIETH: this proposition is most true and certain.*" *Sermon on John xv. p. 265.*

"Such is the office of Christ—to deliver us from the law and the wrath of it. The law requireth a perfect righteousness and holiness: now all they that believe in Christ, they are holy and righteous, for he hath fulfilled the law for us which believe in him: we be reputed just through faith in Christ." "Our works are not able to make us just and deliver us from our sins: but we are just by this, that our sins are pardoned unto us, through the faith which we have in Christ our Saviour." *Sermon on Twelfth Day, p. 292, see also p. 293.*

"Leave all papistry, and stick only to the word of God, which teacheth thee that Christ is not only a judge, but a justifier, a giver of salvation, and a taker away of sin; for he purchased our salvation through his painful death, and we receive the same through believing in him, as St. Paul teacheth, saying, Rom. iii. 4, 'freely ye are justified through faith.' In these words of St. Paul all merit and estimation of works are excluded and clean taken away. For if it were for our works sake, then were it not freely. Whether will you now believe St. Paul or the Papists?" "We must be justified, not through our good works, but through the passion of Christ." *Sermon on the first Sunday after Epiphany, p. 296, 297.*

"What is a just man? He is just that believeth in our Saviour: those which believe in Christ are justified before God." *Ib. p. 300.*

"Faith is like a hand wherewith we receive the benefits of God: and except we take his benefits with the hand of faith we shall never have them." "God will justify us if we believe in him." *Sermon on the third Sunday after Epiphany. p. 307, 308.*

* It will scarcely be argued by the sturdiest maintainer of that prevailing system of theology, which would admit our works to an equal participation with faith in the office of justification, that Latimer did not understand the drift of the homilies, which had just been published when he preached this sermon.

“All are and must be justified by the justification of our Saviour Christ, and not by our own well doings.” “For if we believe in him then are we made righteous.” “St. Paul saith that those that are just, that is, those that are justified by faith, and exercise faith in their living and conversation, ‘they shall shine like unto the sun in the kingdom of God.’” *Sermon on the fifth Sunday after Epiphany*, p. 318, 319.

But it becomes of importance to enquire what was the nature of that faith, which Bishop *Latimer* has thus uniformly represented as the sole medium of our justification, and what were the effects which he ascribed to it, as necessary evidences of its existence. On this point also, he is very full and explicit. Let a few short extracts suffice.

“Faith hath ever going before her the confessing of sins: she hath a train after her, the fruits of good works, the walking in the commandments of God. He that believeth will not be idle: he will work: he will do his business. So if you will try faith, remember this rule: consider whether the train be waiting upon her. If you have another faith than this, you shall have weeping and gnashing of teeth.” *Seventh Sermon before King Edward*, p. 87.

“How shall our hearts be purified and cleansed? through faith.” *Sermon on All Saints*, p. 19.

“Faith must not only be in our mouth, but in our hearts: we must not only talk of the Gospel; we must follow it in our conversations and livings.” “Now we may try ourselves whether we have this faith or not: if we lie in sin and wickedness, care not for God’s word and his holy commandments, but live only according to our lusts and appetites, then we have not this faith: when we be slothful, when we be unchaste, swearers, or unmerciful to the poor, then we have not this faith, so long as we be in such sins. But if we hear God’s word, believe and be content to live after it, leave our sins and iniquities, then we have

that faith, of which St. Paul speaketh here.” *Sermon on the twenty-first Sunday after Trinity*, p. 201.

“This faith must not be only a general faith, but it must be a special faith, for the Devil himself hath a general faith.” “But I say that every one of us must have a special faith. I must believe for myself, that his blood was shed for me. I must believe that when Christ saith, ‘Come to me all ye that labour, &c.’ Christ calleth me unto him, that I should come and receive everlasting life at his hands.” *Sermon on the first Sunday in Advent*, p. 229.

“St. Paul speaketh not here (1 Cor. xiii. 2.) of this lively justifying faith; for this right faith is not without love, for love cometh and floweth out of faith. Love is a child of faith, for no man can love except he believe, so that they have two several offices, they themselves being inseparable.” “Love may be called the chiefest, yet we must not attribute unto her the office which pertaineth unto faith only; for though love be greater, yet it is not her office to save.” *Sermon on St. Simon and St. Jude’s Day*, p. 265.

“Love is the daughter, and faith is the mother. Love floweth out of faith: where faith is there is love: but yet we must consider their offices: faith is the hand wherewith we take hold of everlasting life.” *Ib.* p. 267.

“That man is in good case that can be content to fight and strive with sin, and to withstand the Devil and his temptations, and calleth for the help of God, and believeth that God will help him and make him strong to fight. This man shall not be overcome by the Devil. And whosoever feeleth this in his heart, and so wrestleth with sin, may be sure that he hath faith, and is in the favour of God. If thou wilt have a trial of thy faith, do this. Examine thyself towards thine enemies. He doth thee harm: he slandereth thee or taketh away thy living from thee. How shalt thou now use thyself towards such a man? If thou canst

find in thine heart to pray for him, to love him with all thy heart, and forgive him with a good will all that he hath sinned against thee; if thou canst find this readiness in thy heart, then thou art one of those which hath faith." *Sermon on the fifth Sunday after Epiphany*, p. 319.

The doctrine of the venerable Bishop on the subject of Good Works, (taking good works in its large sense as including holy dispositions of mind) will be found to be in exact consistency with the views which appear in the above extracts. The performance of them he represents as of primary and indispensable obligation, and the neglect of them as utterly inconsistent with a Christian hope. But yet he vigorously opposes the error of those who make our justification to depend on our works, or who attribute any merit to them in the sight of God. To Christ, and not to our own doings, which are sinful and imperfect, Latimer uniformly ascribes the salvation of the soul. The extracts already given, might be deemed sufficient to establish these positions: but it may not be improper to add a few more which, if possible, are still more directly in point.

"Let your body," says he, "be clothed in the armour of righteousness, ye may do no wrong to any man, but live in righteousness: ye must live rightly in God's law, following his commandments and doctrine." p. 3. And yet, he adds, "as touching our salvation and eternal life it must be merited, not by our own works, but only by the merits of our Saviour Christ:" "yet hath God such pleasure in good works which we do with a faithful heart, that he promiseth to reward them with everlasting life." p. 193. "We shall all come before the judgment seat of Christ, and there receive every one according to his deserts: after his works he shall be rewarded of Christ." p. 245. For though they, viz. those who are saved, "will not be able to fulfil the law of God to the uttermost, yet for

all that God will take their doings in good part for Christ his son's sake." p. 251.

"You will say now, here is all faith, faith, but we hear nothing of good works, as some carnal people make such carnal reasons like themselves; but I tell you we are bound to walk in good works, for to that end we are come to Christ, to leave sin, to live uprightly, and so to be saved by him. But you must be sure to what end you must work," "not to win heaven withal, for if we should do so, we should deny Christ our Saviour, despise and tread him under feet." "We must first be made good before we can do good. We must first be made just, before our works please God: for when we are justified by faith in Christ, and are made good by him, then cometh our duty, that is, to do good works, to make a declaration of thankfulness." p. 294. "And as concerning our good works, they are imperfect and not so agreeable to the law of God, who requireth most perfect works; by the which it appeareth that the best works which are done by man are not able to get or deserve salvation." p. 297. "If we shall be judged after our own deservings, we shall be damned everlastingly." p. 296. "We must seek our salvation not in our works but in Christ. Our works be evil and imperfect, and evil works deserve anger, and imperfect works are punishable and not acceptable, and deserve no heaven but rather punishment." p. 298. "Man's salvation cannot be gotten by any work: life everlasting is the gift of God. True it is that God requireth good works of us, and commandeth us to avoid all wickedness. But for all that we may not do our good works to the end to get heaven withal, but rather to shew ourselves thankful for what Christ hath done, who with his passion hath opened heaven to all believers, that is, to all those that put their hope and trust, not in their deeds, but in his death and passion, and study to live well

and godly, and yet not to make merits of their own works, as though they should have everlasting life for them." p. 321.

And here, before I close this sketch, I must warn my readers against inferring, as they may be apt to do, from the above extracts, that the example of Latimer may be adduced to sanction that general and *merely* doctrinal strain of preaching, which some preachers of the present day deem it their duty to adopt. I confess, Sir, that I am one of those who regard such a mode of preaching as a great evil, and as one of the chief causes of the inconsistencies which are but too visible in the conduct of many who profess to be religious characters. On this subject I feel disposed to concur entirely with a judicious writer in your Miscellany, who subscribes himself *A Friend to practical Preaching*, (see vol. for 1804, p. 463 and 659), and whose papers I warmly recommend to the consideration of my clerical brethren. Bishop *Latimer* was very far indeed from giving any countenance to this mistaken and pernicious practice. On the contrary, he was in the habit of denouncing, with the utmost plainness and particularity, the reigning vices of the people among whom he laboured; imitating in this respect the conduct of John the Baptist, and of our Lord himself. Innumerable instances to this effect might be produced from his volume of sermons; but as a great many of them have already been collected by Mr. *Gilpin*, and published in his account of the life of Bishop *Latimer*, a work which is sufficiently easy of access, it seems unnecessary to occupy your pages with detailing them. Q.

To the Editor of the *Christian Observer*.

AMONGST the various hints which have from time to time been given for the advantageous perusal of the Holy Scriptures, I do not remember to have met with any observa-

tion, on the expediency of using marginal references; or to have conversed with persons to whom such a practice was familiar. Having derived much pleasure and instruction from this mode of reading, I venture to recommend it to the attention of Christians who have leisure in their retirements. Those who have not made the experiment, can scarcely imagine what light will frequently be thrown upon the most interesting subjects, and how beautifully the Old and New Testament harmonize with and elucidate each other when thus compared. Mr. Scott's edition of the Bible is in this respect an invaluable work, and with a Concordance, will supply materials for an investigation of Scripture that may greatly enhance the pleasures of closet devotion. Suppose one hour in a week were employed in examining and transcribing corresponding passages; the amount at the end of a year would be considerable; and a rich assemblage of Gospel doctrines, precepts, and promises, suitably arranged under different heads, would be the reward of a diligent search after those hidden treasures of wisdom and knowledge contained in the Sacred Writings.

Permit me to offer a specimen, which may serve more fully to illustrate my meaning. The verse that came under review a short time since was Ecclesiastes v. 1. "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools."

The first clause implies, that *reverence* in worship is required, which the following texts confirm:

Genes. xxviii. 16, 17. "Surely the Lord is in this place, and I knew it not." "How dreadful is this place! this is none other than the house of God, and this is the gate of heaven."

Exod. iii. 6. "The place whereon thou standest is holy ground."

Levit. x. 3. "I will be sanctified in them that come nigh me."

Psal. lxxxix. 7. "God is greatly

to be feared in the assembly of his saints, and to be had in reverence of all of them that are about him."

Heb. xii. 28. "Let us therefore have grace, whereby we may serve God acceptably with reverence and godly fear."

The next clause presents to us the necessity of attention in worship. "Be more ready to hear, &c."

Matt. xi. 15. "He that hath ears to ear let him hear."

Mark iv. 24. "Take heed what you hear."

Luke viii. 18. "Take heed therefore how ye hear."

Luke xi. 28. "Blessed are they that hear the word of God and keep it."

Acts x. 33. "Now therefore we are all here present before God, to hear all things that are commanded thee of God."

Acts xvii. 11. "They received the word with all readiness of mind."

James i. 19. "Let every man be swift to hear."

Luke xix. 48. "The people were very attentive to hear him."

Acts xvi. 14. "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us, whose heart the Lord opened, that she attended unto the things which were spoken of Paul."

1 Pet. ii. 1. "Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes desire the sincere milk of the word that ye may grow thereby."

The third idea in the text appears to be that spirituality in worship is essential to render it acceptable: and this directs us to the great medium of intercourse between God and man, even Jesus Christ, whose soul was made an offering for sin, and through whom alone we can "approach boldly unto the throne of grace, that we may obtain mercy to pardon and find grace to help in time of need." "Be more ready to hear than to offer the sacrifice of fools."

Genes. iv. 4. "The Lord had respect unto Abel and to his offering, but unto Cain and to his offering, he had not respect."

Heb. xi. 4. "By faith Abel offered unto God a more excellent sacrifice than Cain."

1 Sam. xv. 22. "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."

Psal. i. 5. "Gather my saints together unto me, those that have made a covenant with me by sacrifice."

Psal. li. 17. "The sacrifices of God are a broken spirit."

Prov. xv. 8. "The sacrifice of the wicked is an abomination unto the Lord; but the prayer of the upright is his delight."

John iv. 23. "True worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him."

John iv. 24. "God is a spirit, and they that worship him must worship him in spirit and in truth."

Heb. x. 12, 14. "This man after he had offered one sacrifice for sins, for ever sat down at the right hand of God," "for by one offering, he hath perfected for ever, them that are sanctified."

Heb. x. 22. "Having therefore boldness to enter into the holiest by the blood of Jesus, let us draw near with a true heart."

Rom. xii. 1. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."

1 Pet. ii. 5. "Ye also are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Heb. xiii. 15. "By him therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks (or confessing) to his name."

If you, Sir, deem these remarks

worthy of notice, and tending to general usefulness, they are at your service.

CONCORDIA.

For the Christian Observer.

ON THE EVIL OF VIOLATING TRUTH.

TRUTH and justice are duties nearly allied together, truth being in words what justice is in deeds. And the same arguments which require justice to be practised amongst mankind, require also the practice of truth. Truth is often represented in Scripture as a glorious and distinguishing attribute of the blessed God: and in his sight all kinds of fraud and deceit are declared to be abominable. Truth requires that every thing should appear as it really is. And of so important and extensive a nature is this virtue, so nearly allied to every thing that is great and good, that it is, on the one hand, by the propagation of truth that the interests of holiness, and the happiness of man are promoted; while, on the other, sin and misery are propagated by fraud and deceit. The sin which first brought death and ruin into the world, was introduced by a lie. Satan deceived our original parents, by first exciting a doubt concerning God's veracity, and then by telling a direct untruth. And as it is the glory of God that he is the God of truth, so it is the characteristic of Satan that he is the father of lies. He supports his kingdom by deceit. His temptations consist in conveying false impressions;—false impressions of God, as harsh, severe, tyrannical;—false impressions of the service of God, as unreasonable, and attended with gloom and misery;—false impressions of the nature of true happiness, which he represents to consist in things of a totally different nature from those in which it really consists;—false impressions of this world, as good and desirable, while the Scripture speaks of it as vain and unsatisfying;—

false impressions of sin, as the source of pleasure, though in truth it is ever followed by pain and avenged by death;—false impressions of the nature of religion, as consisting in foolish and unprofitable rites, absurd ceremonies, and superstitious practices. Thus the reign of sin is the reign of ignorance, and its whole empire is supported by lies and deceit. Truth therefore is justly represented as light; and to discern it, the understanding is enlightened by the Holy Spirit of God, who reveals things as they are, and manifests them in their true and proper colours, and not as they appeared to us in the ignorance and blindness of our minds. Hence the whole of religion has been represented by some writers as the discovery of truth; and the foundation of virtue has been laid in its being according to truth. Very justly also is the Gospel styled truth, because it truly reveals God to us, shewing him to be a Being as entirely different from what Satan and our own minds had represented him to be, as it is possible to conceive;—as so full of mercy and love as to have sent his only begotten son to die for sinners. Wonderful display of goodness! This one fact affords a luminous exhibition of the true character of God, which may stand in the place of the most laboured comment. It proves to us that his goodness must be infinite; that his yoke must be easy; that his commands must be light; that his care and tenderness for his creatures must be unlimited; for “he that spared not his own son but gave him up for us all, how shall he not with him also freely give us all things?”

My reason for dwelling so long upon this part of my subject is to convey an adequate idea of the nature and value of truth. There is perhaps no sin which is regarded in so slight a point of view as that of *lying*. In general the evil of it is estimated entirely by its consequences. If for instance a person tells a lie in order to injure his

neighbour, he is thought to have committed a very criminal act, because it is an act of injustice, and is attended with injurious effects. But if a person tells a lye merely to screen himself from punishment, or to advance his own interests, without any apprehension of immediate injury to others, his fault is considered as of a very venial kind. "It does no harm," it is said, "to any one." Now, in opposition to this erroneous idea, I would wish to inculcate upon the minds of my readers the evil of lying *in itself*, as a branch of that general system by which the Devil maintains his empire in the world; and to lead them to consider it as a practice entirely contrary to God, to godliness, to excellence, to knowledge, to wisdom, to every thing that is great and good and useful in the world. I wish them to be thoroughly convinced that it is absolutely impossible to be renewed in the spirit of our minds, unless the foundation is laid in an inviolable regard to truth, and a sacred reverence for its authority: and that therefore to tell a lie, on whatever account, is a heinous sin in itself: and that a liar, so far as he is justly chargeable with this sin, is necessarily under the influence of the father of lies.

But there remains another view to be taken of the intrinsic evil of lying: I mean its being most positively and directly forbidden by God. And this it is which in any case constitutes the grand malignity of sin. It is utterly unchristian therefore to reason, as many do, only upon the injurious consequences of an action, as if in these consisted its whole guilt. It ought surely to be sufficient to satisfy the mind of a Christian, that a thing is sinful, to say that it has been forbidden by God. Now God has marked the practice of lying with peculiar reprobation. "Hear the word of the Lord ye Children of Israel, for the Lord hath a controversy with the inhabitants of the land. By swearing and lying they

break out," break out as it were in open defiance of God, "therefore shall the land mourn." "Lying lips are an abomination to the Lord: but they that deal truly are his delight." "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things, who have said, with our tongue will we prevail, our lips are our own; who is Lord over us?" "Lie not one to another." "ALL liars shall have their part in the lake which burneth with fire and brimstone."

These passages will be sufficient to impress those who value the word of God with a dread of lying in general. Permit me however to consider more particularly some of the branches of this evil.

It is a common thing for a person, when he has done wrong, to tell lies in order to escape the blame which he justly deserves. And this is with many a very early habit, formed even in childhood, and continued throughout the whole course of life. Now whenever such an occasion for lying occurs, let me request the person who is tempted to it to pause for one moment, while he thus reasons with himself. "If I acknowledge my fault, I shall, it is true, be blamed; but what then? I shall have maintained my character for veracity. If I attempt to conceal my fault by telling a lie, it is probable that I shall be suspected, and my character for truth may be lost. And what confidence can be afterwards reposed in a person who is detected in telling a lie. Besides, I shall commit probably a much greater sin by telling a lie than I have already done. I shall also violate my conscience: and surely it is better that the whole world should know that I have done wrong; than that God and my conscience should be witnesses against me that I have told a lie."

I cannot but here remark, how seldom it is that people pay much regard to conscience. If they can conceal their faults from others, they think it a small matter that these

faults are known to themselves. Now, a sacred reverence for conscience is the grand characteristic of a real Christian. He does not abstain from sin because his fellow-men would become acquainted with what he had done, and his character would be lost; neither does he do good in order to be seen and applauded by men: but in both cases he consults his own conscience; and it is because it is right, that he either does, or forbears to do any particular action. We should learn therefore to fear and reverence ourselves more than we do any one else. How many persons do we meet with, whose consciences are perfectly at ease, although they are in the habit of lying whenever they can thereby promote their worldly interests! If an appeal were made to their consciences whether they had committed any evil action during the day, they would perhaps, boldly answer in the negative: and if reminded that they had told a lie, they would probably reply, "Oh, that is a mere trifle not worth mentioning." Thus do men deceive themselves, while they adopt a standard of right and wrong, wholly opposed to that which God has established in his word.

It is here important to remark, that the true excellence of Christian principles is shewn by our willingness to submit to loss or blame, rather than to commit sin. We are likely to be blamed for having done wrong; and this blame we may perhaps have it in our power to escape by telling a lie, which there is no chance that any one will be able to detect. Now such cases as these, occur perpetually in common life: and it is by our conduct on such occasions, that we may ascertain whether we will preserve our integrity at the expence of suffering blame or reproach:—whether, in short, we are true Christians: for a true Christian had rather suffer the extremity of worldly evil, than incur the displeasure of his God.

If *direct lying* is thus to be avoid-

ed as highly sinful, all approaches to it ought equally to be avoided. The Christian therefore, will take care, that he does not, for instance, hastily make *promises* which he may be unable to perform. For though he may intend at the time to perform them; yet, if they are made rashly, and without due consideration, and especially if he is conscious that he has been in the habit of promising too readily, he exposes himself to the danger of uttering a falsehood.

The Christian will also guard as sedulously against *equivocation* as against a *direct lie*. The miserable ingenuity of some persons, who think they have not been guilty of *lying*, because their words have been so managed, as to convey the false idea which they were intended to convey, while they admit of a construction consonant to truth; argues both a want of good sense, and a mean and disingenuous mind. Let such remember that God is not deceived by their sophistry. Liars they are, unquestionably, with cowardice and a mean and despicable subtlety added to their lie. Such conduct ought therefore to be abhorred by every upright and ingenuous character.

I conclude this paper with a caution to my readers against indulging a habit of *exaggeration* in common discourse. The reverence due to the sacred majesty of truth cannot be too strongly enforced upon the mind: and it becomes every person therefore to measure and guard his words habitually, that that reverence may be cherished and may appear on all occasions. There may indeed be an unnecessary and ridiculous preciseness, as there is a counterfeit of every thing that is excellent; but the indispensable obligation which lies upon us to keep truth inviolate in every relation, and even in our common modes of expression, ought strenuously to be maintained. Who shall say that one slight transgression may not be a step to another: and that the want of reverence for truth which now appears only in lesser matters may not,

when wilfully indulged, become so strengthened by habit as to discover itself on the most important occasions? A. D.

To the Editor of the Christian Observer.

Mr. Daubeny has lately published a vindication of his conduct, in omitting the significant monosyllable *NOT*, in a quotation which he made in his *Vindicia* from the first Homily on Faith. The only edition of the Homilies in his possession, he says, was that of 1640, and in that edition the *not* is omitted. Thus far, I am happy to say, Mr. Daubeny is correct. The edition of 1640 certainly wants the *not*. Mr. Daubeny therefore stands exculpated from the charge of wilful misquotation*. It will be obvious, however, that those arguments respecting the nature of faith which he has made to hinge on this misquotation, gain no strength from the admission here made. In one edition of the Bible published in this country, the *not* contained in the seventh commandment was accidentally omitted. Had a divine risen up to contend for the lawfulness of adultery, and referred to the Bible in support of his theory, we should not have thought very highly of the correctness of his theological system, even if he had pleaded that the Bible distinguished by this unhappy omission was the only one to which he had access. The present case differs indeed from that which we have supposed, in this very important particular, that though both manifest a want of clearness in the understanding, the latter argues also a bad state of the heart.

That I may not be accused of unjustly imputing to Mr. Daubeny a

* This was a crime with which we never charged him, even in *idea*. For even before we had ascertained that the edition of 1640 was without the *not*, we had attributed the omission in our own minds to some such circumstance as this; that Mr. Daubeny in transcribing the passage into his commonplace book had omitted the *not* by accident, and had afterwards referred to this transcript, and not to the original.

confusion in his ideas respecting the real sentiments of our reformers, allow me to quote the whole of the passage containing the omitted *not*, as it stands in the Homily.

“The first coming unto God, good Christian people, is through faith, whereby we be justified before God. And lest any man should be deceived, for lack of right understanding thereof, it is diligently to be noted, that faith is taken in the Scripture two manner of ways. There is one faith, which in Scripture is called a dead faith, which bringeth forth no good works; but is idle, barren, and unfruitful. 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 mouths, but deny him in their deeds, being abominable, and without the right faith, and to all good works reproveable. And this faith is a persuasion and belief in man's heart, whereby he knoweth that there is a God, and agreeth unto all truths of God's most holy word, contained in the Holy Scripture. So that it consisteth only in believing the word of God that it is true. And this is *not*† properly called faith. But as he that readeth Cæsar's Commentary, believing the same to be true, hath thereby a knowledge of Cæsar's life and notable acts, because he believeth the history of Cæsar: yet it is *not properly said*‡, that he believeth in Cæsar of whom he looketh for no help or benefit. Even so, he that believeth all that is spoken of God in the Bible is true, and yet liveth so ungodly that he cannot look to enjoy the promises and benefits of God; although it may be said, that such a man hath a faith and belief in the words of God; yet it is *not properly said*|| that he believeth in God, or hath such a faith and trust in God whereby he may surely look for grace, mercy,

† This is the *not* which was omitted by Mr. Daubeny.

‡ This illustration might have corrected Mr. Daubeny's mistake, had he attended to it. The *not* is not omitted in this clause also in the edition of 1640.

|| By this clause likewise, might Mr. Daubeny's mistake have been corrected. It evidently stands in direct contradiction to his mutilated sentence. The propositions contained in the two clauses, as they now stand, are identical.

and everlasting life, at God's hand; but rather for indignation and punishment, according to the merits of his wicked life." *Homilies*, Oxford edition, 1802. p. 27.

Mr. Daubeny, in the vindication to which I have alluded, employs much pains to persuade his readers that our reformers would have expressed their meaning more correctly, had they omitted the *not* as he has done: and he intimates a doubt whether the insertion of the little word *not* be not an interpolation, which the original copy of the *Homilies* will not warrant; or whether the omission of it be not an emendation of the editor of this particular edition, which the general tenor of editions may not justify. Now I cannot help thinking, that this insinuation is unworthy of Mr. Daubeny. Did he then possess no means of satisfying himself on this point? Besides, can any man read the above extract from the *Homilies*, without perceiving that our reformers have there very clearly and consistently expressed their meaning; and that the context leaves no room for doubt with respect to the real cause of the omission in the edition of 1640? But although the case be of that kind which at once explains itself to an unprejudiced mind, and although the context affords no room for suspecting either an interpolation or an emendation of the text; yet it may prove satisfactory to you and to Mr. Daubeny to be told, that on an examination of the editions of 1547, 1563, 1623, 1633, 1635, 1676, (all black letter) 1683, 1766, and 1802, some printed before and some after that of 1640, the *not* appears in them all.

While I have the pen in my hand, I will take the liberty of adverting to another topic, on which I think justice has scarcely been done to Mr. Daubeny. I allude to the doctrine of the necessary connection between faith and works. That when Mr. Daubeny first entered the lists of controversy, he expressed himself in a very incautious, not to say erroneous manner on this sub-

ject, I admit. But in his *Vindiciæ* I read with much satisfaction the following passages, which indicate views, in this particular at least, much more correct and scriptural. "The good tree (lively faith) is necessarily productive of fruits (good works)." "By its necessary produce of good works alone can we know that any man's faith is true and lively." "When *lively* faith has actually taken possession of the human soul, then a general disposition to love and obedience will be found; and so long as this faith continues in a *lively* state, it must necessarily be productive of its correspondent effects, even as a fruitful tree whilst in that state must necessarily produce fruit." (p. 362.) If such be Mr. Daubeny's sentiments, I cannot see, for my own part, wherein they differ, on this particular point, from those of Mr. Overton or any of his opponents. When these speak of faith necessarily producing good works, they must of course mean *lively* faith; for a dead faith they affirm to be no faith at all. Where then, as far as respects this doctrine, does there exist any ground of contention? Neither Mr. Daubeny nor Mr. Overton will say of a dead faith that it necessarily produces good works: they unite in affirming it to be *unproductive*. And with respect to a *lively* faith, they equally unite in affirming it to be *necessarily productive*.

Yours, &c.

A SINCERE FRIEND TO THE
CHURCH OF ENGLAND.

To the Editor of the Christian Observer.

IN your first three numbers for 1805, you have reviewed the third volume of the *Life and posthumous Writings of Cowper*, published by William Hayley, Esquire. Your account of the departed poet in this critique appeared to me remarkable, in the main, for its clearness and accuracy; but I could not help being surprised at your laying it down, as an

undeniable position, that though we discover, particularly in his early letters to lady Hesketh, traces of a mind peculiarly alive to the great concerns of eternity, and intent on the pursuit of the one thing needful, yet at a later period of his life, religion appears to have been excluded from his thoughts.

In our remarks, Sir, on the dead even more than on the living, we should use great candour and circumspection, because the dead, though themselves beyond the reach of our censure, are unable to correct our errors or prevent their effect upon others. It is this consideration, which induces me to submit a few circumstances to your notice, which upon examination may induce you in some measure to alter your opinion, or at least to soften the severity of your decision.

I have no doubt, Sir, that it was painful to you to advert to the gradual disappearance of religion from the letters of Cowper. Yet, I imagine, that disappearance, however it must needs be lamented, may in his case be partly accounted for without resorting to the supposition that religion was excluded from his thoughts.

You will recollect, Sir, that on Cowper's relapse in 1773, he took up an unalterable conviction, that all other Christians, once renewed in the spirit of holiness, might continue in the grace vouchsafed them, and become partakers of their Saviour's glory; but that he alone was doomed to perdition by an especial decree, and shut out from all hopes of returning mercy.

This dreadful persuasion abode with him till the day of his death; and though he had occasionally some faint glimmerings of hope and consolation, it induced him in general to abstain from all attempts at public or private prayer, as from blasphemy, conceiving, that as it must be useless, so it was also an abomination for him to pray, when he was sentenced to everlasting destruction.

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Consider, Sir, what it is to live under a persuasion like this, for the greater part of thirty years! Surely a heart unsubdued by the grace of the Holy One, must have sunk under such inconceivable anguish, and been tempted, even to charge God with injustice. But we find Cowper resigned, even under these agonizing reflections. He was miserable indeed: for the hidings of God's face are misery itself. But though he had no hope, yet he took up his cross with patience, and in the midst of his sufferings declared, that if holding up his finger would save him from endless torments, he would not do it against the will of God.

It is not possible to believe, that a being who, because it was the will of God, could submit with such resignation to afflictions so intolerable, should be what he thought himself, utterly a castaway. Yet, I confess, it is not a little surprising, that at a time, when he was thus fearfully looking for the judgment of God's wrath, he could have been diverted for a moment from those awful apprehensions by any earthly pursuits or engagements. Above all it would have surprised me, that he should have been able to enter with such spirit as he seems to have done into those sallies of wit and turns of humour, which abound in his subsequent letters, had he not told us a different tale in one to Mr. Hayley. "I am not what I affect to be, my dearest brother. I seem cheerful upon paper sometimes, when I am absolutely the most dejected of all creatures. Desirous however, to gain something myself by my own letters, unprofitable as they may and must be to my friends, I keep melancholy out of them as much as I can, that I may, if possible, by assuming a less gloomy air deceive myself, and by feigning with a continuance improve the fiction into reality."

With this clue I think, Sir, we may explain the disappearance of religion from his letters upon other grounds than those, to which you

have traced it. Of religion, as he felt it, he could unfold nothing, but his despair; and whatever on this subject he did unfold, must probably have been too black to be communicated to the public, so that it is with apparent justice, that a later memorialist has observed: "In his letters, as printed, there are many obvious chasms, which were most probably occupied with expressions of religious despondency. His correspondence with Mr. Newton, by which alone the real state of his mind was likely to be unfolded, is yet involved in impenetrable secrecy."

Much therefore may still remain to be known of this extraordinary being, and much perhaps, which it may be improper to divulge during the life-time of any of his most intimate connexions. But from what is known, I think, we may gather, that he was visited by afflictions such as have very rarely fallen to the lot of humanity; that he bore these afflictions in his lucid moments with a fortitude, that can only be referred to the unseen operation of

the Spirit of God, and with respect to the dismal darkness in which his sun finally set, we may apply to it the words which he penned long before with regard to God's dealings with mankind in general: "I doubt not that he enlightens the understandings, and works a gracious change in the hearts of many in their last moments, whose surrounding friends are not made acquainted with it."

Surely then, Sir, we may account for his apparent silence in matters of religion, without concluding, as I hope and think we need not, that it had previously been excluded from his thoughts. On the contrary, it seems to have been with a view to disengage his thoughts from a subject, into which they most naturally ran, but with regard to which they were comfortless and desponding, that he assumed an air of gaiety, which made others smile, while he was himself consuming with a secret and melancholy despair.

I am, &c.

C. C.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I REMEMBER reading some time ago in one of those many books written for the use of children, from which grown gentlemen and ladies also might derive no small advantage, a little piece entitled, "Eyes and no Eyes." It was the writer's object, (and the object was well accomplished) to shew the advantages of keeping the attention in lively and wakeful exercise, by the example of two children, who took a country walk together, the one of them seeing every moment some object to interest or inform him, while blindness itself could scarcely have rendered the other less observing dur-

ing his ramble, or more vacant at the end of it. Nothing is more remarkable than the different degrees of information or improvement, which different people derive from their perusal of the same books, their conversation with the same companions, their passage through the same country: and there is perhaps no cause to which we may so commonly and so surely refer these differences, as to the various degrees of attention which they severally exert.—Much indeed it may be said, and said with truth, depends on the difference in the natural and acquired faculties of different men. The discernment, the comprehension, the memory, may be found of

all various degrees, and the effects of these diversities cannot but be considerable: nor shall we be readily brought to admit, what we are told the humility of the great Newton led him to declare, that if he had himself made any considerable intellectual proficiency, it was to be ascribed merely to a superior degree of patient and laborious attention, and not to any natural superiority of parts. Yet, where there is no material defect in any of the natural powers, we often see persons who read book after book with surprisingly little profit: and there are still more, who in reading only take in and retain all the writer's facts and opinions, without so much as endeavouring to exercise their own judgments on his remarks; without drawing from his pages any new inferences, or combining his observations with those of any other author; without refuting, or correcting, or qualifying, or enlarging, his positions, from the result of their other studies.

Mere reading may indeed, according to the sententious wisdom of the great Bacon, make a full man, but it is consideration and reflection only that can make a well informed man; much less can any thing short of this make a wise one. It is not merely by eating but by digesting that the body is nourished, and without the latter process our intellectual part will receive no substantial benefit from its appropriate food. I am aware this is a trite remark, but its truth and importance will excuse its repetition.

It has often appeared to me, that even the more acute and intelligent of the female sex are peculiarly chargeable with this faulty method of reading books. It is a fault which very naturally indeed results from the defective nature of their education. May we not however hope that the efforts of that excellent female writer of our days, who has most effectually vindicated for her sex the right to have their understandings cultivated, by proving

the extensive benefits which mankind would derive from the cultivation, will not be wholly unsuccessful; and that, in compliance with her valuable lessons, we shall no longer see the intellectual powers of women neglected, while the acquisition of accomplishments is made the great object in education,—the natural prelude to a disposition which so often follows, to consider amusements as the grand object of life? It would be indeed a reproach to us, if in our days, in which we seem disposed to make the most of all our possessions, we should leave in its present waste state, our vast unimproved field, if so it may be termed, of female intellect

Gibbon informs us in the interesting account of his own life and studies, a work wherein the most superficial readers will see that it was only by strenuous and persevering application that he attained to his high point of literary eminence, that it was his constant practice before he entered on the perusal of any new book, to consider in a solitary walk what he already knew or thought on the subject of it. This practice is also powerfully recommended to us by the authority and example of Dr. Paley.

The object with which I now take up the pen, is to point out to your female readers another practice from which, especially in the perusal of certain classes of books, they would be likely to derive considerable benefit. This is—when they are about to enter on the perusal of any new author, the importance of whose work renders it worthy of being read with care, previously to consider awhile seriously, what, from its nature and subject, are the chief lessons they may expect to learn from it; what the principal points on which a reader may expect to derive information; finally, what the chief considerations he should endeavour to retain in view during the perusal; in order that he may see in connection with and relation to them, all the

various ideas which the author may bring before him. By the reader's being thus prepared, books will be read with increased interest, intelligence, and recollection, and especially with far more permanent profit. For instance—Is it a history that is to be the subject of our study? After consulting those passages in the works of the most approved authors, in which they have stated the objects and benefits we ought chiefly to have in view in the study of history, let us draw up a distinct enumeration of these, and also of all the several classes or divisions to which the various kinds of information we are likely to meet with, may be conveniently and properly referred; together with a brief memorial of the chief ideas, or propositions, or maxims, in connection with which it may be probably useful for us to view what we are about to read. Some persons there may be, whom an eminently retentive memory, together with superior precision and comprehension of mind, may enable to retain in recollection all the above particulars with so much firmness and freedom (to borrow an expression of the nervous South) as that they shall be all maintained in constant contemplation, or at least that they shall be within reach, so as at once to answer to the call, or even to present themselves unsummoned, when the occasion for them arises. But in general it will be found most advisable to put them on a paper which should be kept at hand; and at intervals, suppose after every four or five pages, the paper should be referred to, and we should consider, in order, what we have met with which is referable to our several classes; or which, when viewed in connection with, and relation to, the several articles noted down on our paper, suggests any useful information or conclusions.

As I would avoid obscurity even at the hazard of being deemed prolix, let me explain my meaning still more in detail, by putting down some of the chief memoranda with

which I would advise your female readers, and indeed your young readers of the other sex also, to be provided, when they are about to enter on the perusal of any historical work. The matter of every book may be divided into facts, sentiments, and principles. I would therefore draw up some such scheme as that which follows:

HISTORY.

I. FACTS, SENTIMENTS, & PRINCIPLES.

1. *Religious.* Such as illustrate the dispensations of Providence, the moral government of God, or the general connection which God has established in the way of natural consequence between virtue and happiness, vice and misery;—whatever illustrates, or confirms, or is inconsistent with those lessons of religion which we learn, where only they are authoritatively taught, in the Holy Scriptures.

2. *Moral.* Under this head may be classed whatever exhibits any striking peculiarity of human nature, or illustrates or establishes its chief governing principles;—whatever respects all the right and the wrong affections of the mind;—all those various duties which we owe to our fellow creatures, differing according to the various relations in which we stand to them;—passages which illustrate the nature of any moral principles, or point out their application, or enforce their value;—eminent examples and striking characters, whether calculated to serve as models for imitation or the contrary. Some other chief classes I will merely specify in general terms, leaving in most instances the subordinate divisions to be supplied by my readers.

3. *Constitutional.*

4. *Political.* Whatever regards the conduct or interests of a community, whether in relation to internal or foreign matters.

5. *Judicial.* Such as respect the administration of justice, its principles, mode, origin, effects, purity, excellencies or defects.

6. *Financial.* Whatever respects the revenue or taxes of a country, their amount, nature, distribution, effects on the nation's internal or external state, its happiness or commerce, œconomy or profusion in the expenditure, &c.

7. *Military.* Including naval.

8. *Agricultural.*

9. *Commercial.* This includes, of course, trade and manufactures of all kinds.

10. *Practical or Prudential.* Such as may guide or warn us in the conduct of life. To this head we may refer instances of remarkable reverses of fortune—any signal examples of the great uncertainty of political and military events,—in short any useful lessons of practical wisdom whether on a larger or smaller scale.

11. *Respecting Literature,—the Arts and Sciences.* Here of course the different particular arts, sciences, and branches of literature, should be enumerated which are included within these general terms—their rise and progress severally, their advancement and decline, together with the causes and effects of these.

II. INSTITUTIONS, SYSTEMS, PLANS. *Political, charitable, &c.* whether useful or the contrary.

III. MANNERS AND CUSTOMS.

IV. REMARKABLE ÆRAS. To this head may be referred also critical situations and events, which have had large influence and extensive consequences.

V. CAUSE AND EFFECT. I mean, that a reader should endeavour to trace the events which are related, upwards to their causes, and downwards to their consequences.

There will be another class or division of topics for consideration applicable to authors of every species;—such I mean as respect *the merits of the composition*, (whatever it may be) *in a literary view*—And here let the reader bear in mind the different merits and demerits of the different species of composition; and observe how far each is exemplified in the work on which he may hap-

pen to be engaged. The same method, suited and modified in its detail, according to the nature of the work, will be advisable in the perusal of every other class of authors.

—Thus—Is it a book of travels we are about to peruse? Let us previously consider, if we were ourselves to visit the country which is the scene of our author's narration, what are the points to which we should think it right to direct our attention. For instance—the national genius and character—the constitution of government—the administration of justice—the state of religion, morals, and manners—the institutions, whether national or local, with the manner of conducting them, their merits or defects, their consequences, &c. In short, let us be on the watch for any information which may illustrate the nature and effects of the different forms of government, the different religious or moral systems, the different education, customs, and manners which foreign countries may exhibit: and let us remember that our great object, as indeed the great object of every traveller ought to be, to endeavour to bring back from abroad something which may be of use at home.

Thus I have very imperfectly, because far too hastily (haste, for which numerous avocations and a small stock of leisure form, I fear, but a very inadequate apology) sketched out the detail of the plan I would recommend to my female friends in the study of history. Few perhaps, especially among the very young, may find it advisable to endeavour to carry the plan I have described into execution in all its parts. In one degree or other however, it may be practised by every one: and I think I can promise that she who begins to make accurate observations in this way, under one of the foregoing heads, will reap such improvement and satisfaction from the practice, that ere long she will extend her labours to a second and a third, and at the end of a couple of years will find herself able to embrace a far greater part of the pro-

posed plan than she would at first have thought possible.

My classical readers will long ago have recognised my having taken for my model, a practice which prevailed among some of the rhetoricians of antiquity, of having certain common places, or *loci*, to which they might resort for matter, in treating all subjects. I am well aware there is no teaching wisdom by rules; yet I must also declare, that much experience has convinced me, that by having before our eyes, whilst we are perusing any author, the several heads or considerations in relation to which the contents of his pages may probably be viewed with most advantage, we shall be enabled to form a far better judgment of the merits of his work, as well as to derive far more benefit from it than by reading it in the common method. We shall especially be often led to discover commissions and deficiencies which we should not otherwise have perceived, and many reflections will occur to our minds which might otherwise have escaped us. In short, whatever we peruse will be read with a larger comprehension, with a more discriminating judgment, and above all, with a more accurate observance of its manifold bearings and relations.

Whatever apologies may justly be due for the very imperfect manner in which I have executed my intention, none, I trust, will be required for the intention itself. My object has been to enable my female friends to read to greater advantage than they commonly do at present.—You, Sir, I am persuaded, need not to be reminded, that the cultivation of the understanding, and the storing of the mind with useful knowledge and sound principles, constitute a very important branch of Christian duty. And I cannot but hope that if increasing attention were paid to its discharge, much of that time might be employed not only more profitably, but also more agreeably, which is now wasted in trifling occupations, or frivolous conversation, and

in visits either altogether needless, or else often prolonged to an excessive length, merely for want of something to do.

It cannot, I trust, be necessary for me to endeavour to enforce positions at once so important and so manifest. Let any one consider how large and important a share in the division of human duties, belongs to the female sex. This, is a subject on which my mind loves to dilate. It is obvious that the entire education of their own sex, and the instilling into the minds of ours the earliest principles of conduct, and (pardon the expression) the most influential also, is commonly devolved on the ladies. Their's it is to render religious and moral truths more engaging and impressive, by the superior delicacy and tenderness with which they are laid down and enforced.—Their's, to apply precepts and develop characters, with more than manly accuracy of discernment, and felicity of illustration.—Their's, in almost every state of life, to alleviate the pains of sickness, to sooth the languor of convalescence, to infuse into the cup of social intercourse its choicest sweets and most exquisite relish—Their's, to cheer the fatigues and calm the turmoil of an over busy, and to enliven the monotonous uniformity of a too vacant solitary life. Surely any thing which has for its object the better enabling of them to fulfil all these endearing offices well deserves attention. I will therefore only add, that the duty which I have been now recommending often finds itself abundantly rewarded in this life, in the way most congenial and most gratifying to the female heart, by the cheerful animation of a domestic and social circle, by the increased esteem, admiration, and affection of the husband, the parent, or the child;—of those, whose approbation and love are dearest to every virtuous woman, and come the closest to her heart.

I am, &c.

EUBULUS.

To the Editor of the Christian Observer.

AMONG many other writers, who, as appears to me, without sufficient consideration, have given their countenance to the system of General Expediency, is found the name of Mr. Malthus. This system has at first sight, a very captivating aspect, and seems to be calculated to make a large accession of happiness to society. For what can more directly and powerfully contribute to that end, than for each individual to propose to himself the happiness of the whole as the supreme motive of his actions? To one, however, who carries forward his view to consequences, at no considerable distance, the general adoption of this principle will appear in quite a different light, as requiring rather to be repressed than encouraged.

The doctrine of general expediency constitutes, in reality, every man his own supreme law-giver. For when it is asked, who is to be the judge of the general expediency proposed as the rule of human action: it is answered, every man for himself. There can be little doubt, therefore, that this system, however broad at the basis, when it is brought to its due height, will, like the Egyptian pyramids, terminate in a point; and that the general good will only be another name for our own. And when the ultimate appeal is to a man's own conscience, it may readily be inferred, that he has sufficient interest in that court to gain a judicial sentence in his favour. When such a plea for the exercise of private interest is obtained, and when it is rendered sacred by the conceit of duty, what excesses may not deluge the world! What contempt of justice, what perpetration of iniquity may not be expected!

In truth, the evil of selfish affections is of so prolific a nature, that without any adventitious encouragement, it threatens destruction to every bond of society; and would doubtless terminate in a constant reciprocation of injuries, and absolute

anarchy, were not its fatal progress arrested by the operation of certain checks derived from different sources. These checks are of two kinds, the preventive and the positive.

Of the positive kind are civil penalties and retaliation.

Retaliation is a powerful check upon the independent and licentious spirit of the system of general expediency. If one man, under the authority of his own view of public good, feels himself justified in any invasion upon the person or property of his neighbour, his neighbour feels himself equally justified, not only in resisting the aggression, but in being, when the opportunity or temptation presents itself, himself the aggressor. The liberty of the system is equal to all, and no one has more right to use it than another. Hence proceed those fatal discords and that treachery, which render human life a constant scene of distress, danger, and apprehension; and powerfully enforce the necessity of adopting in common some external laws, which shall control the private decisions even of general expediency, and give to each individual, if not some degree of positive security, some knowledge of the sources of his danger.

The laws of human society have likewise provided the sanction of civil penalties for the purpose of restraining a disposition, which, in its indulgence, presses with so much force against the limits of all social institutions. These inculcate upon the self constituted judge of his own duty, with a practical and irresistible effect, the salutary admonition, that there is a judge of his duty, at least as a member of society, greater than himself: and that if he persists in disregarding that superior he must suffer for his temerity. If he stands upon his privilege, as a member of the society incorporated for the promotion of general expediency, and makes no hesitation to violate the laws of his country; imprisonment, confiscation, corporal inflictions, and death; will

remind him and his associates, that they are subjects not sovereigns, and that they cannot with impunity, erect one independent and superior government within the bosom of another, and, under pretence of obedience to the first, pour contempt upon the last.

But of all the checks upon that principle which reduces the whole circle of duty to private opinion, and tolerates or rather commands whatever that private opinion may suggest, none can be regarded with a greater mixture of the opposite sentiments of hope and despair than the preventive one, or moral restraint. None with more despair; because by the experience of every age of human existence, it has been abundantly proved, that nothing is more rare than the imposing of restraint upon natural inclination. Indeed the adoption of the very principle under consideration is one proof of the impatience of moral restraint among men. For not to include those in the censure, whose speculations have not been assisted by their inclinations, what is the character of the greater part of those writers ancient and modern, who have elevated general utility to the throne, from which they have expelled the divine law? But as on the one hand, and for the reasons alleged, there is no principle less to be depended upon than moral restraint; so, on the other, if it could be put in practice, there is none which would justify more sanguine expectations. For if men would reflect, that it is impossible that beings so ignorant, so short-sighted, so much exposed to various errors, as the human race evidently are, should be able to discover what is the greatest possible happiness of the intellectual system, or even of the human, and that they should be the supreme arbiters of their own duty, and that sometimes in opposition to the declared and known will of God; they would perceive the necessity of an absolute submission to that will in every possible case, and even in opposition to what their own views

of expediency would suggest. The consequence of this would be, not an entire abolition of the obnoxious system, but such a limitation of it as would change its nature, and convert it even into an act of obedience to the divine law. For there are evidently cases, in which we are generally required to do good; but the means of doing it most effectually must be determined by ourselves. If the will of God should, through the exercise of moral restraint upon the pride, self-sufficiency, and independence of the corrupt mind of man, regain the supremacy, the happiest effects would instantly result; and he who first returned to his allegiance to God, would afterwards, and as a part of that allegiance, become a faithful and conscientious subject of human government; a subject, much more to be depended upon, and far more useful, than those who pretend to make the general good their supreme object and supreme law.

But should this check fail in its operation, whatever may be the cause of its failure; should the complicated injuries arising from alternate aggression and retaliation, or the iron force of civil penalties be insufficient to restrain the inundation of iniquity which would be let in upon society, were every man to consider himself as his own lord; gigantic, inevitable anarchy stalks in the rear, and after having afflicted the rebellious race with every species of misery, consigns them to final and irretrieveable destruction.

A. Z.

HYMN.

For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin. Heb. iv. 15.

When gathering clouds around I view,
And days are dark and friends are few,
On him I lean, who not in vain,
Experienc'd every human pain:
He feels my grief, allays my fears,
And counts and treasures up my tears*.

* Psalms, lvi. 8.

If aught should tempt my soul to stray
From heavenly wisdom's narrow way,
To fly the good I would pursue,
And do the sin* I would not do;
Still he who felt temptation's power
Shall guard me in that dangerous hour.

If wounded love my bosom swell,
Deceiv'd by those I priz'd too well;
He shall his pitying aid bestow,
Who felt on earth severer woe,
At once betray'd, denied, or fled,
By those who shar'd his daily bread.

When sorrowing o'er some stone I bend,
Which covers all that was a friend,
And from his voice, his hand, his smile,
Divides me—for a little while;
Thou, Saviour, mark'st the tears I shed,
For thou did'st weep o'er Lazarus dead.

When vexing thoughts within me rise,
And sore dismay'd my spirit dies;
When writhing on the bed of pain,
I supplicate for rest in vain;
Still, still my soul shall think of thee,
Thy bloody sweat and agony.

And O! when I have safely past
Through every conflict but the last,
Wilt thou, who once for me hast led,
In all my sickness make my bed†,
Then bear me to that happier shore,
Where thou shalt mark my woes no more?

E.—Y. D. R.

FRAGMENTS.

INFIDELITY AND CREDULITY.

THE following extract from Thiebault's original Anecdotes of Frederic II. of Prussia, affords a strong proof of what the Christian Observer has more than once affirmed respecting the perfect consistency of infidelity with superstitious terrors. (See vol. for 1805, p. 618, Note.)

“On the same canvas with this philosophical King, *Frederic*, we view a *Le Metherie*, the apostle of universal materialism, making the sign of the cross if it does but thunder. *Maupertuis*, who does not believe in God, says his prayers every evening on his knees. *D'Argens*, a still firmer infidel, shudders if he

* Romans, chap. vii.

“The Lord will strengthen him on the bed of languishing; thou wilt make all his bed in his sickness.” Psalm xli. 3.

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counts the number *thirteen* around a table. The Princess *Amelia*, the favourite sister of Frederic, almost as much a philosopher, and endowed with almost as strong an intellect as himself, is the dupe of fortune tellers. And full half the court are believers in the story of the woman all in white, who appeared in one of the apartments of the palace, holding in her hand a large broom, with which she swept the apartment, when any member of the royal family was to die in the course of the year.” Vol. 1. p. 388.

EXTRACT FROM MR. PITT'S SPEECH ON THE SLAVE TRADE, APRIL 2, 1792.

“But now, Sir, I come to Africa. That is the ground on which I rest, and here it is, that I say my Right Honourable Friends† do not carry their principles to their full extent.—Why ought the Slave Trade to be abolished? BECAUSE IT IS INCURABLE INJUSTICE. How much stronger then is the argument for immediate, than gradual abolition! By allowing it to continue even for one hour, do not my Right Honourable Friends weaken—do not they desert, their own argument of its injustice? If on the ground of injustice it ought to be abolished at last, why ought it not now? Why is injustice to be suffered to remain for a single hour? From what I hear without doors, it is evident that there is a general conviction entertained of its being far from just, and from that very conviction of its injustice, some men have been led, I fear, to the supposition, that the Slave Trade never could have been permitted to begin, but from some strong and irresistible necessity; a necessity, however, which if it was fancied to exist at first, I have shewn cannot be thought by any man whatever to exist now. This plea of necessity, thus presumed, and presumed, as I suspect, from the circumstance of injustice itself, has caused a sort of acquies-

† Mr. DUNDAS, now Lord Melville, and Mr. ADDINGTON, now Lord Sidmouth.

cence in the continuance of this evil. Men have been led to place it among the rank of those *necessary evils*, which are supposed to be the lot of human creatures, and to be permitted to fall upon some countries or individuals, rather than upon others, by that Being, whose ways are inscrutable to us, and whose dispensations, it is conceived, we ought not to look into. The origin of evil is indeed a subject beyond the reach of human understandings; and the permission of it by the Supreme Being, is a subject into which it belongs not to us to inquire. But where the evil in question is a moral evil which a man can scrutinize, and where that moral evil has its origin *with ourselves*, let us not imagine that we

can clear our consciences by this general, not to say irreligious and impious way of laying aside the question. If we reflect at all on this subject, we must see that every necessary evil supposes that some other and *greater* evil would be incurred were it removed: I therefore desire to ask, what can be that greater evil, which can be stated to overbalance the one in question?—*I know of no evil that ever has existed, nor can imagine any evil to exist, worse than the tearing of EIGHTY THOUSAND PERSONS annually, from their native land, by a combination of the most civilized nations, in the most enlightened quarter of the globe; but more especially by that nation, which calls herself the most free and the most happy of them all.*"

REVIEW OF NEW PUBLICATIONS.

DAUBENY'S DISCOURSES, &c.

(Continued from page 40.)

AFTER so much blame, neither founded, we trust, in misconception of the author, nor conducted in an improper temper, as we have had occasion to bestow on particular parts of these sermons, we are sincerely glad to return to the far more agreeable duty of dispensing praise and commendation. Sermon VI. *on providence*, is able and useful, and the concluding reflections, such as we should be glad to copy, were it not necessary for us to be sparing of our extracts. A general reflection, however, suggested by the topic of this discourse, will here find its proper place. It has often struck us with some surprise, that the near affinity of the doctrines of predestination and divine providence should not have had the effect with such of the opposers of the former doctrine as embrace and defend the latter, of, at least, softening the asperity of censure, and inducing an

apprehension that the maintenance of the obnoxious tenet, however erroneous, does not necessarily imply either weakness or impiety. So nearly allied are the two subjects in the arguments which (independent of direct scriptural authority) are employed to support them, and in the difficulties which they involve, that the defender of the one will find he has much the same objections to obviate with him who defends the other; and that in so doing, he is compelled to take, in a very great degree, the same ground which, when occupied by an adversary, he is apt to consider as untenable. In the sermon before us, Mr. Daubeny speaks of the divine power (p. 147.) as "overruling the ways of men on some occasions, and making them minister, even *in spite of themselves*, to the execution of God's designs." Now if any one were to infer from this particular phrase, that Mr. Daubeny, in opposition to all that he has so frequently and so explicitly avowed upon other occasions, is an enemy to human

If aught should tempt my soul to stray
From heavenly wisdom's narrow way,
To fly the good I would pursue,
And do the sin* I would not do;
Still he who felt temptation's power
Shall guard me in that dangerous hour.

If wounded love my bosom swell,
Deceiv'd by those I priz'd too well;
He shall his pitying aid bestow,
Who felt on earth severer woe,
At once betray'd, denied, or fled,
By those who shar'd his daily bread.

When sorrowing o'er some stone I bend,
Which covers all that was a friend,
And from his voice, his hand, his smile,
Divides me—for a little while;
Thou, Saviour, mark'st the tears I shed,
For thou did'st weep o'er Lazarus dead.

When vexing thoughts within me rise,
And sore dismay'd my spirit dies;
When writhing on the bed of pain,
I supplicate for rest in vain;
Still, still my soul shall think of thee,
Thy bloody sweat and agony.

And O! when I have safely past
Through every conflict but the last,
Wilt thou, who once for me hast bled,
In all my sickness make my bed†,
Then bear me to that happier shore,
Where thou shalt mark my woes no more?

E.—Y. D. R.

FRAGMENTS.

INFIDELITY AND CREDULITY.

THE following extract from Thiebault's original Anecdotes of Frederic II. of Prussia, affords a strong proof of what the Christian Observer has more than once affirmed respecting the perfect consistency of infidelity with superstitious terrors. (See vol. for 1805, p. 618, Note.)

“On the same canvas with this philosophical King, *Frederic*, we view a *Le Metheric*, the apostle of universal materialism, making the sign of the cross if it does but thunder. *Maupertuis*, who does not believe in God, says his prayers every evening on his knees. *D'Argens*, a still firmer infidel, shudders if he

* Romans, chap. vii.

† The Lord will strengthen him on the bed of languishing; thou wilt make all his bed in his sickness.” Psalm xli. 3.

counts the number *thirteen* around a table. The Princess *Amelia*, the favourite sister of Frederic, almost as much a philosopher, and endowed with almost as strong an intellect as himself, is the dupe of fortune tellers. And full half the court are believers in the story of the woman all in white, who appeared in one of the apartments of the palace, holding in her hand a large broom, with which she swept the apartment, when any member of the royal family was to die in the course of the year.” Vol. 1. p. 388.

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of the Christian covenant." How Mr. Daubeny understands the Christian covenant, we pretend not fully to unravel from so brief a hint; but enough is told us to authorize the conclusion, that if he understands it rightly, our reformers must have *misunderstood* it. Let the above quotation from the author be contrasted with the following passage taken from the first part of the homily, or sermon, of salvation, and it will appear how completely Mr. Daubeny is at issue, on this prime and fundamental article of the Christian faith, with the Church of England. According to the former, "repentance and works of righteousness, &c." are co-efficients in procuring (are to be exercised *in order to*) our "*acceptance*" with God; a term which, we take for granted, is here used, as it is by theological writers in general, as synonymous with justification. According to the latter, "St. Paul declareth nothing upon the behalf of man concerning his justification, but *only* a true and lively faith, which nevertheless is the gift of God, and not man's only work without God. And yet that faith doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified"—these being the *necessary* accompaniments of a "true and lively faith," whereby it is evermore distinguished from a *false* and *dead* faith—"but it shutteth them out from the *office of justifying*. So that though they be all present together in him that is justified, yet they *justify not altogether*: neither doth faith shut out the justice of our good works, necessarily to be done afterwards of duty towards God (for we are most bounden to serve God in doing good deeds, commanded by him in his holy Scripture, all the days of our life :) but it excludeth them, so that we may not do them to this intent, to be made just by doing them." The reason of this assertion is then assigned: "For all the good works

that we can do be imperfect, and therefore not able to deserve our justification; but our justification doth come freely by the *mere mercy* of God;" which mercy is declared to be exercised towards us, "without any of our desert or deserving," through his merits by whom "our ransom was fully paid, the law fulfilled, and the divine justice fully satisfied. So that Christ is now the righteousness of all them that truly do believe in him. He for them paid their ransom by his death. He for them fulfilled the law in his life. So that now in him, and by him, every true Christian man may be called a fulfiller of the law, forasmuch as that which their infirmity lacked Christ's justice hath supplied." (See also page 75 of the present Number.)

This is explicit and intelligible. And why should not a way of stating the subject, at once so scriptural and satisfactory, be always resorted to, in preference to that confused, unsatisfactory method, adopted by our modern divines? A tenderness for the interests of practical religion is the plausible pretence held out for this deviation from the "good old way" of teaching Christianity; but will any man readily believe, who is ever so slightly conversant with the lives or writings of our first divines, that they can be exceeded in solicitude for holiness of heart and life by any men whatsoever in the present day? But perhaps, with equally good intentions, we are grown wiser with time, and have constructed a better system! Sound reason (to say nothing of Scripture) is against this presumption. Deep humility and poverty of spirit form the only soil in which all Christian graces can flourish, and a glance of the eye is sufficient to shew (what however has been clearly and demonstrably argued at length by many valuable writers) which of the two methods of teaching is best calculated to excite and nourish this state of heart. Matter of fact likewise opposes this conclusion.

Let the rectitude of either method be only referred to this test, and preference be given to that mode of preaching which has had the happiest results, and the cause, we apprehend, is at once decided. For the history of the Church from the beginning to this day, will, we are persuaded, bear us out in affirming that vital and practical religion has flourished or declined in every country of christendom, as well before as since the æra of the reformation, in a ratio nearly proportioned to the zeal and steadiness which have been discovered by the Christian ministry, in the promulgation of that doctrine so justly called by the great Luther, "*Articulus stantis aut cadentis ecclesiæ:*"—in the promulgation of it, we mean, as understood by *all protestants* at the *enlightened* period (for such we beg leave to call it) when our liturgy and homilies were composed, and as explained in the admirable extract just now given from the latter work.

Many conscientious persons, doubtless, both among the laity and the clergy, are led to adopt that method of stating the doctrine of justification against which we contend, from not perceiving by what other means the subject may be guarded against Antinomian abuse. A distinction may therefore be recommended to the attention of such persons, which will much more effectually attain the end they have in view, than the expedient to which they have resorted: a distinction obvious and tangible, free from every just exception, clearly marking the two great leading doctrines of Christianity, and giving to each its due weight and influence. Our justification then, be it observed, respects our *title* to heaven; our sanctification relates to our *meetness* or *qualification* for it. Those ideas would not be confounded in the parallel case of some mean person, graciously adopted by one of very superior rank as his son and heir, and put, in the mean time, under a

due course of education, that he may be fitted for the station designed for him. It would readily be perceived, that no excellency of attainments which the adopted son might eventually acquire, could in the smallest degree influence his *title*, which must still rest on its own proper ground, the free and condescending act of the adopter: while, on the other hand, it would be as distinctly discerned, that his future respectability and enjoyment must depend on his acquiring the requisite *qualifications*; so that the last could in no sense be said to be less *necessary* than the former, though *necessary* for very different reasons.

Two things in the author's VIIIth sermon will call for our notice. On the first, however, we do not intend to enlarge, being satisfied to point it out, though perhaps to be regarded as little more than a slip of the pen, as considerably objectionable. It is where Mr. Daubeny speaks of "our moral advances" being made in a gradual manner, like our improvements in knowledge: "one good resolution," says he, "begets another, which again produces succeeding ones; till, through several intervening states, we arrive, or almost arrive, at perfect obedience." Surely Mr. Daubeny too well understands the purity and spirituality of that law, which is "exceeding broad," to entertain the deliberate opinion that any human obedience even approaches, in the highest attainable degree upon earth, a perfect conformity to its demands. The sentiment is too much calculated to cherish that pride, which it is the declared purpose of the Gospel of Christ to abase.

The second passage we are to notice will call for more remark.

"We hear much," says Mr. Daubeny, "about the Spirit of Christ; and it is an expression, which taken in its proper sense, conveys the most comfortable idea; for certain it is that 'without the Spirit of Christ, we are none of his.' But has it not sometimes happened, that when the Spirit of Christ has been in men's mouths, the spirit of the evil one has been visible in

their actions? It will not be denied, that an eventful period in our own history has borne abundant testimony to this remark; and that there have been instances, not a few, of men of the most despicable character, who have fancied that they had attained the highest pitch of holiness.—On which account perhaps it may be, that, in these days, less is said about the Spirit of Christ within the walls of the Church, than may be heard on that head among some other societies of Christians; because the ministers of the Church of Christ would not be instrumental in leading their hearers into an error, upon a subject of this primary importance; because they wish to make them *serious, rational, conscientious, not imaginary Christians.*” (p. 216, 217.)

These are surely very reprehensible sentiments. Does Mr. Daubeny really think that he has sufficiently vindicated his brethren, by the reason here assigned, in keeping back from their hearers so important a part of the counsel of God? Is a truth then to be no longer preached, or at least to have *little said about it*, because ungodly men have abused it? It is hard to say, if that be the case, what truth would at this time of day be left to the ministers of Christ to insist upon; for it would be difficult perhaps to name any doctrine peculiar to revealed, and even to natural religion, which has not been equally perverted with that in question. It may indeed be a very effectual method for a preacher to take, who “would not be instrumental in leading his hearers into” any *particular* “error,” to be silent upon the doctrine whence it is deduced; but this way of exhibiting the Gospel, in a partial and “ *mutilated*” form, we cannot conceive to be the most likely means to make his hearers “*serious, rational, and conscientious Christians.*” Mr. Daubeny himself has here used the emphatic italic character, to mark, doubtless, his own sense of the value of this singular expedient for making such Christians as he has described. To the merit of the discovery he does not pretend, though

he thus emphatically gives it his countenance and sanction; for he speaks of it as very generally adopted within the walls of the Church. And, to say the truth, the practice has as little of novelty as of wisdom to boast; for an older or coarser expedient can scarcely be named than that of avoiding one extreme by rushing into its opposite. Mr. Daubeny has in reality published in this sentence, one of the severest satires we ever remember to have read on the general good sense and theological skill of the clergy. What would that gentleman have said, had some one of his controversial opponents affirmed, in equally direct terms, but accompanied with its merited censure, the fact which he has here given to the world, under the sanction of his authority? The fact itself, however, is important, and, when established by such competent testimony, ought carefully to be preserved.

But to be serious on a very serious subject. There is an inconsistency in this exculpatory language of Mr. Daubeny with his own practice, which we scarcely know how to reconcile. Certainly, it cannot be alledged, judging from the specimen of his manner of preaching now before us, that little is said about the Spirit of Christ within the walls of *his* Church. It is the very subject, on the contrary, on which we should lay our finger, were we asked to point out what is the leading, prominent, topic in these sermons. And yet Mr. Daubeny, we apprehend, need be under no fear of proving instrumental by these discourses in leading his readers into the error of enthusiasm. *He* has found out therefore a different method, it seems, from the general body of the clergy, of making men “*serious, rational, conscientious, not imaginary Christians;*” viz. by declaring the doctrine fully and explicitly, and yet guarding it, as he proceeds, by shewing its legitimate tendencies and effects, and distinguishing them from those which

are the effects only of fancy and delusion. Every truth, we are persuaded, exhibited on this plan, will guard itself. It is only by shewing a truth on one side that openings are left for the abuse of it. Shew it on all sides; trace its relations and bearings with regard to other truths; let its practical consequences be drawn out fully, distinctly, impressively; and it may then be left without anxiety to its fate. For more, at all events, the minister of God is not answerable. When he has thus preached the truth, the whole truth, and nothing but the truth, he has done his part. If men should still abuse it, the fault rests not with him. He has delivered his own soul. But not so, if he has kept back any thing profitable unto the people from the apprehension of its perversion. He acts then a part of equal folly and absurdity, in the capacity of a steward in God's household;—as he would in that of the father of a family, were he to withhold necessary sustenance from his children and servants, from a dread of the consequences of indigestion or surfeit. He who should adopt such a remedy as this for religious errors, would discover much the same wisdom with his, who should propose, as the best expedient for preventing the growth of noxious or poisonous weeds, to extinguish the sun. And his piety would be as little manifested by such conduct as his wisdom. For what else would be implied in it than an assumption of being wiser than God? And what else could he expect to hear at the last, instead of "Well done, good and faithful steward," but "Who hath required this at your hand?"—to amend your commission, instead of fulfilling it! to alter my orders, instead of obeying them!

In this sermon, however, we find much that is excellent; and it would alone furnish ample testimony, that Mr. Daubeny is no enemy to preaching *experimentally*; though

such might be the conclusion that a hasty reader would draw from the *manner* in which he has, in a former discourse, accused some of his brethren of teaching their hearers to rely upon their "feelings and experiences." We give the author full credit, that in this accusation he had no intention of sneering at the practice; but meant only to censure the unscriptural and fanatical way in which he believes it to be executed by the objects of his reproof. His error lies in rashly speaking evil of his brethren: and to prove to him that he has done so, we will propose a criterion to which he will not object. Let it be supposed then, that those parts of this volume, and of the sermon now before us in particular, which exemplify the mode of preaching here in question, were carefully selected and published, without the name of the author. If the specimens thus produced should meet the entire and cordial approbation of those men whose religious sobriety is so much suspected by Mr. Daubeny; if—to say all in one word—they should so completely recognize in them their own views, and their very habits of speaking, as to be deceived into an opinion, that they must have proceeded from the pen of one of their own body, "a prophet of their own;" then, Mr. Daubeny, we presume, could no longer be disposed to doubt, that their sentiments are sound, and their mode of inculcating them characterized by propriety and discretion. Now so satisfied are we, that such as we have stated it *would* be the result of the experiment, that we should not hesitate a moment to stake our credit upon the event. Our readers must in a great degree have formed their own judgment on this head by the extracts already given in the earlier part of this review; and in confirmation of that judgment, which we are well persuaded coincides fully with our own, we will venture, lengthened as this article already is, to make

ome further extracts, which shall be taken from the very sermon that in two instances has fallen under our censure.

“ Now every man understands what is meant by a burden pressing upon and galling his shoulder; and never fails to feel that burden, whenever he labours under it; but it is not every man that feels the weight and burden of sin. There are many, alas! who travel, through their whole lives, with the load upon their shoulders, and yet fancy themselves at liberty. And to what, it may be asked, is it owing, that man should be so sensible of oppression in one case, and not in the other?

“ The answer is obvious. So long as man continues in an unrenewed condition, he has no spiritual sense about him. ‘ The natural man receiveth not the things of the spirit of God; neither can he know them; for they are spiritually discerned.’—He is that insensible being, who, in the strong language of scripture, is described as ‘ dead while he liveth;’—‘ dead in trespasses and sins.’—And a dead man, we know, feels nothing. The apostle, therefore, addresses him in that insensible condition; to give us to understand, that man must first be roused and awakened from it, before he can come to any sense or feeling with respect to his actual condition. ‘ Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.’—In fact, a lively sense of a man’s natural condition, constitutes the necessary preparatory to any thing being done to relieve him. When God has opened his eyes to see himself fallen in Adam, man then begins to appreciate the means that have been provided for his recovery; for no one seeks a remedy for an evil he does not feel; and where no remedy is sought, none will be found; it being the condition upon which all things are to be obtained by man, that they be sought by him. ‘ Seek and ye shall find;’ is the direction of that same divine Person, who calls upon man in the text to come to him for rest, and is in fact only a different mode of conveying one and the same idea; namely, that man must go out of himself, and seek from another quarter that salvation, which will not otherwise be found.” (p. 204—206.)

The following just and scriptural sentiments afterwards guard the subject which Mr. Daubeny had thus clearly and forcibly handled.

“ The religion of Christ, it should be remembered, is an *heart-working* thing; it is the greatest cleanser and purifier in the world; where it has its *perfect* work, it leaves no foulness or corruption behind. Whenever, therefore, what is called religion, leaves man in the same natural condition in which it found him; earthly, sensual, and corrupt; a slave to his appetites and passions; depend upon it, that man’s religion is not the religion of Christ, but something that has been mistaken for it: some imagination of his own, with which the grand deceiver persuades him to rest satisfied, in the view of preventing him from looking farther, and from becoming that spiritual creature, which the religion of the blessed Jesus was designed to make him.

“ There is one infallible mark, by which it may be known whether we are come to Christ, in the sense in which we are invited in the text; and it is this: examine whether the life of Christ is in us; for he who hath not the life of Christ in him, hath nothing but the name; nothing but a fancy of Christ; he hath not the substance.” (p. 218, 219.)

We beg leave here to state, for the benefit of all whom it may concern, that the two last extracts contain very just and striking specimens of that *experimental preaching*, which of late years has sustained so much obloquy and reprehension.

In the following discourse, preached at a visitation of the clergy, we were glad to find Mr. Daubeny thus addressing his brethren on the duty of a minister in the established Church.

“ In the next place, but above all, his object must be to take away all just reason for the desertion of his ministry, by giving full proof of his evangelical commission. With the apostle he must be able to say to his hearers, ‘ I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God.’—To this end, whilst he is guarding against the fatal error of *Antinomianism* on the one hand, he must at the same time take care, that *Seneca* does not occupy in his Church the place of St. Paul. In a word, he must endeavour to give to every part of the Gospel covenant its due weight and consequence. In conformity with our articles and homilies, the misery of fallen

man, salvation by Christ, the Christian faith, and good works, as the fruit of the Christian tree, must constitute the summary of his doctrine. For in a matter of this importance, men will take the liberty to judge for themselves; and if they have reason to think that they are not fed with the true bread of life within the walls of our Churches, they will unquestionably seek for it, where they fancy it may be found, either in fields or in conventicles." (p. 248, 249.)

On the first part of this passage, it is obvious to remark, that, if the advice be good and wise, as unquestionably it is, then, that very different conduct, attributed in the preceding sermon to the general body of the clergy, with reference to a most essential doctrine of the Gospel, must be far indeed from deserving these epithets; and that the apology for such conduct there offered by the author is completely at variance with the counsel here given. The sentiment in the latter part of the passage deserves the most general and serious attention, as it assigns, we are persuaded, the true reason for that lamentable desertion of our Churches, which every friend of the establishment, and of true religion, deeply deplores. The true remedy for the evil is here indicated. All the preaching and writing in the world against schism, enthusiasm, &c. will avail little to oppose the progress of sectaries, and their conventicles: There is one effectual way of doing it, and but one. "Out preach them, and outlive them," is said to have been the answer of Charles the Second to his clergy, when complaining to him of the defection in their own times from the church to the conventicle. The advice suits all times, and will never be mended.

We are sorry to observe, however, the preacher before us weakening the impression of his own counsel, by one of those qualifying admissions, frequent in modern charges and visitation sermons, which serve indeed to ward off the dis-

pleasure that reproof, however mildly insinuated, is apt to provoke; but which at the same time usually destroys all its effect. "However we may differ (says Mr. Daubeny) in points of lesser moment; upon subjects of essential consequence it is impossible but we must all agree." How can Mr. Daubeny's conscience allow him thus to flatter! Is it possible, that he can sincerely believe, that, even as to their speculative creed, there is no essential difference to be found between the opinions of any of his clerical brethren and his own? Does he not then consider the doctrines of original sin, of the atonement, and of the necessity of the Holy Spirit's operation, as of essential consequence? No reader of these sermons will, we are confident, attribute to the author any lower estimation of their value. But has Mr. Daubeny then never heard of Mr. Fellowes or Dr. Gleig? Has he never heard (to say nothing of the Antijacobin Reviewers) of the Editors of the British Critic, (clergymen we presume) who in some late numbers of their work, (see Christian Observer, vol. for 1804, p. 499.) have adopted most unequivocally Dr. Gleig's sentiments upon original sin, in direct violation of the principles avowed in their prospectus, and with complete hostility to the sentiments inculcated in this volume by Mr. Daubeny? When we see such men, the professed guardians of our religion and literature, and who in many instances had deserved well of the cause of evangelical truth, departing from the faith which they had professed, and in which we had hoped they were established; it is high time surely for the friends of truth to give the alarm, instead of using flattering words, that can only serve to betray the cause which they ought to vindicate and support.

Of the remaining sermons, six in number, several passages had been originally marked for quotation, one only of which we shall, however, bring forward, in order to confirm

the importance of some observations which fell from us in an earlier part of this review. It occurs in the 11th Sermon on 1 John, iii. 3. the second on the same text, in which, after much just and scriptural observation, the author thus proceeds:

“But although man is not able to cleanse himself from that stain and infection of sin which is hereditary to his nature, still he may in some degree free himself from the power and dominion of sin. God alone, we know, must cleanse and purify; because God alone can create that grace in the heart, whereby this purification is effected. Yet that man might be so cleansed and purged by divine grace, he must first, in a degree, be morally cleansed, by an abstinence from unrighteous actions, and by a denial of all carnal indulgence. Hence it is that a part of the engagement, by virtue of which fallen man is admitted into the church, for the purpose of his being finally and effectually cleansed from all sin by the blood of Christ is, that he renounces the Devil and all his works, together with the sinful lusts of the flesh: in such a sense, ‘that he will not follow, nor be led by them.’—In this sense sinners are called upon by the Apostle ‘to cleanse their hands and to purge their hearts.’ James iv. 8. And provided they thus draw near to God, God, we are assured by the same Apostle, will draw near to them.—James iv. 8. In such case he will not fail to carry his part of the evangelical covenant into complete effect, by purifying them ‘as he is pure.’” (p. 295, 296.)

It will be recollected that, in our remarks on Sermon V. of this volume, we objected to Mr. Daubeny's manner of speaking, where he says, “that the grace of God, and the free-agency of man, when considered in their relation to the economy of redemption, have *certain limitations.*” The ill consequence of viewing the subject in this manner is strongly exemplified in the above quotation, where we see that it has led the author into an assertion of the ability of man, independently of the grace of God, to “free himself in some degree from the power and dominion of sin;” and of the necessity of his being “first, in a degree, morally cleansed, by an abstinence from unrighteous actions,

&c.” as the indispensable preparation for his being spiritually “cleansed and purged by divine grace.” Mr. Daubeny has indeed here supplied in some measure that desideratum which we formerly inquired after. He has at length assigned with some precision those “limitations” which he before affirmed to exist, but of which he had then neglected to trace the boundaries. It appears pretty clearly now *what* it is that a man must do for himself, before he can expect God to do any thing for him. “He is to cleanse himself morally,” &c.; in other words, to “free himself from the power and dominion of sin.” Still, however, some perplexity remains, for it is only “*in a degree,*” or as elsewhere expressed, “*in some degree,*” that he is expected to do all this; so that an honest inquirer would yet be somewhat at a loss to ascertain with as much exactness as he must wish in a case of such moment, and where the condition of his exerting himself to the point required involves no less than his eternal felicity, *how far* he is to carry this preparatory operation. But seriously, is this the way in which the Scriptures speak on these subjects? Or is it reconcileable even with what Mr. Daubeny himself has elsewhere spoken:—with those views of the moral depravity, and of course the moral impotence of man, which are as strongly affirmed in these sermons as we have ever known them to be in any author ancient or modern:—and with that entire, unqualified adoption of the apostolic decisions, “that we are not sufficient of ourselves to *think* or *do* any thing as of ourselves, but that all our sufficiency is of God,” and that “it is God who worketh in us both to *will* and to *do* of his good pleasure;” which is found in the very sermon just now referred to? *vide* p. 124. Can plainer evidence be required, that Mr. Daubeny has not hit upon the right manner of representing this controverted subject, than the entangled, confused, and to say all in

a word, the unscriptural modes of speaking into which it has betrayed him? Whether the correction we have ventured to propose in its proper place, be more just and scriptural, the reader must judge for himself. Mr. Daubeny's representation and our own are both before him, and we can only say, *Utrum horum mavis, accipe.*

Upon the whole, it is easy to see what is our judgment of these discourses. Their great excellence consists in their deserving, much more than modern sermons commonly do, the title of *Christian discourses.* They affirm the universal and total corruption of human nature. They inculcate on every man, that he is a sinner and needs forgiveness. They teach strongly the necessity of Divine influence to qualify us for the performance of every good word and work. And they teach all this seriously and impressively. The language bespeaks the preacher to be in earnest. The sentiments seem to come warm from the heart. *O si sic omnia!* But Mr. Daubeny is a man of strong prejudices: and although these place him in the singular predicament of shewing hostility towards the men, to whose sentiments, and even to whose very phraseology, his own evidently have a much nearer approximation, than either to the language or opinions of many of those divines whom he treats with partiality and friendship; they are yet so firmly fixed in his mind as unquestionable verities, that under their influence, he is betrayed into a want of candour and fairness of representation, which we are often at a loss to explain, in any consistency with that integrity and good principle which we wish always to attach to his character. In his eyes Calvinism is a bugbear, and every man whom the world is pleased to call a Methodist is a Calvinist. Arminianism is also the triumphant system of the day, and an author, prejudiced as Mr. Daubeny is against the contrary scheme, has therefore strong temptations to the violation of contro-

versial fairness and integrity, which it will require the whole force of his moral principles to overcome. Let an author avow himself an Anti-Calvinist, and he has nothing to fear. Let him but give the name of Calvinism to whatever opinions it pleases him to dislike, the popular voice will be on his side. Reviewers will stand forth to blow the trumpet of his fame: they will call his declamation argument, and his assertions proofs. No misrepresentations, however palpable, will their critical acumen be able to detect. No quotations, however garbled or falsified, will their literary impartiality induce them to rectify. No sophistry, however flagrant, will their love either of truth or of sound logic, prevail with them to expose*. Some less fashionable and accommodating critic may indeed venture to tell the world the truth, but it will be easy, with the help of so many powerful associates, to cry down a writer who shall act so unpopular a part. To call him the advocate of a party, and give him a few ill names, will generally do the business; nor will it occur to the herd of loose and superficial readers, that the applauders on the other side are in a party also, and their testimony therefore liable to equal suspicion, and calling for equal caution. Mr. Daubeny is exposed to still additional temptations, as the *champion* of his party, with whom it is but too probable, as with parties in general, religious as well as political, that popularity is not to be kept up by cool and candid statements, by fair reasoning and dispassionate repre-

* These assertions may seem severe and uncharitable: but let the unprejudiced reader of the Reviews which have lately appeared of Dr. Kipling's and Mr. Daubeny's performances in the anti-calvinistic controversy, determine whether they be not fully warranted by unquestionable facts: and if so, whether charity, extensively and truly considered, does not rather demand the exposure of such arts, than their palliation or concealment.

sentations, but by methods directly contrary to these; too well known, alas! and too often practised, to require any more distinct specification.

We do not mean to attribute to Mr. Daubeny the being knowingly and wilfully influenced by such motives and considerations as have been suggested. God forbid! We have spoken of them only as temptations which lie in his way; and it implies no imputation of more than the ordinary measure of human infirmity to suppose, that temptations like those which we have mentioned, so flattering at once to an author's vanity, his prepossessions, and his love of ease, may have even a considerable, though an unperceived operation upon his conduct; drawing him insensibly aside from that line of scrupulous care and fidelity, which, under circumstances of an opposite complexion, a regard to his reputation might have warned him to observe.

Of Mr. Daubeny's style nothing need be said. The public is well acquainted with it, and want not to be told by us, that it is easy, perspicuous, and well adapted in all respects to theological subjects.

FOSTER'S *Essays*.

(Continued from p. 50.)

THE third Essay is on the application of the epithet *Romantic*. Mr. Foster introduces it with some just censure on the manner in which compendious terms of reproach are generally applied, and gives some instances of it in those of *Puritan*, *Methodist*, and *Jacobin*. The epithet *Romantic*, he observes, has obviously no similarity to these words in its coinage, but it is considerably like them in the mode and effect of its application. — For having partly quitted the rank of plain epithets, it has become a convenient exploding word, of more special deriding significance than the other words of its order, such as wild, extravagant,

and visionary. Having mentioned the origin of this term to have been the designation of the qualities which characterised the persons and the transactions displayed in the works called romances, the author justly adds, that the great general distinction of the actors in those books and times has been the ascendancy of imagination over judgment; and that this is, therefore, the main principle of every thing that may properly now be denominated romantic in human character. After describing this undue prevalence of the imagination, Mr. Foster proceeds to distinguish those forms of it which may be justly called romantic. One of the effects sometimes produced by the predominance of this faculty, he observes, is a persuasion in a person's own mind, that he is born to some peculiar and extraordinary destiny; while yet there are no extraordinary indications in the person or his circumstances. This is traced in a variety of instances, with much accuracy and liveliness. Another effect of this predominance of the imagination, is stated to be a disposition to form schemes, or indulge expectations, essentially incongruous with the nature of man. This is illustrated in the cases of visionary schemes of life;—and of those theories of education, and those flatteries of parental hope, which presume the possibility of young people in general being matured to eminence of wisdom, and bedecked with the universality of noble attainments, by the period at which the faculties are in fact, but beginning to operate;—in the case also of speculations as to an equality of property and modes of life throughout society;—and by the character of the age of chivalry.

A third instance of the undue prevalence of the imagination which Mr. Foster states, is the disregard of all the relations between ends and means. This is traced in the habit which some indulge of musing on those happy casualties, which

fancy will promptly figure to them, as the very things, if they would but occur, to accomplish their wishes at once, without the toil of a sober process. In this connection, the author justly reprobates the principles and plans of modern novels and romances. Another deception of this kind which he exposes, is the facility with which fancy passes along the whole train of means, and reckons to their ultimate effect at a glance, without resting at the successive intermediate stages. And again, adds Mr. Foster, where imagination is not delusive enough to embody future casualties as effective means, it may yet represent very *inadequate* ones as competent. This is an important point, which he pursues through several particulars. Plans for the civilization of barbarous nations, without the intervention of conquest, or of that religion by which omnipotence will at length transform the world*, he considers as coming under this charge. — His sentiments on this point, though containing much truth, are perhaps stated somewhat too strongly†. But we are more concerned with the illustrations which follow. “One is the expectation of far too much from the influence of mere direct instruction.”

“Nothing,” observes Mr. Foster, “seems more evident than that youthful character, as far as it depends on external causes, is mainly formed by surrounding circumstances, to the operation of which direct instruction is indeed a useful ally when they are auspicious, but a feeble counteractor if they are malignant. And yet this mere instruction is, in the account of thousands of parents, the grand tutelary saint and genius, which is to lead the youth to wisdom and happiness; even that very youth whom the united influence of almost all things else which he is exposed to see, and hear, and participate, is drawing, with the unre-laxing grasp of a fiend, to irretrievable destruction.” (p. 52, 53.)

* Mr. Foster appears to us to have too slightly noticed this last exception to his general theory.

† The growing civilization of Russia, for example, cannot with any propriety be ascribed to conquest.

There is something sadly true in the preceding melancholy observation—and we are sorry to add, that it may be particularly exemplified in the case even of many *religious* parents. They are, in general, profuse, indeed, in imparting Christian knowledge and instruction to their children, according to their views and opportunities—but how seldom do they seriously consider that all their precepts and admonitions are, in a great measure, continually counteracted, either by their own inconsistent practice, or by the various circumstances, connections, and associations, with which they are surrounded. We earnestly recommend this reflection to all those who are concerned in the education of youth. They cannot too constantly bear in mind, that children are influenced by every thing which they see and hear around them, and that such as their parents and tutors are in their own conduct, and such as are the circumstances of general situation and society in which they are placed, such, in all probability, will *they* become, in spite of the best and most reiterated instruction to the contrary, if there should, unhappily, be any striking difference between the precept and the example.

Respecting the extravagant presumption of the efficacy of instruction, Mr. Foster thus continues:

“A too sanguine opinion of the efficacy of instruction, has sometimes been entertained by those who teach from the pulpit. Till the dispensations of a better age shall be opened on the world, the probabilities of the effect of preaching must be ascertained by a view of the visible effects which are actually produced on congregations from week to week; and this view is far from flattering. One might appeal to preachers in general—What striking improvements are apparent in your societies? When you inculcate charity on the Sunday, do the misers in your congregations liberally open their chests and purses to the distressed on Monday? Might I not ask as well whether the rocks and trees really *did* move at the voice of Orpheus? After you have unveiled even the scenes of eternity to the gay and frivolous, do you find in more than some

rare instances a dignified seriousness take place of their follies? What is the effect, on the elegant splendid professors of Christianity, of that solemn interdiction of their habits—Be not conformed to this world? Yet, notwithstanding this melancholy state of facts, some preachers, from the persuasion of a mysterious apostolic sacredness in the office, or from a vain estimate of their personal talents, or from mistaking the applause, with which the preacher has been flattered, for the proof of a salutary effect on the minds of the hearers, and some from a much worthier cause, the affecting influence of sacred truth on their own minds, have been inclined to anticipate immense effects from their public ministrations. Melancthon was a romantic youth when he began to preach. He expected that all must be inevitably and immediately persuaded, when they should hear what he had to tell them. But he soon discovered, as he said, that old Adam was too hard for young Melancthon. In addition to the grand fact of the depravity of the human heart, so many influences operate through the week on the characters of those who form a congregation, the sight of so many bad examples, the communications of so many injurious acquaintances, the hearing and talking of what would be, if written, so many volumes of vanity and nonsense, the predominance of fashionable dissipation in one class, and of vulgarity in another, that the preacher must indeed imagine himself endowed with the potency of super-human eloquence, if the instructions, expressed in an hour or two on the sabbath, and which too, he might know, are soon forgotten by most of his hearers, are to form through the week the efficacious repellent to the contact and contamination of all these forces of evil. As to effecting on obdurate and thoughtless minds a grand change, by which they shall become serious and devout, it appears to me, from a rather long observation, the most romantic enthusiasm to expect it from any thing less than an operation strictly divine, the probability of the intervention of which, at any given season, is exactly in proportion to the apparent frequency or infrequency of its intervention in the general course of experience.

“Reformers in general are very apt to over-rate the power of the means by which their theories are to be realized.”

“It is presumed, that truth must at length, by the force of indefatigable inquiry, become generally victorious, and that

all vice, being the result of a mistaken judgment of the nature or the means of happiness, must therefore accompany the exit of error. Of course, it is presumed of the present times also, or of those immediately approaching, that in every society and every mind where truth is clearly admitted, the reforms which it dictates must substantially follow. I have the most confident faith that the empire of truth, advancing under a far mightier agency than mere philosophic inquiry, is appointed to irradiate the latter ages of a dark and troubled world; and, on the strength of prophetic intimations, I anticipate it to come sooner by at least a thousand centuries, than a disciple of that philosophy which attains its proudest present triumph in the rejection of revelation, is warranted, by a view of the past and present state of mankind, to predict. The assurance from the same authority is the foundation for believing that when that sacred empire shall overspread the world, the virtues of character will correspond to the illuminations of understanding. But in the present state of the moral system, the probable effect of truth on the far greater number of persons fully admitting its convictions, is determined by the testimony of facts.” (p. 53—58.)

There is undoubtedly, too much truth in the foregoing very spirited representation. But it is, as certainly, partial and defective, and as we conceive not without some mixture of positive error.

Thus, we cannot agree with Mr. Foster in his sentiments respecting the efficacy of *preaching*. We entertain no vain persuasion of a *mysterious apostolic sacredness* in the ministerial office; but we certainly consider it as of divine appointment, and intended to be one of the most important means of conveying moral and religious instruction, in every age. And though the *visible effects* of preaching are not in general such as might be expected or wished; yet in numerous instances it has proved instrumental,—nay, in every age, it has been the grand engine which the Holy Spirit has employed, in converting men from the error of their ways to the knowledge and practice of true religion. The success of public instruction is so various, that no conclusion respecting it should be drawn from

particular and confined observation. Neither should our opinion be formed hastily upon this subject. It may be a long time before the efficacy of preaching appears in a congregation; but if a minister who preaches *the truth as it is in Jesus*, be earnest and diligent in the discharge of his duty, and exemplary in his own conduct, the blessing of God will assuredly accompany his labours; and he will have the satisfaction of observing, in a greater or less degree, the beneficial effects of his instructions. We think it of so much importance to hold out every encouragement to preachers to exert themselves in the work of the ministry, that we cannot but deprecate any observations tending to paralyse their efforts; and we trust that further reflection and experience will lead Mr. Foster to correct his opinions on this subject.

Great part of what remains of this essay is taken up with views of a similar nature; but as they are intermixed with each other, without much regard to order, we shall take occasion, from the passage we have last quoted, to consider them somewhat more distinctly. We entirely agree with Mr. Foster, that there is no such intimate connection, as some have supposed, between the admission of truth, and consequent action;—that to have informed and convinced a man may be but little towards emancipating him from wrong habits, and making him the practical disciple of the truth which he receives;—and therefore, that though truth is a most important agent, the expectations that presume its omnipotence, or even its moral efficacy without the intervention of an agency “strictly divine,” are romantic delusions. We coincide with him, also, in his sentiments respecting the chimerical nature of those speculations and schemes for the moral reformation of mankind, which anticipate their effect independently of the assistance of Christianity.—We cannot

however, say so much when we consider his opinions respecting the aid which Christianity may be expected to afford, even in the existing circumstances of the world. The general inefficacy of Christian instruction, in producing such characters as the Gospel requires, is indeed, a deplorable fact; but we are far from attributing it, as Mr. Foster seems to do, to any failure or defect in the administration of Christianity, considered with reference to the divine agency. We could with him, “smile in bitterness,” if feelings of a more appropriate kind would permit us to do so, “to hear some of the professed believers and advocates of the Gospel, avowing high anticipations of its progressive efficacy, solely by means of the force which it carries, as a rational address to rational creatures.” With Christians of this order we have but little in common. But our author admits of a special divine agency in rendering Christianity efficacious.

“Some success,” says he, “in transforming the hearts and characters of men is attendant on the system of Christian means among those who rest all their efficacy on divine agency, and this affords some glimmering consolation amidst the mournful darkness of the economy; only, the small degree of effect, indicating an exceedingly restricted operation of divine, as well as the utter inefficiency of human, energies, supplies a scale for limiting expectation, and forbids even the man who acknowledges the divine agency in all Christian successes, to pronounce, unless some new and decisive omens should appear, more than the humblest predictions. (p. 66.)

It is here that we think Mr. Foster's views defective, and in some degree prejudicial. He appears to us to entertain too low an idea of the administration of divine grace, under the present economy of the Gospel. It is true that very extraordinary interpositions for the conversion of men are not now frequent; and that the present state of the Christian world does not present a very favourable view of the reality and extent of this divine efficacy. But the

fault is in ourselves, not in the proffered influence of the grace of God. This is rich and powerful, and ready to be conferred on all who sincerely and earnestly implore it. It is adequate to the utmost wants and infirmities of mankind; nor would we despair, with the author before us,—(both Scripture and experience forbid it—) of effecting, even on obdurate and thoughtless minds, a *grand change*, by which they shall become transformed into such persons as might be justly deemed true disciples of Christ. This is a subject of the very last importance. If the dispensation under which we live be, indeed, defective in affording the means of fully realizing the principles of the Gospel, our condition is surely very awful and distressing. But we cannot think thus, without contradicting the whole tenor of the New Testament, which is emphatically stiled, “the law of the spirit of life,” and which, however confined and ineffectual it may sometimes appear to be in its operation and influence, is, unquestionably, “the power of God unto salvation” to every one who faithfully avails himself of the help which it offers*.

* Mr. Foster, at the beginning of the fourth letter of this essay, advances an opinion on the subject of the *divine agency*, which appears to us to be at variance with what is said in Scripture. He assumes, without any symptom of doubt or hesitation, that the degree of divine agency which has been exerted to reform the moral state of man is to be measured exactly by the success which has attended it, this agency “stopping where the effect stops, leaves men to accomplish, if they can, what remains.” p. 63. On such a principle as this, if we have not mistaken Mr. F.'s meaning, we should be utterly at a loss to explain the many passages both of the Old and New Testament which speak of the resistance or abuse of divine grace. Even that class of Christians, who are considered as extolling most highly the efficacy of divine grace, we have always understood to regard, in their own case, resistance to the motions of the Spirit of God on their hearts, and abuse of his grace, as having constituted a formidable aggravation of their guilt. On a sub-

Much of what Mr. Foster has written on this subject is connected with his views respecting “the dispensations of a better age,” which when arrived he thinks will unfold an energy of operation, such as mankind have never, except in a few momentary glimpses, beheld; and which will “command the dreary chaos of turbulent and malignant elements into a new moral world.” We anticipate with equal anxiety, the manifestation of such latter times, when, agreeably to prophetic intimations, the knowledge of the Lord shall cover the earth, and when the efficacy of the Gospel shall be abundantly increased.—Perhaps, also, as the author suggests, the grand moral improvements of this future age may be accomplished in a manner that shall leave nothing to man but humility and grateful adoration. But with whatever eagerness and joy we may look forward to such events, *our* main business is with the economy under which we are placed; and our most strenuous efforts should be directed to the accomplishment of the utmost good which is thus brought within our power.—So says Mr. Foster also; but in a way which seems to imply, that *very little can* be done, and that to expect more is to entertain visionary and romantic expectations. It is but just, however, after what we have said, to permit him to speak for himself as to this point, though we can scarcely afford room for very extended quotations.

“I should deem a train of observations,” says Mr. Foster, “of the melancholy hue which shades some of the latter pages of this essay, useless, or perhaps even noxious, were I not convinced that a solemn exhibition of the feebleness of human agency in relation to all great objects, might aggra-

ject of so delicate a nature, we are reluctant to express any very strong opinion: and yet conceiving as we do, that the view which Mr. Foster has given of it is unscriptural, and may be hurtful, we could not conscientiously avoid a slight reference to it.

vate the impression, often so faint, of the absolute supremacy of God, of the total dependence of all mortal effort on him, and of the necessity of devoutly regarding his intervention at every moment. It might promote that last attainment of a zealously good man, the resignation to be as diminutive an agent as God pleases, and as unsuccessful a one. I am assured also that, in a pious mind, the humiliating estimate of means and human power, and the consequent sinking down of all lofty expectations founded on them, will leave one single mean, and that far the best of them all, not only undiminished, but more eminent, in value, than it ever appeared before." (p. 87, 88.)

"I am convinced that every man who amidst his serious projects is apprised of his dependence on God, as completely as that dependence is a fact, will be impelled to pray, and anxious to induce his serious friends to pray, almost every hour. He will as little without it promise himself any noble success, as a mariner would expect to reach a distant coast by having his sails spread in a dead stagnation of the air. I asserted it visionary to expect an unusual success in the human administration of religion, unless there are unusual omens; now a most emphatical spirit of prayer would be such an omen; and the individual who should solemnly determine to try its last possible efficacy, might probably find himself becoming a much more prevailing agent in his little sphere. And if the whole, or the greater number, of the disciples of Christianity, were, with an earnest unalterable resolution of each, to combine that Heaven should not withhold one single influence which the very utmost effort of conspiring and persevering supplication would obtain, it would be the sign that a revolution of the world was at hand." (p. 90, 91.)

Without entering into any discussion respecting this last view of the subject, we would only further observe, that we quite agree with the author in thinking, that the acknowledged feebleness of human means in effecting moral and religious improvements, should lead us to depend more humbly and simply on the divine agency; and in earnestly wishing, that this were more generally felt amongst us. We cannot however, avoid repeating, that this conviction and dependence

ought, in the first instance, to have their influence on our *present* circumstances, and that instead of yielding to the suggestions of indolence, or to the fascinating visions of future times, we should be faithful to that degree of power which is already offered to us, and strain every nerve in promoting both in ourselves and others, the great purposes of the Gospel.

We now proceed to the fourth and last of the Essays before us the subject of which is of the utmost importance, and is treated by Mr. Foster in a very superior manner. It is a splendid, and in our opinion an eminently useful production. Its object is to point out some of the causes "by which evangelical religion has been rendered less acceptable to persons of cultivated taste." In the first letter, the author briefly, but very ably, describes the feelings which are sometimes the effects of these causes. He supposes the persons in question fully to admit the divine authority of the Christian religion, and to be by no means mere triflers respecting it; but to recoil from some of its peculiar and distinguishing doctrines, which are chiefly comprised in that view of Christianity denominated among a large number of the professors of it, in a specific sense, *evangelical*. He observes, however, that though the greater proportion of the injurious influences on which he proposes to remark, operate more peculiarly against evangelical distinctions, some of them are hostile to the spirit which Christianity inevitably retains, even in the least modified form in which it is possible to profess it: and that, though he has specified the more refined and intellectual class of minds as indisposed to the religion of Christ, by the causes to which he refers; and though he keeps them principally in view; yet the influence of some of these causes extends to many persons of subordinate mental rank.

The first cause which the author notices, as having excited in persons

of taste a sentiment unfavourable to the reception of evangelical religion, is, that this is the religion of many weak and uncultivated minds. Contracted, says Mr. Foster, in its abode; the great inhabitant will, like the sun through a misty sky, appear with but little of its magnificence, to a man requiring large views and elevated sentiments to accompany and to evince in all its disciples the majesty of religion. Happily he finds the great subject imparted by other oracles than the forms of conception and language in which a narrow and uncultivated mind declares it; but while from them he receives it in its own character, he is tempted to wish he could detach it from all the associations which he feels it has acquired from the humble exhibition. The author then proceeds to mention various ways in which the injurious impressions have perhaps struck the mind of such a person. We cannot follow him in all his observations on these points, but must content ourselves with making a few extracts. The following remarks seem to deserve peculiar attention, although if we were at liberty to indulge our own inclination, we should scarcely know how to exclude any part of this essay.

"The majority of Christians are inevitably precluded from any acquirements of general knowledge; but he" that is the intellectual man "has met with numbers who had no inconsiderable means, both as to money, judging by their unnecessary expences, and as to leisure, judging by the quantity of time consumed in useless chat or needless slumbers, to furnish their minds with various information, but who were quite on a level in this respect with those of the very humblest rank. They never even suspected that knowledge could have any connexion with religion, or that they could not be as clearly and amply in possession of the great subject as a man whose faculties had been exercised, and whose extended acquaintance with things would supply an endless series of ideas illustrative of religion. He has perhaps even heard them make a kind of merit of their indifference to knowledge, as if it were the proof or the result of a higher value for religion.

If a hint of wonder was insinuated at their reading so little, and within so very confined a scope, it would be replied, that they thought it enough to read the Bible; as if it were possible for a person whose mind fixes with inquisitive attention on what is before him, even to read through the Bible without at least ten thousand such questions being started in his mind as can be answered only from the sources of knowledge extraneous to the Bible. But he perceived that this reading the Bible was no work of inquisitive thought; and indeed he has commonly found that those who have no wish to obtain any thing like extended information, have no disposition for the real business of thinking, even in religion, and that their discourse on that subject is the disclosure of intellectual poverty. He has seen them live on from year to year content with the same confined views, the same meagre list of topics, and the same uncouth religious language. Yet perhaps, if he shewed but little interest in conversing with them on the subject, or sometimes seemed anxious to avoid it, this was considered as pure aversion to religion; and what had been uninteresting as doctrine, became revolting as reproof." (p. 120—122.)

Mr. Foster next proceeds to notice the prejudices which may be excited in the mind of a person of refined taste and intellectual acquirements by the vulgar religious habits of some Christians, by their strange grimaces and coarse conversation, especially if his education had been in the society, and under the inspection and controul of persons, whether parents or any other friends, whose religion was in a form so unattractive to taste. One extract we shall give from this part of the essay, because we think it calculated to be particularly useful, at least in the way of caution, to many of our readers.

"The religious habits of some Christians may have revolted him excessively. Every thing, which could even distantly remind him of grimace, would inevitably do this; as, for instance, a solemn lifting up of the

* "I own," says Mr. Foster with much truth and propriety, "that what I said of Jesus Christ's gladly receiving one of the humbler intellectual order for his disciple, will but ill apply to some of the characters that I describe."

eyes, artificial impulses of the breath, grotesque and regulated gestures and postures in religious exercises, an affected faltering of the voice, and, I might add, abrupt religious exclamations in common discourse, though they were even benedictions to the Almighty, which he has often heard so ill-timed as to have an irreverent and almost a ludicrous effect. In a mind such as I am supposing, even an increased veneration for religion will but increase the dislike to these habits. Nor will it be reconciled to them by a conviction, ever so perfect, of the sincere piety of the persons who practise them.

“In the conversation of illiterate Christians, he has perhaps frequently heard the most unfortunate metaphors and similes employed to explain or enforce evangelical sentiment, and probably if he twenty times recollected that sentiment or subject, or if he met with it from some other quarter, the repulsive figure was sure to recur to his imagination. If he has heard so many of these, that each Christian topic is associated with its appropriate image, you can easily conceive that a lively impression of the pure spirit of the subject itself is requisite to preclude the disgust, and banish the associations. Here I might observe, it were desirable that some one would suggest to Christian teachers the propriety of not amplifying the less dignified class of those metaphors which it may be very proper to introduce, and which perhaps are employed, in a short and rapid way, in the Bible. I shall notice, only that common one, in which the benefits and pleasures of religion are represented under the image of food. I do not recollect that, in The New Testament at least, this metaphor is ever drawn to a very great length. But from the facility of the process, it is not strange that it has been amplified, both in books and discourses, into the most extended descriptions; and the dining-room has been exhausted of images, and the language ransacked for substantives and adjectives*, to diversify the entertainment. The metaphor, in its simple unexpanded form, may often serve as an apposite illustration, without lessening the subject; but will it be no degradation of spiritual ideas thus extensively and systematically to transmute them, I might even say *cook* them, into sensual ones? No analogy between great things and mean ones ought to be pursued, for the

* Dainties, love-feasts; sweet, rich, fat, *savoury* (the king of this whole tribe of adjectives), delicious, and a great many more.

mere sake of analogy, beyond the extent of necessary illustration.” (p. 125—127.)

Mr. Foster closes this part of his subject with an attempt to correct, in the supposed intellectual observer, that fastidiousness of taste which repels him from Christianity on account of the low and disgusting form which it is sometimes made to assume. The passage is too long, or we should with pleasure have extracted the whole. It is full of the most important and energetic thoughts, and deserves to be carefully studied by every one who is disposed to neglect or contemn the Gospel.

The two next letters of this essay are devoted to the consideration of another of the causes in question; which the author thinks is *the peculiarity of language* adopted in the discourses and books of the teachers of evangelical religion, as well as in the letters and religious conversation of Christians. The assemblage of the best writers in the language, he observes, have created and fixed a grand standard of general phraseology. Deviations from this standard he considers to be, first, by a mean or vulgar diction, which is below it; or secondly, by a barbarous diction which is out of it, or foreign to it; or thirdly, by a diction which though foreign to it, is not to be termed barbarous, because it is elevated entirely above the authority of the standard by a super-human force or majesty of thought, or a super-human communication of truth. Mr. Foster first attends to the phraseology of evangelical divines† as coming under the second of these deviations.

† This unfortunate epithet has been made the subject of so much discussion, that one is almost tired of hearing it mentioned. The following note, however, of Mr. Foster is so sensible and apposite, that to prevent, if possible, the sneers and cavils of opponents, we subjoin it as a good explanation of the term. “When I say *Evangelical Divines*, I concur with the opinion of those who deem a considerable, and, in an intellectual and literary view, a highly respectable class of the writers who have professedly taught Christianity to be *not* evangelical. They might rather be deno-

"I suppose," says he, "it will be instantly allowed, that the mode of expression of the greater number of evangelical divines and professors, is widely different from the standard of general language, not only by the necessary adoption of a few peculiar terms, but by a continued and systematic cast of phraseology; insomuch that in reading or hearing five or six sentences of an evangelical discourse, you ascertain the school by the mere turn of expression, independently of any attention to the quality of the ideas. If, in order to try what those ideas would appear in a different form of words, you attempted to reduce a paragraph to the language employed by intellectual men in speaking or writing well on general subjects, you would find it must be absolutely a version." (p. 144, 145.)

Perhaps my description of this manner, continues Mr. Foster, exaggerates; but that there is a great systematical difference between it and the true classical diction, is most palpably obvious, and I cannot help regarding it as an unfortunate circumstance.

"It appears to me," he adds, "that Christian doctrine should be given, if it can, in that uncoloured neutral vehicle of expression which is adapted indifferently to common serious subjects, and may therefore be called the language of generality, and which should become peculiar on any one subject only just so far as that subject has indispensable peculiar terms. That in such a vehicle Christian truth can be discriminatively conveyed, is proved by a very few perfect examples of living and dead writers, and by many partial ones. It might be proved also by the practicability of making such a version as I was just now supposing, of any discourse or treatise where the peculiarity of phrase prevails. Evangelical sentiment might be very specifically presented in what should be substantially the diction of Addison or Pope. And if even Shaftesbury, Bolingbroke, and Hume, could have become Christians by some mighty and sudden efficacy of conviction, and had determined to write thenceforth in the spirit of the Apostles, they would have found no

minated moral and philosophical divines, treating very ably on the generalities of religion, and on the Christian morals, but *not placing the economy of redemption exactly in that light in which the New Testament appears to me to place it.*

radical change necessary in their style."

"It would be striking to observe how a diction which appears most perfectly pagan, provided it be of a strong and dignified character, would become christianized by a very slight change, if the real presence of a Christian spirit, as well as the denominating terms of a Christian subject, were introduced." (p. 150—152.)

The author then gives several very weighty reasons to justify the wish that such language had been much more generally employed. Amongst these are the two following, which are peculiarly important, viz. that *hypocrisy* would find a much greater difficulty, as far as speech is concerned in supporting its imposture, if a more general language were employed in religion: and that if this alteration of language were adopted, some of the sincere disciples of evangelical religion would much more distinctly feel the necessity of a *clear intellectual hold* on the principles of their profession.

Mr. Foster next proceeds to consider the objection which may be urged against his views respecting religious language, that the diction which he has been describing has grown out of that of the Bible, especially of the New Testament, which it will, perhaps, be also asserted, that Christian instructors will do wisely to imitate. This objection is treated with much acuteness and judgment by our author. In opposition to it he observes, that the diction which he is censuring does not produce the solemn impression of Scriptural language, and is therefore not the proper model for Christian instructors; and that its meaning is not so exactly and promptly comprehended, as if the ideas were perspicuously expressed in the language employed on general subjects.

"Why should the diction," says Mr. Foster, "of one part of the sacred writings be imitated and another avoided? No man would think of narrating a fact even of the Scripture history in the biblical forms of narrative expression. Why then should not the truths of a more doctrinal kind be taught from the Bible in the lan-

guage that most belongs to our mental habits?—Let the oracles of inspiration be cited continually, both as authority and illustration, in a manner that shall make the mind instantly refer each expression that is introduced to the venerable book from which it is taken; but let *our* part of religious language be simply ours, and let those oracles retain their characteristic form of expression unimitated and unique to the end of time." (p. 168, 169.)

Mr. Foster admits, that there are many single terms of the biblical diction, especially of that of the New Testament, which seem necessarily employed in the language of religion, and are almost peculiar to it; such as grace, sanctification, covenant, salvation, and some others. But he contends, that this theological peculiarity does not belong to the original words, and that some of the terms of the English New Testament which have now acquired a pre-eminence in the diction of divines, were adopted by the first translators as simply common words, though from their disuse in other subjects, they now seem to be exclusively appropriated to evangelical religion. With respect to some of these terms, Mr. Foster allows, that they could not easily have followed the alteration of general language: but he thinks, that many of them might have been advantageously exchanged for others of sufficiently parallel meaning.

"As for instance," he observes, "piety might have been substituted for godliness, improvement for edification, desire for lust, justice for righteousness, affliction for tribulation, sensual for carnal, happiness for blessedness. Even the term salvation might oftener have been exchanged for deliverance, behaviour for conversation, and grace for favour or kindness. The sacredness which some good men seem to feel in a peculiar class of terms is imaginary, since the peculiarity itself is in a great degree modern and adventitious." (p. 171, 172.)

In the general view of this point we fully agree with Mr. Foster; though as to several of the single terms which he has mentioned, we do not think that they could often be exchanged with advantage for

any others. Indeed it has been one object of the labours of the Christian Observer, an object, however, the prosecution of which has given no small offence to some well meaning persons, to correct the religious taste, in those very particulars which have given occasion to the animadversions of Mr. F. We may be supposed therefore to view with pleasure the accession of so potent an auxiliary; and we do very cordially return him our thanks for his aid in this important work. But there are extremes to be avoided in this case, as in every other. Mr. F. has very ably exposed that which is most common amongst evangelical preachers; but he is, perhaps, in danger of recommending the other. Scriptural terms ought not to be too frequently and indiscriminately used, but neither ought they to be fastidiously and systematically avoided. Some of them have, unquestionably, a peculiar and forcible meaning which no others can so well express; and which if altogether discarded, there is reason to fear, that with the language, many of the most important subjects in theology would be either entirely forgotten, or so greatly altered and obscured, as to lose much of their genuine force and effect. It is also to be feared, that were the diction recommended by Mr. Foster to be adopted in its utmost extent, the doctrinal terms of the Scriptures would become gradually unintelligible if not disgusting to persons of literary taste, from the total disuse of it in theological writings or discourses; as the Scripture style itself was unhappily confessed to be by the celebrated Dr. Conyers Middleton, from his exclusive familiarity with the classical writers. It is evident, therefore, that most of the terms in question ought to be retained, and brought forward by our divines upon every appropriate occasion; though their general style may and ought to be such as a man of taste and judgment may be able to approve.

This letter closes with some severe

but just strictures on the great body of evangelical authors. Here we again hail him as a valuable and powerful ally.

The next letter proceeds from the consideration of the causes which are associated immediately with the *object*, and by misrepresenting it, render it less acceptable to refined taste, to those which operate by perverting the very principles of this taste itself, so as to make it dislike the religion of Christ, even if presented in its own full and genuine characters, cleared of all these associations. Mr. Foster remarks chiefly on one of these causes.

"I fear," says he, "it is incontrovertible that far the greatest part of what is termed Polite Literature, by familiarity with which taste is refined, and the moral sentiments are in a great measure formed, is fatally hostile to the religion of Christ; partly, by introducing insensibly a certain order of opinions unconsentant, or at least not identical, with the principles of that religion; and still more, by training the feelings to a habit alien from its spirit. And in this assertion, I do not refer to writers obviously irreligious, who have laboured and intended to seduce the passions into vice, or the judgment into the rejection of divine truth; but to the general assemblage of those elegant and ingenious authors who are read and admired by the Christian world, held essential to a liberal education and to the progressive accomplishment of the mind in subsequent life, and regarded as so far co-incident, at least, with Christianity, as not to injure the views and temper of spirits advancing, with the New Testament for their chief instructor and guide, into another world." (p. 183, 184.)

Though it is *modern* literature which the author has more particularly in view, he takes occasion previously to review the spirit and tendency of the ancient biographers and poets, in order to shew the injurious influence of their writings with reference to the spirit and design of Christianity. This part of his subject is executed in a very ingenious and masterly manner indeed. Homer, Virgil, and Lucan are made to pass under a severe scrutiny in a moral and religious point of view.

As a specimen of Mr. Foster's execution of this part of his work, we add the following observations on the last of these writers:

"The eloquence of Lucan's moral heroes does not consist in images of triumphs and conquests, but in reflections on virtue, sufferings, destiny, and death; and the sentiments expressed in his own name have often a melancholy tinge which renders them irresistibly fascinating. He might seem to have felt a presage, while musing on the last of the Romans, that their poet was soon to follow them. The reader becomes devoted both to the poet and to these illustrious men; but, under the influence of this devotion, he adopts all their sentiments, and exults in the sympathy; forgetting, or unwilling, to reflect, whether this state of feeling is concordant with the religion of Christ, and with the spirit of the apostles and martyrs. The most seducing of Lucan's sentiments, to a mind enamoured of pensive sublimity, are those concerning death. I remember the very principle which I would wish to inculcate, that is, the necessity that a believer of the gospel should preserve the Christian style of feeling predominant in his mind, and clear of every incongruous mixture, struck me with great force amidst the fascination and enthusiasm with which I read many times over, the memorable account of Vulteius, the speech by which he inspired his gallant band with a passion for death, and the reflections on death with which the poet closes the episode. I said to myself with a sensation of conscience.—What are these sentiments with which I am burning? Are these the just ideas of death? Are they such as were taught by our Lord? Is this the spirit with which St. Paul approached his last hour? And I felt a painful collision between this reflection and the passion inspired by the poet. I perceived with the clearest certainty that the kind of interest which I felt was no less than a real adoption, for the time, of the very same sentiments by which he was animated." (p. 203—205.)

"And why," asks our author, "do I deem the admiration of this noble display of moral excellence, i. e. in the heathen worthies, pernicious to these reflective [reflecting] minds in relation to the religion of Christ? For the simplest possible reason; because the principles of that excellence are not identical with the principles of this religion." The man of taste "has felt the animation which pervaded his soul in musing on the virtues, the sentiments, and

the achievements of these dignified men, suddenly expiring, if his thoughts turned to the virtues, sentiments, and actions, of the Apostles of Jesus Christ." (p. 209.)

The practical result of such observations Mr. Foster thinks should be the utter condemnation of classical antiquity, so far as it is implicated in this charge. But this is surely too harsh a judgment. For many reasons, which we have not room to specify, the ancient authors ought not to be thus severely reprobated. We would rather say, let them be read with caution, under the direction of an intelligent and religious tutor; and let the false principles and sentiments which they contain, be exposed and corrected as they occur, as Milton advises in his *Treatise on Education*, by a reference to the Holy Scriptures.

In the next letter, Mr. Foster proceeds to make some observations, with relation to the same object, on *modern polite literature*. He confines his view chiefly to that of our own country, and to those writers who are professedly believers in Christianity. This school is composed of poets, moral philosophers, historians, essayists, and the writers of fiction. Now, says the author, if the great majority of these authors have injured and still injure their pupils in the most important of all their interests, it is a very serious consideration, both in respect to the accountableness of the authors, and the final effect on their pupils. Mr. Foster maintains that they are guilty of this injury*.

In the first place, he considers that the alleged injury has been done, to a great extent, by *omission*, or rather it should be called *exclu-*

* In a note on this part of his subject, Mr. Foster brings a heavy charge against the late Sir William Jones, for writing his *Hymns to the Hindoo Gods*. Though we think that there is some foundation for this charge, yet it seems to us rather unfairly urged, as those productions were evidently intended by their accomplished author, merely as illustrations, like many of his *Dissertations of the Hindoo Mythology*, and to be serviceable in the same way.

sion—that is, by the absence of that Christian tinge and modification, which should be diffused universally through the sentiments that regard man as a moral being. Mr. Foster pursues this general charge at some length; and then proceeds to specify more distinctly several of the particulars in which he considers the generality of our fine writers as disowning or contradicting the evangelical dispensation, and therefore beguiling their readers into a complacency in an order of sentiments that is unconsouant with it. Thus, the *good man*, the man of virtue, he observes, who is necessarily presented to view ten thousand times in the volumes of these writers, is *not a Christian*. His character could have been formed though the Christian revelation had never been opened on the earth, or though all the copies of the New Testament had perished ages since; and it might have appeared admirable, but not peculiar. Again, says Mr. Foster, moral writings are instructions on the subject of *happiness*; but the doctrine of this subject as declared in the Gospel is not that which our accomplished writers in general have chosen to sanction. The same observation is next applied with respect to the doctrine of a *future state of immortality*, as a principle of action.

Another article, says our author, in which the Anti-Christian tendency of a great part of our productions of taste and genius is apparent, is the style of *consolation* administered to distress, old age, and death. We wish that our limits would permit us to extract some passages from this part of the essay, which are remarkably just and beautiful; but we must hasten to the remainder of it. In the last letter, Mr. Foster continues his enumeration of particulars in which our polite writers differ from the sacred records. The instances which he mentions are the following: viz. their opinions respecting the moral condition of mankind; redemption

by Jesus Christ, where any allusion to it occurs, and the Anti-Christian motives to action which they more than tolerate; particularly that of the love of glory. Some observations are then added respecting the several *classes* of the authors thus censured. We trust our readers will excuse our not inserting the remarks which follow on some of the historians, and on our two celebrated essayists, Addison and Johnson. We wish that the censures which they contain on the latter writers were unfounded in truth; but we cannot avoid concurring in the justness of them.

The poets, with two or three splendid exceptions, are next subjected to the censure of our author, who after a few just observations on novel writers, thus concludes this singularly able and ingenious essay.

“At the close of this review of our fine writers, it appears to me a most melancholy consideration that so many accomplished and powerful minds should have been in a world, where the noblest cause which that world ever saw was inviting their assistance, and that this cause should have vainly sought even their neutrality. They are gone into eternity with the guilt resting on them, of having employed their genius, as the magicians their enchantments against Moses, to counteract the Saviour of the world.

“Under what restrictions then ought the study of polite literature to be conducted? I cannot but have foreseen that this question must return at the end of these observations; and I acknowledge, that I am not prepared to answer it. But neither am I required. It is enough for the purpose of this essay to have illustrated the fact, that the grand mean of mental cultivation is one of the causes of aversion to Christianity; and if you, my dear friend, or any other person who may read these letters, shall be convinced that the representation is just, it will be the concern of individual judgment to consider and adopt the needful precautions against the pernicious influence. I trust it will cogently press conscience, that nothing less than the most serious exertion of that judgment will be justice to so great an interest.” (p. 226, 227.)

Having finished our examination of these volumes, we have only to

add a few general observations on the whole; which must, however, be very brief, as we have already extended our review to an unusual length. The view which we have given of Mr. Foster's sentiments on the different subjects of his essays, will enable our readers to form a tolerably correct judgment of them; and the remarks which we have occasionally made, sufficiently express our own opinion respecting them.

They are, as we before observed, the production of a man of original genius, and abound with the most vigorous and impressive sentiments on some highly interesting and important subjects. The author is evidently one who has not only thought for himself, but in a manner very different from what is commonly met with in the present day. He has taken a comprehensive and scrutinizing survey of human nature, and is well acquainted both with its strength and weakness. His powers of discrimination both with respect to characters and opinions, are particularly striking, and the force and energy of his thoughts, and the brilliancy of his imagination, have enabled him both to expose error, and to recommend truth, in a very convincing and attractive manner.

We should suppose, from the general tenor of these volumes, that they are very much the result of personal reflection and experience. The author seems to have taken a wide range as to speculative opinion, and to have conducted his researches with a bold and independent spirit. But it is truly gratifying to a Christian Observer, to perceive that he is now established on the *terra firma* of Scriptural truth; and that his object in the essays before us is to recommend and enforce it upon others. Though we could have wished, that Christian principles, wherever they were introduced, had been somewhat more plainly and explicitly stated, we cannot but think, that this publication may have a very beneficial effect, in exciting the attention of

many persons of an intellectual and literary character to just and serious views of religion. The last essay is calculated to be particularly useful for this purpose, by removing many prevailing prejudices against the more peculiar doctrines of Christianity.

On the other hand, in addition to the particular objections which we have already made, we must further observe, that Mr. Foster is apt to express himself upon a variety of points in too strong and unqualified a manner. We have no doubt however, that this arises chiefly from the force with which things strike his mind, and from the liveliness of his imagination; and that it is an error which will be gradually corrected. There is also a general appearance of a feeling of contempt for persons of a lower intellectual order, as well as of a spirit of satire; both which stand opposed to Christian humility and charity, and therefore require to be chastised and subdued.

The style of these essays seems to deserve some notice. It is generally nervous, animated, and eloquent; and it abounds with fine and happy illustrations: but it is also, occasionally obscure, inflated, and rhetorical. The sentences are frequently too long and involved, and the expressions are sometimes quaint and inaccurate. The style indeed, is by no means that which is appropriate to letters or essays, as it is defective in those points which are peculiarly characteristic of that species of writing,—namely, simplicity, perspicuity, and ease. These are faults, however, of a comparatively trivial nature; and they are such as a little attention may easily correct. We trust that a second edition of this work, which we understand is already in the press, will leave but little room for objection in any material point. In the mean time, we have no hesitation in saying, that we think it very highly creditable to the genius, talents, and principles of the author, whom we again hail with sincere

pleasure, as a distinguished ally in the cause of moral and religious truth: and we can certainly recommend it to our readers as calculated to afford them no common degree of gratification and instruction.

A Letter to a Friend, occasioned by the Death of the Right Honourable William Pitt. London, Hatchard. 1806. 8vo. pp. 24.

WE seldom have it in our power to notice those pamphlets which are called forth by the passing events of the day. In general, indeed, they are removed from the sphere of our review by the exclusively political aspect which they assume. The tract before us furnishes an honourable and an useful exception. Its object is to deduce from the death of our great and lamented statesman, some important instruction for the benefit of those who survive, and particularly of those who succeed him. And this object the author has accomplished in a manner which strongly marks both his talents as a writer, and his piety as a Christian. Our limits will permit us to give only one extract as a specimen of this performance, and we shall be much gratified if it encourages any of our readers to peruse the whole.

After twenty pages of very judicious reflections, of which our limits will not permit us to give even an abstract, the author thus expresses himself at the close of his letter.

But what if the voice of Mr. Pitt could now reach a British cabinet? What if it could now command the attention of a British senate? What are the suggestions which, with his present views, be it more or less that his views are corrected and enlarged; what are the suggestions, which, with his present views he would now be earnest to enforce upon public men.

With solicitude inexpressibly greater than he ever felt on any subject of temporary concern, he would entreat Statesmen and Politicians habitually to bear in mind not only that they have a country to protect, and a King to serve, but that they have also a Master in Heaven. "Discharge your duty," he would exclaim, "to your country and to your King in singleness of heart, as

unto Christ; not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart: with good will doing service, as to the Lord, and not to men. Be not ashamed of your God and your Redeemer. Hold forth the word of life before the eyes of all men, as the spring of action, as your supreme and universal law. Hold it forth by measures conformable to its dictates; hold it forth by the steadfast avowal of the principles which it teaches, of the motives which it enjoins. By the rules which it delivers, by the spirit which it inculcates, try all your proceedings. Urge not the difficulties of your situation as a plea for sin. To you, to every man, belongs the assurance; *My grace is sufficient for thee.* Expel iniquity from your system. Will you say that the machine of Government cannot pursue its course, unless the path be smoothed by corruption? Will you say that the interests of your country cannot be upheld, unless a distant quarter of the globe be desolated to support them? Will you say that the security of the free Briton will be endangered, unless the *man-stealer*, against whom God has denounced his curse, receive from you licence and protection? Will you say, that if rapine and murder will at any rate be continued, you are warranted in becoming the despoilers and the murderers yourselves? Is this to be a *terror to evil-doers*? Is this to *cleanse yourselves from all filthiness of the flesh and spirit*? Is this to *perfect holiness in the fear of God*? Is this to *abstain from all appearance of evil*? Is this to have the *answer of a good conscience towards God*? Is it not practically to aver to the Most High—The laws, O God, which Thou hast promulgated for the administration of Thine own world, are inadequate to their purpose. That which Thou commandest, we discover to be in many instances detrimental. That which Thou prohibitest, we perceive to be in many cases necessary. Forgive, approve, reward us, for introducing, as occasion requires, the needful alterations and exceptions.—Do you start at the thoughts of such language? Speak it not by your deeds. Obey the precepts of your God; and leave consequences in his hands. Distrust not his truth. Dare to confide in his Omnipotence. Believe that *it is righteousness which exalleth a nation: that sin is a reproach to any people: that nations shall be punished for their iniquities.* In unfeigned humility; in constant prayer; in watchfulness against transgression; *not slothful in business, but fervent in spirit, serving the Lord; hope for the divine blessing on your*

counsels and exertions through that adorable Mediator, by whom all blessings are dispensed to man. Look to the day of account before his tribunal. Think that sometimes, which you will think at last. Judge all things now by the standard by which you are to be judged. If you may not save your country; forfeit not the salvation of your soul." (p. 21—24.)

The Churchman's Confession, or an Appeal to the Liturgy, being a Sermon preached before the University of Cambridge, Dec. 1, 1805. By the Rev. CHARLES SIMEON, M. A. Fellow of King's College, Cambridge. Cambridge, Deighton. London, Rivingtons. pp. 30. price 1s.

THE object of this sermon is to prove, by an appeal to Scripture, and to the acknowledged principles of every member of the Church of England, as they are expressed in the general confession at the opening of our liturgy, the unimpeachable orthodoxy of those ministers of the establishment, (however they may be reviled by the ignorant as enthusiasts and visionaries), who strenuously and invariably press upon the consciences of their hearers the following grand topics of evangelical doctrine, viz.

1st. "That every man is a sinner before God;—that both the actions and the hearts of men are depraved;—that whatever difference there may be between one and another with respect to open sin, there is no difference with respect to their alienation from God, or their radical aversion to his holy will;—that on account of their defection from God, they deserve his heavy displeasure;"—"and that all men without exception must perish, if they do not turn to God in the way that he has prescribed." (p. 8.)

2nd. "That in order to obtain salvation, two things are necessary, 'repentance towards God and faith in our Lord Jesus Christ;'—meaning by repentance "such a deep sense of guilt and danger, as leads men with all humility of mind to

God, and stirs them up to a most earnest application to him for mercy;—that we must feel sin to be a burthen to our souls, must be made to tremble at the wrath of God which we have merited, and must cry to him for deliverance from it:—“And that this must be our experience, not merely after some flagrant transgression, or on some particular occasion, but at all times: it must be as it were the daily habit of our minds.” (p. 14.)

3rd. That Christians must practise “every personal and relative duty;”—that “not satisfied with that standard of holiness which is current in the world,” they must aim at “a higher tone of morals,” being not only sober and honest, but leading lives “entirely devoted to God;—that it is every man’s duty to delight himself in God, and to have such a lively sense of Christ’s love to him, as shall constrain him to an unreserved surrender of all his faculties and powers to the service of the Lord;—that we must live for God, and be like a faithful servant who enquires from day to day what his master’s will is, and enquires in order that he may do it;—that as a servant who had neglected his duties through the day, would feel ashamed and afraid of his master’s displeasure, so should we feel ashamed and afraid, if any day pass without our having executed to the utmost of our power the duties of it;—that we should walk as on the confines of the eternal world, and act as persons who must shortly give account of every talent that has been committed to them;—that to be ‘dead unto the world,’ and ‘alive unto God,’ to attain more and more of the divine image, to ‘grow up into Christ in all things,’ to enjoy fellowship with God, and anticipate the enjoyments of heaven, is our duty, and should be our daily study and delight.”

The preacher, we think, has prov-

ed his point, and has thus given us a test whereby we may try the discourses which we hear, as well as the state of our own souls. And it is evidently also a test which will condemn all those preachers “who descant on the dignity of our nature, the goodness of our hearts, and the rectitude of our lives;”—“who tell us that we are to be saved by our works, and who would thus lull us asleep in impenitency, and divert our attention from the Saviour of the world;”—“who plead for a conformity to the world, and decry all vital godliness as enthusiasm;”—“who separate the different parts of religion, inculcating some to the neglect of others, magnifying works to the exclusion of faith, or establishing faith to the destruction of good works, or confounding faith and works, instead of distinguishing them as the fruit from the root.” All those persons are also condemned by it who do not “from their inmost souls lament the numberless transgressions, and the unsearchable depravity of their hearts;”—who do not “feel that they deserve the wrath of the Almighty,” so that they can find no peace but in pleading with God the merits of his son;—to whose souls Christ is not “precious,” and who do not make him their “all in all;”—who are not “at the same time renewed in the spirit of their minds;”—who do not “hate sin,” and “account ‘the service of God to be perfect freedom’;—who do not, instead of wishing to have the law of God reduced to the standard of their practice, desire to have their practice raised to the standard of that law;—and who do not “labour to ‘shine as lights in a dark world,’ and ‘to shew forth in their own conduct the *virtues* of him that hath called them’.”

We have perused this sermon with pleasure and profit, and we confidently recommend it to our readers.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

A FOURTH volume of Sermons from the MSS. of President Davies of America; the Rev. Joh Orton's Letters; Letters on Natural History by Mr. Bigland; and a new edition of the works of Franklyn, will soon make their appearance.

Accounts of the Life of Lord Nelson are preparing by Mr. Bowyer; and by J. M'Arthur, Esq. and the Rev. J. S. Clarke.

Dr. Toulmin has announced his intention of publishing a continuation of the History of Dissenters from the period of the Revolution to the present time.

In the press:—The History of Scotland related in familiar conversations, with moral remarks, by Mrs. Helme; Considerations on the Debates in Parliament on the Catholic Petition, by Sir J. Throckmorton; and Fenelon's Dialogues on Eloquence, and Letters on Poetry, Rhetoric, History, &c. translated from the French by Edward Williams; D. D.

The temporary house of the London Institution in the Old Jewry was opened on the 18th of January for the use of Proprietors and Life Subscribers. The reading rooms are well supplied with daily and monthly journals; and the library already contains a valuable collection of books.

The long desired measure of restricting the Medical Profession to the hands of none but well-instructed practitioners, in the country as well as in London, is, it is said, at length about to be carried into effect. The provisions, so far as they concern regular practitioners, are to be prospective, and consequently will not operate on the present generation; but, as these die away or retire, their places will be occupied by persons of suitable and competent education.

Mr. WEBB, mine agent to His Royal Highness the Prince of Wales, has discovered a most valuable Copper Mine, in the Tamer river, which divides the counties of Devon and Cornwall. This mine was opened on the 19th of September last; and a rich vein of copper ore, four feet wide, was cut in a steep hill, nearly 50 fathom from the river, which promises to make one of the finest mines ever discovered in either country, as it resembles the famous Anglesea mine, requiring no windlass, nor any thing but a wheel-barrow

to take out the ore. The cost of opening the mine was not more than thirty pounds.

Mr. WOOLF has lately made some considerable improvements in the *Steam Engine*, whereby a great saving is effected in the fuel, and the danger of explosion fully obviated. If steam be sufficiently expanded to counterbalance the pressure of the external atmosphere, it is well known that the engine will work. Mr. Woolf has discovered that a fortieth part of common steam, expanded forty times as much, will still work the engine.

The following is a method of preparing a luminous bottle, which will give sufficient light during the night, to admit of the hour being easily seen on the dial of a watch.—A phial of clear white glass, of a long form, should be chosen, and some fine olive oil should be heated to ebullition in another vessel. A piece of phosphorus, of the size of a pea, should be thrown into the phial; and the boiling oil carefully poured over it, till the bottle is one-third filled. The phial must then be corked; and, when it is to be used, it should be unstopped, to admit the external air; and then closed again. The empty space of the phial will immediately appear luminous, and will give as much light as a dull ordinary lamp. Each time that the light disappears, on removing the stopper it will re-appear. In cold weather the bottle should be warmed in the hand before the stopper is removed. A phial thus prepared may be used every night for six months.

The following is the number of books, in various departments, published, in London, in the year 1805:—Divinity, 104; History, Antiquities, and Topography, 38; Biography, 27; Voyages and Travels, 27; Politics, Political Economy, and Commerce, 98; Law, and Trials, 24; Medicine, 67; Philosophy, Mathematics, Natural History, and Astronomy, 33; Agriculture, 9; The Arts, 17; Poetry, 84; Drama, and Dramatic Criticism, 33; Novels, 75; Education, 20; Military and Naval, 16; Miscellanies, 69:—Total, 741.

The Duke of Argyle has presented the Highland Society of Scotland with £1,000. as the commencement of a fund for educating the younger sons of Highland Gentlemen for the Navy.

FRANCE.

The French have lately employed themselves very actively in advancing those economical improvements in Fire Places, which Count RUMFORD introduced. On some suggestion by M. OLIVIER, GUITON and BERTHOLET have lately made a report to the class of physical sciences of the National Institute, and state them to produce the following advantages:—1. To reduce the tunnels of the chimneys to dimensions so small, that they cannot be liable to smoke: 2. To burn, without producing any smell, all sorts of combustibles; and so completely, that no visible smoke escapes from the top of the chimney: 3. To retain at pleasure, within the apartments, by well-managed circulations, all the heat which the combustible can disengage, or to direct part of it into the neighbouring apartments, or superior stories: 4. To regulate, in this manner, the degree of heat which is required: 5. To afford, by a par-

ticular kind of shelf, placed immediately above the fire, the convenience of boiling liquors in porcelain dishes: 6. To be susceptible of all kinds of decorations that may be desired.

DENMARK.

The Lectures of Dr. Gall on Craniology have met with a flattering reception at Copenhagen. He intends visiting Paris before he publishes his system.

GERMANY.

Dr. Struve has contrived, it is said, an apparatus, to shew by means of Galvanism, whether the appearances of death be real.

RUSSIA.

The Russian Circumnavigator, Captain Krusenstern, who after his return from a voyage round the world, had conveyed the Russian Ambassador to Japan, has, after remaining seven months in that country, returned to Kamtschatka.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Sermon, preached in the Parish Church of St. Andrew, Holborn, on Sunday, January 5, 1806, on occasion of the death of the Rev. Charles Barton, M. A. late Rector of the said Parish. By the Rev. Charles Pryce, M. A. Joint Curate of St. Andrew's. 1s.

Moral Reflections and Anticipations on the Opening of the present Year; a Sermon addressed principally to Young Persons. By Joseph Barrett. 1s.

A Sermon, sacred to the Memory of the Honoured Dead, and particularly of the late James Currie, M. D. preached at the Chapel in Paradise-street, Liverpool, November 17, 1805. By the Rev. G. Walker, F. R. S. 1s. 6d.

A Sermon preached in the Scots' Church, London Wall, on the day appointed for a General Thanksgiving. By Robert Young, D. D. Dedicated, by Permission, to His Royal Highness the Duke of Sussex. 2s.

A Sermon, preached on the day of General Thanksgiving, December 5, 1805, in the Parish Church of Kells. By the Most Rev. T. L. O'Beirne, D. D. Lord Bishop of Meath. 2s.

A Sermon, preached on the day of Thanksgiving for the Victory off Cape Trafalgar. By the Rev. James Moore, LL. B. 1s.

A Dissertation on the Prophecies that have been fulfilled, are now fulfilling, or will hereafter be fulfilled, relative to the great Period of 1,260 Years; the Papal and Mahomedan Apostasies; the Tyrannical Reign of Antichrist, or the Infidel Power; and the Restoration of the Jews. By George Stanley Faber, B. D. 8vo. 2 vols. 16s.

A Sermon, preached at the Great Synagogue, Duke's Place, on the day of General Thanksgiving. By the Rev. Solomon Herschel, Presiding Rabbi of the German Jews in London. Rendered into English by a Friend. 1s. 6d.

A Catechism; or, Instruction for Children and Youth in the Fundamental Doctrines of Christianity. By D. Taylor. 4d.

Christ's Sermon on the Mount, with a Course of Questions and Answers, explaining that Portion of Scripture; for the Use of Young Persons. By the Rev. J. Eyton. 1s.

Select Parts of the Old and New Testaments, agreeably to the most approved Modern Versions. Arranged according to a Plan recommended by the late Dr. Isaac Watts. By the Rev. Theophilus Browne, A. M. Royal 8vo. 15s.

A Vindication of certain Passages in a Discourse on Occasion of the Death of Dr. Priestley, and a Defence of Dr. Priestley's Character and Writings, in Reply to

the Animadversions of the Rev. John Pye Smith: By Thomas Belsham. 8vo. 3s.

A Sermon, preached in the Parish Churches of Staple and Bickenhall, in the County of Somerset. By the Rev. Charles Toogood. 1s.

Victory and Death; the Substance of a Discourse delivered December 5, 1805, the day of General Thanksgiving for the Total Defeat of the Combined Fleets by Lord Nelson; in Aid of the Patriotic Fund. By T. Wood.

MISCELLANIES.

An Account of the State of France during the last Three Years, particularly in relation to the Belgic Provinces; and the Treatment of the English detained by the French Government. By Israel Worsey, late a Prisoner at Verdun.

The Life of Thomas Derinody, interspersed with Pieces of Original Poetry, and containing a Series of Correspondence with several eminent Character. By James Grant Raymond. With a Portrait by Fittler. Crown 8vo. 2 vols. 16s.

Sir John Froissart's Chronicles of England, France, Spain, and the adjoining Countries, from the Latter Part of the Reign of Edward II. to the Coronation of Henry IV. Newly translated from the French, by Thomas Johnes, Esq. M. P. Second Edition. Vols. I. II. and III. 11. 11s. 6d.

The New Annual Register for 1804. 8vo.

Dodsley's Annual Register for the Year 1804. 8vo. 12s.

An Examination into the Principles of

what is called the Brunonian System. By Thomas Morrison. 4s.

A Practical Account of a Remittent Fever, frequently occurring among the Troops in this Climate. By Thomas Sutton, M. D. 8vo. 2s.

Arguments relative to Cow-Pox, inscribed to Lord Hawkesbury; and laid before the Board of Health. By a Physician.

The Efficacy of Inoculated Small Pox in promoting the Population of Great Britain.

A Treatise on the Duty of Infantry Officers, in Camp, Garrison, Quarters, and on Ship-board; and an Elucidation of the present System of British Military Discipline. The whole in exact Conformity to his Majesty's Regulations. A new edition, with considerable Alterations and Additions. By Brigade-Major Reide, on the Staff of the London District. 5s. bound.

A Treatise on Military Finance, containing the Pay and Allowances, in Camp, Garrison, and Quarters, of the British Army, with Official Documents for the Guidance of Officers in every Department. By Brigade-Major Reide, on the Staff of the London District. 2 vols. 10s. bound.

An Examination of Mr. Dugald Stewart's Pamphlet relative to the late Election of a Mathematical Professor in the University of Edinburgh. By one of the Ministers of Edinburgh. 2s. 6d.

English Hymns, Part II. By William Smyth, Fellow of St. Peter's College Cambridge. 3s. 6d.

RELIGIOUS INTELLIGENCE.

TARTARY.

We insert a few extracts of letters lately received by the Edinburgh Mission Society from their Missionaries settled at *Karass* in Russian Tartary.

“ 10th July, 1805.

“ Our Family,” they say, “ is now considerably increased. Besides Europeans, it consists of nineteen natives, old and young, who are all in good health. Such of them as are grown up have renounced Mohammedanism, except an old man whom we ransomed, soon after we first settled in this place, to assist us in our work. The children are attentive to

our instructions, and, upon the whole, are very promising. Some of them appear to be under serious impressions, and would on no account go to bed without praying to God. One of them had been sick and thought himself dying. On this account, as he afterwards told Mr. Brunton, he prayed to God almost a whole day, to pardon his sins for Christ's sake. The young man whom we named Davidson, who renounced the superstition of his countrymen more than a year ago, and who has since been firm and fearless in the profession of the Gospel, is soon to be married to one of our native women, of whom we entertain a very favourable opinion. It is

proposed that both of them shall be publicly baptized before they are married; and with a view to this, we have taken for some time past more than ordinary pains in their instruction.

"We are happy to inform the Directors, that Mr. Paterson is now tolerably healthy, and Mr. Dickson much better than he was. We have much cause to be thankful for all our mercies, and trust that we shall by and bye have still better tidings to send you. From various circumstances we begin to hope, that our mission and settlement are in a fair way of flourishing."

"*Karass, 1st Aug. 1805.*

"During the last month few events of any importance have occurred. We thank God that the family has been in a much better state of health than formerly."

"Abdy, the Mohammedan Priest whom we have so often mentioned, has given up his charge among his countrymen, and has engaged to teach our children to read and write the country languages. The people around us are greatly offended at his coming to us, and some of them have talked of killing him: but though they do this, scarcely any of them have the courage to reprove him. They all seem to stand in awe of him; for although they do not account him one of their most learned Moulies, or priests, yet they all allow him to possess a superior degree of eloquence and good sense. It is but justice to him to mention, that since he came to us he has taught the children with the greatest diligence; and though he has not yet professed his belief of Christianity, he makes no scruple of teaching them the catechisms which Mr. Brunton has composed for them, and several of the children appear to make considerable improvement under him. He has written a letter to you, which he has requested us to forward."

Letter from Abdy, the Priest of Karass, to the Secretary of the Edinburgh Missionary Society.

(Translated from the Arabic.)

"May there be abundance of peace, and of every blessing to you! Are you well and healthy? May the glorious and true God always preserve you in safety! If you enquire a little concerning our circumstances, I thank God you can know that we are well and in peace. What I have to say is this: last year you sent me a letter, with which I was highly pleased; your true friendship has been evident, to my advantage; wherefore, I write also to you as a friend. With regard to religion too, you have forcible words, which remain firm in

your own mind, and if I cannot take hold of them as you do, you will perhaps be surprised. But one day I was in a similar condition: before I saw your friends, I had not the least doubt with regard to our religion, but ever since I saw them, I have been unable to come to any conclusion with regard to it. A true way there is, I believe, for all the world search for it; and, according to my opinion, all the world would not search for what is unnecessary, and not to be found. A prince who seeks for power, aided by cunning persons around him, might pervert the judgment of a nation by violence and deceit for their own advantage: but no set of persons are able to pervert the judgment of the whole world. If the whole world agree to search for one thing, that thing must exist. The necessity of religion, every man knows; yet every necessary thing is not always found: some even die for want of food, while others are satisfied. God has given us judgment to search for what we need, yet he does not always bring what is necessary in our way. Were it not for this, I should have a clear knowledge of the way to heaven: I know of nothing that is more precious than religion, and surely the religion of God is to be found. Concerning this I have reasoned much; every day I search for what is precious, yet I have never found one jewel; I have not so much as found the riches of this world: But I will not decline to search for the true way, which may the gracious God himself shew me! I have both hope and fear. I have, for fifteen years, been both priest and magistrate among the people about Karass, where my authority has been undisputed: your friends say, however, that the Christian religion is preferable, but, if it do not agree with my own judgment, their approbation of it will be of no advantage to me: the Moslems too, commend their religion, but, this will not purify my conscience.

"I have agreed to teach the children of your friends for a suui, which, I am afraid, will be too small for my necessities; but I have a few cattle, and if what your friends give me be not sufficient for my wants, I shall not die for want of food. I thank God, that, to this day, I have had to eat and drink. In this respect I have been comfortable; and, could I find a way that would be of advantage to me at the last day, I would not be afraid of the riches of this world."

"ABDY MO."

The four missionaries who sailed from Leith in May last had arrived at Karass. One of them, Mr. Pinkerton, thus writes:

“*Karass, September 29th, N. S. 1805.*”

“In the letters which we sent you from Sarepta, (the Moravian settlement) we informed you of the good state of our health, and the great kindness which we experienced from the people there. We cannot express the obligations we are under to them, and in particular to the Rev. Mr. Wigand for the attention which he shewed us, and the assistance we received from him, in procuring the various articles which we stood in need of. We set out from Sarepta on the 4th of this month, and arrived safe here on Monday the 15th. In our journey through the Steppe, (or desert) we met with considerable difficulties, on account of the number of rivers we had to pass; and particularly, we had no small trouble in getting our horses and baggage across the lakes of Manwick.”

“Our joy on coming here was somewhat allayed by finding all our friends, more or less, indisposed with an epidemic disorder, which has been raging through the whole of this country: but to our great comfort they all soon got the better of it, except Mrs. Cairns, who was attacked with it more severely than any of them. We are now all busy, endeavouring to put our habitation in as good a condition as we can, to defend ourselves, both against the approaching cold weather, and what we dread as much, the plundering parties of Tartars who traverse the country, and carry off whatever comes within their reach. One of these parties, a few days before our arrival, carried off three horses, and since we came, they have stolen from us no fewer than three oxen and three cows, and to add to our misfortunes, the wolves which sometimes visit us from the mountains, have killed some of our calves. However, we hope soon to have our property in a situation of greater security, and, notwithstanding these and other occurrences of a similar nature, this little settlement wears a very promising appearance. We are greatly pleased with what our friends have done. There are in the family nineteen natives, some of whom have made *very considerable* progress in religious knowledge, and I think that in a short time we shall be warranted to gratify their desire by administering to them the holy ordinance of baptism. J. T. Davidson is a very sensible young man, and discovers on every occasion the greatest boldness in the profession of Christianity. When conversing with the natives about religion, he never fails to express the strongest abhorrence of the bloody, persecuting principles of Mohammedism, and

his warm attachment to the mild and holy doctrines of the Gospel. There is another native, a young woman, of whom all the family think very highly; her Circassian name is Kingy Khan, but since she came here she has got the name of Margaret Davidson. She is remarkably clever and useful, and on every occasion shews the greatest willingness to do all she can for the comfort and welfare of the family. She was ransomed by Mr. Brunton, at her own earnest desire, and immediately renounced Mohammedism, and embraced Christianity. She discovers the greatest willingness to be instructed, in the way of salvation through the death of Christ, and frequently expresses a great dislike at the conduct of the Kabardians, among whom she formerly lived, and calls them a wicked bad people.—Abraham Warrant is a fine lad, and is remarkably useful on account of his speaking both the Tartar and Kabardian languages, with the greatest fluency. He is commonly employed by our friends as their interpreter, when they speak to the Kabardians, which gives him an opportunity of knowing what is said to them; and of this privilege he seems to have availed himself, as he evidently possesses a greater degree of knowledge, than could have been expected from the time he has been at Karass.—The young boy, who is named after you, is very promising, and remarkably well disposed. He is much liked in the family, and he seems to take much pleasure in prayer, and in other religious exercises. The people in the village, who are bigotted to their superstition, beyond what I ever could have imagined, often try to shake his attachment to Christianity. They tell him that, if he believe what the infidels (for so they call us) say to him he will certainly go to hell; but this does not move him in the least. He argues against them in the best manner he can, and when he is at a loss for an answer to any thing, which they say to him, he comes to Mr. Brunton, who furnishes him with an answer, and sets his mind at ease. He seems determined to be a Christian at all hazards.” “I have not time for it, or I could mention other children, both boys and girls, who are very promising.—When they are all assembled, and sitting with the rest of the family, round the large room where we meet for worship, it is a pleasing and animating sight. When I think on the different tribes to which they belong, the different parents from whom they are sprung, the great distances from which some of them have come, the remarkable

circumstances in providence by which they have fallen into our hands, and that here they are brought together, from the midst of heathens and Mohammedans, to learn the knowledge of the true God, and of his Son Jesus Christ, through whom, at least some of them, I trust, will become heirs of God, and joint heirs of Jesus Christ:—when I think on these things, I feel what I am not able to express. For my part, I know not where a more pleasant sight, or a more agreeable family, is to be seen. But if I am filled with wonder when I think how these young people have been brought together, I am equally so, when I consider whom Providence has given them for an instructor. Who could have thought that a *Mohammedan Priest* was to give up his charge among his own people, come and live with us, notwithstanding all the danger and obloquy to which it exposes him, and employ himself diligently in teaching the children the principles of Christianity. This is wonderful indeed, and perhaps unprecedented in the history of missions! This encourages us; and will, I hope, induce many with you to pray more fervently, that ‘Zion may stretch forth her curtains’ over the lands that are groaning under the cruel bondage and horrid superstition of Mohammedanism, that so they may be delivered, enlightened, and blessed with the liberty wherewith Jesus Christ maketh those free who truly know his name!

“Many of the people around us begin to perceive the absurdity of the doctrines, which they have hitherto professed, and would willingly come and settle along with us; and not only so, but embrace Christianity, from a persuasion that it is a better religion; could we afford them protection from their tyrannical chiefs, who rule over them with most despotic sway. Several of them have come and told us so themselves. No farther back than yesterday there came two men here, who had a long conversation with Mr. Brunton, and pleaded with him earnestly to go to the Russian General, to see if he would afford them and their families protection, should they come and settle with us, which, they said, they wished to do, for the express purpose of learning the truths of Christianity. Nor is it one or two families, but many that wish to do this; and if we could give them protection, we are persuaded that many would soon flock to this place. At the same time, as I observed before, it must be owned, that great numbers of the people, and especially of those about this village, are excessively

bigotted to their own faith, and do not seem to rejoice at our arrival.

“Of all the places I have seen, since I came to this quarter of the Russian empire, I have seen none that will bear a comparison with Karass. It is delightfully situated on the side of the Besh-Taw, and surrounded with land of the finest quality. There is a beautiful plain on the east, about a verst from this, extending from the foot of the mountains to a considerable distance. In the midst of it are two Tartar villages. On the south we have a fine hilly country; and on the north and west, the mountains of Caucasus raise their towering heads to the clouds. The sides of them are covered with excellent hard-wood; the beech in particular abounds here, and grows to a prodigious size.—We could not wish to be better situated for wood and water: the former we have in abundance, about a mile and a half off, and the latter runs past our door in a plentiful stream that comes down from the mountains. Owing to various circumstances, we have not yet had it in our power to get any thing done about the land that is to be assigned us; but I hope, that we shall be able in our next letter, to give you satisfactory information on this head.”

The funds of the Society which supports this promising mission are by no means in a flourishing state.

Should any individual wish to employ a little money in ransoming one or more Tartar slaves, with the view of having them instructed in the Christian faith, the missionaries will cheerfully undertake to be the almoners of his bounty. On this subject more accurate information may be obtained from the Rev. *Walter Buchanan*, of Edinburgh, Secretary to the Society.

WEST INDIES.

An account has lately appeared of the progress of the methodist missions among the poor negroes in our West India Islands; which, in the almost utter neglect that they experience at the hands of the Church of England*, can not but impart satisfaction to every feeling mind.

* We wish to take this opportunity of correcting an error which has been pointed out to us by a respectable correspondent. We had stated, in our number for December last, our belief that of the clergymen sent to the West Indies by the Bishop of London in the capacity of missionaries, none now remained there. In this how-

In *St. Christopher's*, the mission is said to prosper in a singular degree. "The simplicity, zeal, and piety of thousands of the negroes in that island call for much thankfulness and praise to God," and it is added "that their uprightness of conduct, their fidelity to their masters, and all the Christian virtues which they manifest in their lives, afford strong reason to believe that the work in general in that island is deep and established. And what is perhaps still more pleasing, the white people begin, many of them to delight to attend the preaching of the Gospel. At *Dominica* the society had increased from 50 to above 1000, but the Chapel at Prince Rupert's Bay had been blown down by a hurricane, and the poor people were unable to rebuild it, which proved a considerable hindrance to the mission. The funds of the mission are also stated to be inadequate to the expense. Since the persecuting act of the legislature of *Jamaica* has been disallowed by his Majesty, the mission to that island has again resumed its activity; and could the means be obtained of erecting places of worship, the prospect of usefulness is stated to be considerable. Missions are also established with various degrees of success in the Islands of *Antigua, Tortola, Spanishtown, St. Bartholomew's, St. Vincent's, Grenada, Barbadoes*, and in the *Bahama Islands, Bermuda and Demerara*.

CATECHIZING.

We have been favoured with a letter from the Rev. *Basil Woodd*, Minister of *Bentinck Chapel, Paddington*, expressing

ever we were mistaken. Two of them, the Rev. Messrs. *Territ* and *Nankivel*, we are informed, still continue their labours as missionaries. To the latter a regular living had been offered; but he had declined the offer in order that he might bestow all his time on the poor negroes, hundreds of whom flocked to hear him, and among whom, it is added, he has had some success. We understand that it is in the power of a clergyman in *Yorkshire*, to furnish a particular account of the proceedings of these missionaries. Should this be the case, we shall be extremely obliged to him for any communications on the subject which he may deem it adviseable to make.

his surprise at the unfounded charges against some of his clerical brethren which have been advanced by Mr. *Pearson*, in a tract reviewed by us in December last. Mr. *Woodd* for one is so far from neglecting the duty of catechizing, that he has no less than 500 children under his immediate superintendance, to whose religious instruction he devotes, in addition to the afternoon of the first Sunday in each month, two, and for the greatest part of the year three mornings in each fortnight, during which he makes the Church Catechism the basis of his catechetical labours. Mr. *Woodd* has at the same time obligingly sent us a copy of the tracts which he has published for the benefit of the young. These we have read with cordial approbation, and we recommend them without reserve to all who are concerned in the education of youth, as excellent manuals of religious knowledge and sound instruction. The tracts are as follow;

1. A Card containing Morning and Evening Prayers and Hymns for Children, with a short summary of the Christian religion.
2. A Card containing a Catechism on the Duties of Children to their Parents.
3. A Card containing a Catechism on the Duties of Servants.
4. A short Introduction to the Church Catechism, designed as a first book for Children. Price 2d.
5. The Same with the addition of the Church Catechism, with short Questions and Scripture Proofs, and the Card No. 1. Price 4d.
6. An Explanation of the Church Catechism, containing a plain Account of the Christian Covenant, Creed, Duty, Prayer, and Sacraments, with a short Statement of Baptism, Confirmation, Church Government, the Inspiration of Scripture, &c. &c. 12th Edition. Price 6d.
7. Abridged Explanation of the Church Catechism, with an Appendix containing Cards 2 and 3. Price 2d.
8. A concise Statement of the two Covenants. Price 3d.
9. The Faith and Duty of a Christian, chiefly taken from Bishop *Gastrell's* Christian Institutes. Price 3d.
10. Advice to Youth, principally designed for Young People leaving School. Price 1s. These may all be had of *Watts and Bridgewater, Hatchard or Rivingtons*.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL AFFAIRS.

THE treaty of peace between AUSTRIA and FRANCE has at length been published. By the articles of this treaty the constitution of the Germanic empire is completely overthrown; and yet the King of SWEDEN is the only member of it who has dared to complain. Bonaparte may be considered as lord paramount of Germany; nor is there any one of its powers who can now venture to move without his permission. As for the Emperor he is thrust out from all concern in that country of which he continues the nominal head. He seems even to have renounced his ancient title of *Emperor of the Romans*, at least no mention is made of it in the treaty; the 5th article of which also acknowledges the French Emperor to be King of Italy. And with this title the absolute dominion of those parts of Italy which had previously been annexed to France is confirmed to Bonaparte; together with the entire cession of all the territories of the *quondam* Venetian Republic. Austria is thus driven out of every part of Italy. The whole of her German dominions also, including all the territory stretching from Gravenau near the river Iltz to Braunau on the Inn, the Tyrol, and whatever she possessed in Swabia and on the borders of Switzerland, have been divided between the new Kings of Bavaria and Wirtemberg, whose kingly dignity is acknowledged in the treaty without even the form of consulting the States of the Empire, and the Elector of Baden. Permission is also given to the first of these three powers to seize and occupy the free imperial city of Augsburg. In short, Austria has lost, as has been calculated, 1300 square miles of territory containing 2,716,000 inhabitants, and yielding a revenue of upwards of 16 millions of florins, besides all her influence and power in Germany and Italy. The only return made by the treaty for all these cessions is the territory of Wurtzburg in Franconia, which has been given to the Archduke Ferdinand, as an indemnity for some fragments of the Electorate of Saltzburgh which have been taken from him, and added to the Austrian dominions.

This treaty is supposed to contain some secret articles, by which Austria is encouraged to seek an indemnity for her

losses in the West, by seizing some of the Turkish provinces which form the Eastern boundary of her empire. Many circumstances concur in giving probability to this statement, particularly the advance of an Austrian force to the Turkish frontier: and we have little doubt that in a short time some attempt will be made, for which the existing insurrection in Servia and the neighbouring provinces will furnish both convenient pretexts and tempting facilities, not only by the Austrians from Hungary but by the French from Dalmatia, to dismember the Turkish Empire. Any attempt of this kind will naturally excite the jealousy of Russia, and may lead her to anticipate the blow with which the Ottoman power is threatened. What may be the effects of these rumoured movements it is impossible to state. One effect, as is not improbable, may be the downfall of Mahomedanism in Europe; an event, which, if we may believe those who have made the prophetic writings the object of their study, is so closely connected in point of time with the restoration of the Jews to their own land, and with other still more awful and affecting changes, as to excite a peculiar interest in the breast of the christian observer. We are aware that we tread on tender ground, and we therefore gladly retire from it. The transient glance, however, which we have ventured to cast at the possible course of future events, naturally suggests to us, (and we wish to press the thought on the attention of our readers) how very incompetent the wisest politicians are to appreciate the intrinsic value, and the real tendency, of any of those occurrences which, in their turn, excite the opposite and conflicting feelings of hope and fear. The battle of Austerlitz, for example, calamitous as it has appeared to us to be, may possibly only have paved the way for the more speedy developement of "those scenes surpassing fable," which form the subject of the ardent prayers and longing expectations of every true Christian. Indeed under the pressure of events still more distressing, the true Christian, relying on that word of promise—"all things shall work together for good to them that love God?" and confidently believing that all the revolutions of empires are tending to that glorious consummation, when "all the kingdoms of the world shall become the

kingdoms of our God and of his Christ," will not want for sources of consolation. He will indeed be assiduous in the fulfilment of every civil, social, and relative duty, and so much the more as he sees the day approaching; but he will at the same time cast his cares on God, and commit himself, and all his dearest interests to him, in well doing, with a perfect confidence in his wisdom, power, and love.

The Emperor of RUSSIA, probably with a view to the threatened movements of Austria and France, is said to be busily augmenting his force both naval and military in the Euxine and Ionian seas.

The great body of the French army, lately employed in Moravia, is bending its march homewards, and is destined probably to resume its menacing position at Boulogne, where the most stupendous works, intended to facilitate the projected invasion of this country, have been continued without interruption. A large army, however, still continues cantoned in Swabia and its vicinity, for the purpose partly of extorting contributions from the prostrate powers of Germany, and partly probably for that of overawing PRUSSIA. The contributions imposed on Frankfort alone, have amounted to near £200,000. These merciless exactions manifest, more than any words can do, the rapacity, the contempt of all engagements, and the unbridled despotism, which mark the career of Bonaparte.

The fate of NAPLES has probably been decided some weeks since. The French force under Massena had advanced as far as Rome in execution of the decree of Bonaparte that the present Neapolitan Dynasty had ceased to reign. The British and Russian troops who had landed at Naples have probably re-embarked; and that kingdom must of course fall an easy prey to the arms of France.

It has been reported that a body of Spanish troops was on its march to Portugal, with the professed object of compelling that power to shut its ports against England. And fears have also been entertained lest the free towns in the north of Germany, and even Prussia herself, should be reduced to the necessity of completely excluding all English commerce.

In short, it seems the determination of Bonaparte to extinguish the light of freedom wherever he can exert his power. By his dark decrees, Europe is to consist henceforth only of tyrants and slaves: and to give these decrees effect, Great Britain must be cut off, let the design cost what acts of violence it may, from all commu-

nication with the continent. What a crisis is that at which we seem to have arrived! It is indeed a fearful one; but fearful to many, chiefly from the apprehension that our new ministers may be reluctant to risk their popularity by the adoption of those novel and energetic measures of policy, which the new and unprecedented emergency in which they are placed loudly calls on them to pursue. For our own part, we shrink from the discussion of a subject which so much exceeds our comprehension.

By an article from GENOA it appears, that a considerable commotion had been excited there by the levy of a number of men to be employed in the occupation of Venice. A proclamation issued on this occasion by Le Brun, after using several soothing arguments, thus concludes: "Oh! do not compel me to lay aside the character of indulgence, and to punish those whom I have sworn to render happy. You are surrounded by an armed force. If a word be spoken you shall ALL be punished, INNOCENT OR GUILTY." But it is not merely the horrid ferocity of this proclamation, but the evidence it affords of the progress France is making in the augmentation of her military power, which claims our attention. No sooner is Genoa finally incorporated with France, than its inhabitants are made to bend under a cruel system of conscription. Her martial bands thus augment in proportion to the extent of her acquisitions: and in this way does the ambition of her chief appear to be laying the foundations of universal empire.

Bonaparte returned to Paris on the 26th of January. Previously to his return a letter from him was delivered to the senate announcing the peace of Presburgh, and the marriage of Prince Eugene Beauharnois, "my son," with the Princess Augusta of Bavaria. "I cannot resist," he adds, "the pleasure of remaining with the young couple, who are models of their sexes." This letter was followed by another, communicating a decree of Bonaparte by which he adopts Prince Eugene as his son, and constitutes him and his descendants heirs of the crown of Italy, which in the case of his having no issue, is to devolve on one of the nearest relations of the prince of the imperial blood, who shall then sway the sceptre of France. What must be the destinies reserved for the imperial brotherhood of Bonaparte, if his stepson is already appointed to the inheritance of a kingly throne!

The return of Bonaparte to Paris has been made as grateful to him as the most falsome

strains of adulation, poured on him from all quarters, and the most flattering decrees of triumphal monuments could make it. The senate met him in a body, and offered him "the homage of the admiration, the gratitude, and the love of the French people."

The north of Germany has been evacuated by the allied forces. The British troops have all returned to England. Prussia has in the mean time taken possession of Hanover. This occupation is stated to be in consequence of an arrangement concluded with Bonaparte, and the professed object of it is to prevent the north of Germany from becoming the theatre of war. His Prussian Majesty is to keep it till the conclusion of a general peace: but whether it will then be restored to its lawful owner seems a very doubtful point.

EAST INDIES.

We announced at the close of our last number the lamented death of the Marquis Cornwallis, Governor General of India. This afflicting event took place on the 5th of October last at Ghazee pore, in the province of Benares, where his Lordship had arrived, in his progress to assume the personal command of the army, and to effect, if possible, an adjustment of all existing differences with the native powers. During a long and active life this illustrious nobleman was eminently distinguished by the most honourable and persevering exertions in the service of his country. As a patriot, a statesman, and a warrior, he will ever rank in the first class of British worthies. To his wise and benevolent arrangements during his former administration, may our empire in India be said to be indebted, under Providence, for the happiness and prosperity to which it has attained; and to the great object of restoring and consolidating that happiness and that prosperity, he may be considered as having sacrificed his life. The sacrifice we trust has not been unavailing. The short space during which it pleased Providence to continue him in the government of India, was most assiduously employed in repairing the errors of the preceding administration; in retrenching unnecessary expences; in economizing the company's resources; and above all in allaying the jealousy and distrust which late events had naturally excited, in the minds of the native Princes, respecting the projects of British ambition. It is to be deplored that he did not live long enough to perfect the work of peace which he had so happily begun. We hope, however, that he has laid a solid foundation for

conciliation and confidence, on which his successor will have little difficulty in erecting a durable superstructure. Sir George Barlow who was next in council succeeded to the Government on the death of the Marquis, and fully adopted, as is said, the economical, unambitious, and pacific views of his predecessor. He has since, we are happy to add, been confirmed in that office by the unanimous vote of the Court of Directors.

A monument to the memory of the Marquis Cornwallis in St. Paul's, has been voted by the House of Commons.

AMERICA.

The constitution of the United States restrains Congress from abolishing the Slave trade prior to the 1st of January, 1808. The House of Representatives, however, anticipating their constitutional power, sent up a bill for prohibiting the importation of slaves into any State in the Union, from and after the 1st of January, 1808. In the senate the Bill was opposed, and, after a great struggle, rejected, on the obvious principle, that the restriction in the constitutional act postponed the right of legislating for such a purpose, and not merely that of giving an earlier operation to the law. The words of the restriction are, "the migration or importation of such persons as any of the States now existing shall think proper to admit, shall not be prohibited by the Congress prior to the year 1808:" and they appear scarcely compatible with the passing a prospective prohibitory act in 1805. Yet such is the impatience felt in America at the temporary toleration of the slave trade, by any State in the Union, that this violent strain of the constitution was twice supported, even in the senate, by considerable majorities, and was defeated at last only by the Vice-President's casting voice.

This decision took place on the 18th of December last, and is detailed in *The New-York Evening Post* of December 23. The account adds, "it was allowed on all hands, that, as soon as the time arrived when the Congress shall possess the constitutional power of prohibiting the importation of slaves, it would be proper for them to exercise it."

The only American State which admits slaves into its ports is South Carolina, and this proceeding, as was formerly stated, (vol. for 1804, p. 678) gave very great and general umbrage throughout the Union. A motion was lately made in the legislature of that State for renewing the law which interdicted the slave trade. The bill was

carried in the lower house by a considerable majority; but was negatived in the senate by one vote. The congress however has manifested its unshaken antipathy to the Slave Trade, by prohibiting it, in spite of the loudest murmurs of their new citizens of Louisiana, in that extensive province.

A very considerable sensation continues to be felt in America on the subject of the principles asserted by this country respecting the relative rights of belligerent and

neutral nations. We are happy, however, to perceive, that even those who clamour most loudly against the conduct of England, do not attempt to deny that she has much ground of serious complaint; and that there exist many flagrant abuses of the rights of neutrality, which it is no more than equitable on the part of England to suppress. We have little doubt that the reasonableness of our claims will be felt by the sober and dispassionate part of the United States.

GREAT BRITAIN.

GENERAL REFLECTIONS.

WE mentioned in our last number the death of Mr. Pitt, and the consequent expectation of a new ministry. The new administration has since been formed. His Majesty who, on a former occasion, is understood to have stedfastly resisted every sollicitation to admit Mr. Fox into office, influenced, doubtless, by the circumstances of the present times, appears to have readily consented to the plan of an administration, suggested to him by Lord Grenville, in which Mr. Fox bears a conspicuous part. We cannot help contemplating this act of our Sovereign as peculiarly honourable to his character, since it indicates a disposition which indeed has been also manifested on former occasions, to make his own opinions bend to the force of circumstances, to the temper of parliament, and to the wishes of the people*. Among the new cabinet ministers, not one is to be found who was a member of the immediately antecedent cabinet; and in this respect the profession of forming a go-

* We here allude in particular to his Majesty's former admission of Mr. Fox into power, and also to his recognition of American independence. When Mr. Adams, the first envoy from the United States of America, obtained his introductory audience, he was received by his Majesty with the most gracious affability.—"Sir," said the king, "I was the last man in the kingdom to consent to the independence of America; but now it is granted, I shall be the last man in the world to sanction a violation of it." Mr. Adams was much affected. This dignified language constituted a striking refutation of many of those calumnies against his Majesty, which had been propagated in America.

vernment on the broadest basis seems not to have been fulfilled. It moreover appears that the removals which have taken place in the inferior departments have been considerably greater than have been usual in the case of other changes of administration. The new ministers are as follows; those who compose the cabinet being marked thus (*).

TREASURY.

*Lord Grenville.....First Lord.
*Lord H. PettyChan. of the Excheq.
Lord Althorpe }
Mr. Wickham } Lords.
Mr. Courtenay }
Mr. Vansittart..... } Secretaries.
Mr. King..... }.

*Earl FitzwilliamPresid. of the Council.
*Visc. SidmouthLord Privy Seal.

SECRETARIES OF STATE.

*Mr. FoxForeign Department.
Sir F. Vincent..... } Under Secretaries.
General Walpole... }
*Earl SpencerHome Department.
Mr. W. Wynne ... } Under Secretaries,
Mr. Harrison..... }
*Mr. WindhamColonial Department.
Sir G. Smece..... } Under Secretaries.
Mr. Amyot..... }.

*Lord Erskine.....Lord Chancellor.

ADMIRALTY.

*Mr. GreyFirst Lord.
Sir Ph. Stephens .. }
Admiral Mackham .. }
Sir C. Pole..... } Lords.
Sir H. B. Neale..... }
Lord W. Russell..... }
Lord Keusington.... }

*Earl of Moira.....Mast. Gen. of Ord.
Gen. Fitzpatrick.....Secretary at War.

Mr. SheridanTreas. of the Navy.
 Duke of Bedford.....Ld: Lieut. of Ireland.
 Mr. Elliot Secretary to Do.

BOARD OF CONTROUL.

Lord Minto, Lord Spencer.
 Mr. Windham, Mr. Fox.
 Lord Grenville, Lord H. Petty.
 Lord Morpeth, Mr. H. Addington.
 Mr. Sullivan.

Earl Buckinghamshire, } Joint Postmasters.
 Earl Carysfort }
 Lord Auckland..... Pres. Board of Trade.
 Earl Temple..... Vice President ditto.
 Earl Temple..... } Joint Paymasters of
 Lord J. Townshend } the Forces.
 Earl of Carnarvon.... Master of the Horse.
 Lord C. Spencer..... Master of the Mint.
 Earl of Albemarle... Master of StagHounds.
 Lord Ossulston..... Treas. of Household.
 Earl of Derby..... } Chancellor of the Du-
 } chy of Lancaster.
 Lord St. John..... } Captain of Band of
 } Gent. Pensioners.
 Lord Rt. Spencer.... Surv. of Crown Lands.
 Mr. Bond..... Judge Advocate.
 Mr. Pigott Attorney General.
 Mr. Romilly..... Solicitor General.

Mr. Adam..... } Chancellor of the D.
 } of Cornwall.
 Mr. Garrow..... } Attorney General to
 } his Royal Highness
 } the Prince of Wales.

Lord Ellenborough has a seat in the Cabinet.

We apprehend that the changes in some of the law departments, and also the introduction of the party of Lord St. Vincent into the Admiralty, are the parts of this arrangement which will be the least satisfactory to the public.

The appointment of a military council which is to assist the Duke of York, who continues to be Commander in Chief without having a seat in the cabinet, is consistent with the former professions of some of the present ministry, and will unquestionably be gratifying to the nation. In a moment like the present, every measure which may contribute to the more effectual defence of the country will obtain the public applause; and all improper delicacy ought to yield to higher considerations. His Majesty has given another proof of the predominance of his regard to the public good over every private and natural feeling, by acquiescing, after only a short suspense, in this part of the arrangement.

The appointment of Lord Ellenborough, Chief Justice of the Court of King's Bench to a seat in the Cabinet, has excited some surprise, and is thought by many jealous

guardians of the constitution, and as we conceive not without reason, to be a conjunction of two employments which are incompatible.

In forming our estimate of the present ministry, we are disposed to allow that they undoubtedly comprize the principal talents of the country: and if, in making this admission, we seem to reflect on the preceding administration, not one of whom, as we have already noticed, has any place in the cabinet; we do but the more exalt the stupendous talents of Mr. Pitt, who undoubtedly communicated to those with whom he was associated, a degree of reputation and strength, which rendered that ministry, while Mr. Pitt's health and life remained, by no means incompetent to the administration of the affairs of this great country.

That his death should issue in the total exclusion of his colleagues from office, and that the succeeding ministry should nevertheless claim to be a combination of almost all that is great in parliament, and in the country, is a new proof of his transcendancy.

Some meetings have been called for the purpose of congratulating the king on the choice of his new ministry, and on the consequent prospects of the country. Under these auspices, it is now supposed by some, either that the war cannot fail to be vigorously carried on, or that a peace will be procured which shall be at once safe and honourable*.

We entertain upon this subject somewhat less sanguine expectations. The difficulties in which we are involved arise, as we think, more out of the times in which we live, than out of the fault of this or that administration, although there may be ground for the praise or the censure of some of the various acts of government. Though accustomed to regard with no small degree of jealousy the principles of some of the individuals who form the new ministry, we are desirous, nevertheless, of exercising towards them; and of claiming on their behalf, the same candid construction of their measures, which we demanded for the last. And we would warn our countrymen, in the outset, against indulging any expectation of being relieved from great burdens as well as great exertions. Even the best peace which we can reasonably hope to attain must be insecure and questionable,

* See the debates and resolutions of the Common Council of the City of London.

and is likely to be maintained only by an expence little inferior to that of our war establishment. It has been the general practice of those who have constituted the opposition party in parliament, to exaggerate the distresses of the country, to refer them too exclusively to the fault of government, and to excite expectation of a greater improvement in our affairs, in the case of *their* succeeding to power, than events have warranted.

When the ministry of Lord North was overthrown, an immediate peace was deemed likely to follow. But the new ministry knocked at the door of almost every cabinet on the Continent, without effecting their purpose. And it was reserved for the succeeding administration, of the Earl of Shelburne and Mr. Pitt, to make peace; a peace which Lord North and Mr. Fox united in condemning as inadequate.

Much disappointment also took place in respect to the reform of parliament, and of the various departments of the state. Some laws indeed were passed for the limitation of the influence of the crown, which we believe to have been beneficial: but they fell remarkably short both of the claims of our reformers, and of the first intentions and professions of the very movers. That one ministry differs less from another than is commonly supposed, in respect at least to the general principles of government, was also soon afterwards indicated in the clearest manner by the union of the two most adverse parties in the country, that of Lord North and Mr. Fox, who, after appearing to the nation to be the very antipodes to each other, met in the same cabinet.

A new coalition has now been formed, and it consists, somewhat in like manner, of men heretofore the most adverse to each other. We are persuaded that the public opinion of our political parties is much lowered by these combinations.

We are willing at the same time to hope for some advantages from the present union of influence and of talents. Let us not however be entirely blind either to the evils which may result from the heterogeneous nature of some at least of the materials out of which this ministry is composed: and above all let us not imagine that it is in their power to change the present state of things upon the Continent; to induce Bonaparte to forego his ambitious projects against the greatness and independence of Britain; or to provide otherwise than by new burthens and new

exertions for the safety of the empire. Bonaparte will not be charmed into submission by the name of a Fox or terrified into it by that of a Grenville or a Windham. He knows his own strength; and we fear that he may be disposed to make a farther trial of it, without sacrifices and concessions on our part, which, while they procured for us the delusive semblance of a peace, would only serve to render our destruction more speedy and inevitable.

Our new government, as we trust, will act a wise and manly part: they will call forth the resources and the energies of the people: they will greatly extend our measures of defence, as we may presume Mr. Pitt would also have done: and they will continue vigorously to employ that immense maritime power, with which providence has blessed us, not only in turning the tide of war from our own shores, but in reducing the immense resources of our formidable enemy.

The nation also we trust will have reason to perceive that no means are left untried for extricating us out of our difficulties; and they will consent, from a clear conviction of its necessity to bear that heavy pressure which must be brought upon them. The disaffected, whether in this country, or in Ireland, will be convinced that they have no party in the parliament of the united kingdom favourable to their views: and the tone of those who have heretofore been thought by many, to have too much countenanced the spirit of discontent and faction, will no doubt be such as becomes the ministers of the state.

The chief hope however which can reasonably be entertained in favour of our country must always arise from the virtues rather than the talents of our rulers; though the latter are the too common object of idolatry. A fair and honourable conduct towards our allies; a faithful and close attention in every department of government to the laborious duties of their respective offices; a selection of men according to their merit, and not according either to court favour or their influence in a party, a point of supreme importance in the command of our fleets and armies; and a paramount regard to the religious and moral interests of the nation in the concerns both of the executive government and of the legislature:—these appear to us to be the highest recommendations of a ministry; and they imply much more of uprightness and integrity than of intellectual endowment.

But it is not to the virtues of the *administration* only that we must look for the preservation of the empire. General corruption will always be the source both of parliamentary and ministerial corruption. Are the people selfish, void of public spirit, complaining, factious, and unreasonable? The ministers in such case can hardly fail to partake in the common infection, and are tempted to employ corrupt means of governing so corrupt a people. The parliament also is then placed under the necessity of taking various measures which infringe on liberty for the sake of preserving its own authority, and the general principles of the constitution. Are the people on the other hand loyal, sober, industrious, patriotic, at peace among themselves, and united in sentiment against the common enemy? How easy is it for almost any ministry to direct the efforts of such a nation! How nearly certain must be the success of such a people against the armies of a profligate invader, and how confidently, moreover, may they expect that the blessing of heaven will crown their efforts. So true is it according to the language of the prophet, that righteousness exalteth a nation, but sin is the ruin of many people.

There is one point of view, yet unnoticed, in which we are disposed to contemplate with hope the accession of the new ministry to power: we allude to the abolition of the Slave Trade. The majority of the leading men in the present administration have pledged themselves to the prosecution of the measure. On this question Mr. Fox has thus expressed himself. "Any gentleman, who after a full knowledge of the subject, can avow himself an abettor of the shameful traffic in human flesh, it can only be either from some *hardness of heart*, or some such *difficulty of understanding* as I really know not how to account for."—"The cause of abolition," he remarked on another occasion, "being a cause of *justice*, it is one in which I cannot admit of any compromise; for *there can be no compromise between justice and injustice*."—"Upon the whole, I shall give my opinion of this traffic in a very few words. I believe it to be *impolitic*. I know it to be *inhuman*. I am certain it is *unjust*."—"Even if the objects of it were brute animals, no *humane* man could expose them to be treated with such wanton cruelty. If the merchandize were totally inanimate, no *honest* man could support a trade founded upon such principles of in-

justice. Upon these grounds there is every necessity for putting an immediate end to it."—"Let us therefore this night act the part which will do us honour: let us vote for bringing in a bill for the abolition. If we fail, I have only to express my gratitude to the honourable gentleman (Mr. Wilberforce) for the part he has taken. He does not need my exhortation to persist. But this I will declare, that whether we vote in a small minority, or in a large one, WE NEVER WILL GIVE UP THE POINT. *Whether in this house or out of this house; in whatsoever situation I may ever be; as long as I have a voice to speak; THIS QUESTION SHALL NEVER HAVE AN END.* If it were possible that the honourable gentleman could entertain the idea of abandoning it, I would not."—"We who think that these things are not merely *impolitic*, but *inhuman*, and *unjust*; that they are not of the nature of *trade*, but that they are *crimes which stain the honour of the country*: WE, SIR, WILL NEVER RELAX OUR EFFORTS." On every subsequent discussion of this momentous question, the language of Mr. Fox has been equally decided; nor does there appear the least ground to question his sincerity. Lord Grenville, whenever he has had an opportunity of expressing his sentiments, has manifested an hostility no less marked and determined to this detestable commerce. "No advantage," he has declared, "which individuals or the public can derive from the continuance of the slave trade shall ever induce me to give it my approbation, or to consider it in any other light than a system, not only of injustice and inhumanity, but of fraud, robbery, and murder." Other members of the Cabinet, as Lord Spencer, Lord H. Petty, and Mr. Grey, have declared themselves on the same side in this question. And although there may be parts of the new ministerial arrangements which appear somewhat inauspicious: although moreover we have learned, especially in this question, to moderate our expectations from man, and to look for a solution of its difficulties to a higher interference than even that of a British legislature; we nevertheless indulge a hope that some effectual remedy will at length be applied to this enormous evil: an evil, our wilful continuance of which seems to exclude a rational and well founded reliance on the divine blessing and favour. If it be true, as has already been said, that it is *righteousness* which exalteth a nation, then what

reasonable expectation can *Christians* entertain that the Almighty will bless our efforts, while the Slave Trade, that greatest practical evil which ever has afflicted the human race, that compound of all that is base, fraudulent, and inhuman, is retained and cherished by us.

PARLIAMENTARY PROCEEDINGS.

Little business of moment has come before Parliament during the present month, in consequence of the changes of Government, and the delay necessarily caused by the re-election of the new ministers.

Thanks have been voted to our naval commanders, who distinguished themselves by the late victories, and to the officers and men who served under them. A monument in St. Paul's was voted to the memory of Lord Nelson, and it was stated at the same time to be his Majesty's intention to settle £,2000 per annum on the widow of Lord Nelson, and to appropriate the sum of £,200,000 to the purchase of an estate to be attached to the title of Earl Nelson.

We mentioned in our last, that a resolution was carried in the House of Commons for an address to his Majesty, praying that the remains of Mr. Pitt might be interred at the public charge, and that a monument might be erected to his memory in Westminster Abbey, "having an inscription expressive of the national regret at the loss of that excellent statesman." An address to his Majesty was afterwards moved in the House, to issue the sum of £,40,000 for the purpose of paying Mr. Pitt's debts, which passed unanimously.

The treaties and other explanatory papers, which have been laid before Parliament by his Majesty, have thrown much light on the causes which have led to the late disasters on the Continent; and have tended to fix on the Austrian Cabinet the charges of gross improvidence and mismanagement, and of a violation, in the conduct of the war, of her engagements to this country, and to Russia, particularly in the unfortunate advance of General Mack's army into Suabia. To these causes, on which our limits forbid us at present to enlarge, may be immediately referred the suddenness at least of the ruin which has overwhelmed that power.

The following estimates have been voted viz. £,1,193,105 for 154,437 men for general service for three months; £,505,037 for the troops employed abroad; and

£,617,584 for the militia of the United Kingdom.

A resolution has passed for raising the sum of five millions by Exchequer bills.

The Committee appointed to try the merits of the Middlesex election have reported that "*G. B. Mainwaring, Esq.* was duly elected and ought to have been returned."

A bill has passed both houses and received the Royal assent, for enabling Lord Grenville to retain the office of Auditor of the Exchequer, while he holds the office of First Lord of the Treasury, appointing a deputy to discharge the duties of the former office, who should be responsible for their due discharge, and who should not be removeable by Lord Grenville. This act has caused some dissatisfaction in the public mind.

A French squadron, bound as is supposed to the West Indies, fell in with part of the outward bound West India fleet in lat. 36. long. 23. and is supposed to have captured six or seven ships.

No farther account has yet been received of the various French squadrons which are out of port.

The public funeral of the Right Hon. W. Pitt took place on the 22d inst. The ceremony was conducted in a very solemn and affecting manner. But the nation pays him a nobler homage than that of any pageant or procession, however splendid. His grave is watered with the tears of his countrymen, who feel that, agreeably to the words used in pronouncing the style of the deceased, *Non sibi sed patriæ vivit.*

DOMESTIC INTELLIGENCE.

Sir John Newport is appointed Chancellor of the Exchequer for Ireland.

The following persons have been raised to the peerage of the United Kingdom, viz. Thomas Anson, Esq. created Viscount Anson: the Marquis of Sligo created Baron Monteagle: the Earl of Eglington created Baron Ardrossan: the Earl of Lauderdale created Baron Lauderdale: the Earl of Granard created Baron Granard: John Crewe, Esq. created Baron Crewe: William Lygon, Esq. created Baron Beauchamp; and the Hon. Thomas Erskine created Baron Erskine.

Viscounts Gosford, Oxmantown, Somerton, and Charleville, have respectively been created Earls of Ireland, by the titles of Gosford, Ross, Normanton, and Charleville, and P. J. Theilsson, Esq. has been created a peer of Ireland, by the title of Baron Rendlesham.

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Rev. John Ward, M. A. rector of Stoke Ash, Occold R. Suffolk.

Rev. F. Palmer, Combyne R. Devon.

Rev. William Aldrich, elected to St. Mary Elms perpetual curacy, Ipswich, *vice* Edge, dec.

Rev. B. W. Salmon, rector of Caistor, next Great Yarmouth, Thrigby, R. Norfolk.

Rev. R. Llewellyn, M. A. Tolesbury living, near Colchester, Essex.

Rev. J. Banks Jenkinson, B. A. Hawkesbury V. co. Gloucester.

Rev. T. Frere, M. A. Finningham R. co. Suffolk.

Rev. T. Tordiffe, Holcombe R. Oxon.

Rev. Edward Bogges, M. A. Hasketon R. co. Suffolk.

Rev. Michael Thomas Becher, M. A. master of the grammar-school in Bury, Wotton-Wawen V. co. Warwick, *vice* Gaches, dec.

Rev. Richard Williams, M. A. rector of Great Houghton, co. Northampton, of Markfield, co. Leicester, and vicar of Puddington, co. Bedford, to the prebend of Longford-Maſor, in Lincoln cathedral.

Rev. Thomas Theophilus Humphries, M. A. Baldock R. Herts.

Rev. Richard Lloyd, St. Dunstan in the West V. London, *vice* Williamson, resigned.

Rev. Robert Hales, M. A. Hemisby V. co. Norfolk.

Rev. Dickins Haslewood, M. A. Aycliffe V. co. Durham.

Rev. John Forster, of Newcastle, Ryther R. co. York.

Rev. John Francis Stuart, M. A. Market-Weston R. co. Suffolk.

Rev. T. Williams, M. A. Weybread V. co. Oxford.

Rev. John Edge, B. A. Naughton R. co. Suffolk.

Rev. J. Carr, M. A. of Leeds, rector of Great Oakley, Essex, to a prebendal stall in Hereford cathedral.

Rev. John Knipe, M. A. Charlton-upon-Otmoor R. co. Oxford, *vice* Fothergill, dec.

Rev. Wm. Wood, M. A. of Woodthorpe, to be minister of St. John's, Wakefield.

Rev. Charles Wedge, B. A. Borough-Green R. co. Cambridge.

OBITUARY.

A FINE child, upwards of two years old, belonging to Mr. Blenheim, of Bond-street, being at nurse at Blackheath, fell into a well in the garden, and was drowned, it having no cover or fence. The father and mother, on the day before Christmas-day, when visiting the child, foresaw the danger, took dimensions for a cover, and sent it by the coach on the 26th, but the accident had happened before its arrival.

Burnt to death, Mrs. Gooch, of Sloane-square, mother to the Lady of the Bishop of Bath and Wells.

At Cawthorne, near Barnsley, in her 18th year, Martha Mellor, who was shot by Samuel Ibbotson, a boy 12 years old. Having gone into the house where the girl was, he took up a gun, but was desired to lay it down immediately, which he did; but shortly afterwards took it up again, and, seeing the girl in another room, said he would shoot her, which he immediately did.

Rev. Matthew Thompson, rector of Bradfield and Mistley, Essex, and in the commission of the peace for that county. He was invited, with a party, to dine with Col. Rigby, at Mistley; when the company were informed that dinner was ready, Mr. Thompson, in the act of rising to go into the dining-room, fell down, and expired immediately, leaving a wife and 11 children to lament his sudden departure.

During the funeral procession of Lord Nelson's remains on the river, a lady of the name of Bayne, was so affected at the scene, that she fell into hysterics, and died in a few minutes.

Aged 70, of a mortification in his foot, occasioned by cutting a toe-nail to the quick, Mr. Abraham Parkinson of Leeds, formerly a liquor merchant, but had retired from business.

Mr. Houghton, shoemaker, at Bury St. Edmund's. He was in apparent good health, chopping a faggot, the same after-

noon, when he accidentally cut one of his fingers, and, on his wife's expressing a wish to dress it, he said, "Never mind, my dear; what is this wound compared to Lord Nelson's?" and immediately fell down in an apoplectic fit, from which he never recovered to utter another sentence.

At Ashe, near Basingstoke, Hants. aged 60, the Rev. George Lefroy, rector of that parish, and of Compton, Surrey.

At Fern-house, Wilts, the seat of Thomas Grove, Esq. Miss Mary Anne Grove, his fourth daughter, a fine young lady, aged 13. By some accident, her muslin dress caught fire, when there was no one in the apartment with her except a younger sister, who was incapable of assisting her. Terrified by her alarming situation, Miss G. ran out of the house; but, unfortunately, no one was at that instant on the spot; and when she again en-

tered, and flew to an apartment in which Mr. Banks of Salisbury was on business, she was entirely enveloped in flames; and though Mr. B. used every exertion, with the assistance of two servants, to extinguish them, and were much burnt, their efforts were unavailing, till her clothes were nearly consumed. She bore her sufferings with fortitude and resignation till she was happily released from them by death.

In the prime of life, in consequence of a severe wound by an accident from his thrashing-mill, which caught his hand, tore off his arm, and fractured the opposite collar-bone, Thomas Whittington, Esq. of Hamswell-house, near Bath.

Mrs. Ramsay, wife of Mr. William R. of Belfast, in Ireland. Her death was occasioned by taking a large quantity of laudanum in mistake.

ANSWERS TO CORRESPONDENTS.

WE beg to inform JOHN, that the first volumes of our work are reprinting. Notice will be given when they are ready for publication.

The letters sent by R. J. are under consideration; also B; J. P. T.; and FIDELO. Z.; S.; A PLAIN HONEST MAN; C. L.; and JOHANNENSIS are received, and will appear. C. B. L.'s purpose has been anticipated.

ANTIVENOM; A. D.; and TRISTIS, have been received.

ERRATUM.

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CONDUCTED BY

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OF THE

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THE
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JANUARY, 1812.

[No. 1. Vol. XI.]

RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

I BEG to submit to your judgment the enclosed manuscript; bearing, as you will perceive, the marks of age, but bearing also the marks of undoubted authenticity; and from which, if the whole be too long for insertion in your work, occasional extracts may be made for the edification of your readers.

I am, &c.

H.

“SOME MEMORABLE THINGS, ESPECIALLY OF THE LAST YEARS AND HOURS OF THE LAST COUNTESS OF SEAFIELD, WHO DEPARTED THIS LIFE AT CULLEN, THE 14th OF AUG. 1708. DONE FOR THE USE OF HER CHILDREN.

“ANNA late Countess of Seafield, the eldest daughter of Sir William Dunbar of Durn. son to the Laird of Grangehill, and Janet Brodie his wife, grandchild of the Lord Brodie, was born in the year of God 1672, and bred up virtuously from her infancy by her parents, and particularly by her grandmother Lady Dunbar, who was a virtuous and pious woman, and took care to instil into her grandchild's mind, a sense of piety and devotion from her very infancy. There appeared in her, from her childhood, a sweetness of temper and disposition which made her agreeable to all that saw her, and which was always observable in her to the last.

“When she was a young girl with her parents, her mother would have had her to learn housewifery; but her inclination led her rather

to read, and therefore she stayed mostly in her closet and gave herself much to reading, and still avoided the company of the servants, having an abhorrence of the profaneuess and ribaldry with which they are ready to defile one another's ears, and pollute their hearts. And in this sense, one's great enemies are oftentimes those of one's own house; and children, in their younger years, are greatly corrupted by the example and speeches of servants.

“Her parents, knowing how ready young people are to corrupt one another, and that one of the best means to keep them from evil is to preserve them from the occasion of it, chose not to send her to the city, to the women's schools, according to the ordinary custom, there to be trained up in the things which become those of her own age and quality to learn; but to keep a virtuous woman within their house to attend their daughter, and instruct her in such things as were fit for her to learn.”

“She began very early to read good and devout books, and took delight to hear them read to her; and when a portion of some of them had been read, she would retire to her closet, and was often observed there on her knees in prayer to God. When she was about eight years of age, while reading the holy Scriptures, she happened to read these words, ‘The wicked shall be turned into hell, and all the nations that forget God.’ On which, reflecting on her own sinful state, she was struck with great terror, looking on herself as one of those against whom this is threatened. In this state

her grandmother did greatly comfort her; and when she would be in the greatest anguish, these two passages of holy Scripture gave cure and relief to her spirit: 'One day with the Lord is as a thousand years; and a thousand years as one day.' 'When the wicked turneth away from his wickedness which he hath committed, and doth that which is lawful and right, he shall save his soul alive.' However, the deep impression of this threatening, remained on her spirit for several years.

"When she was with her parents, her mother happened to be visited with a severe and long sickness, during which she constantly attended her, and ministered to her in every thing, sitting up by her in the night to serve her; and the seeing her mother so afflicted, and the apprehensions of her death, and the solitary nights she spent in attending her, made her very thoughtful; so that she employed them much in reading the Scriptures and devout books, and came thereby to have a deep sense of her duty to God, and received her parent's blessing for her so pious care of her; of the good of all which she was afterwards very sensible.

"In the sixteenth year of her age, she was married to the Hon. James Ogilvie, second son to the Earl of Findlater, who was afterwards created Earl of Seafield, and whose eminent parts appeared in the discharge of two great offices of state; that of secretary of state, and that of lord high chancellor, to which he was advanced in this and the last reign; first to the one, and then to the other; and that for two several times, continuing in the last till the late union of both kingdoms into one, of Great Britain.

"When he came first to ask her for his wife, her father having told her of it the night before, some of her acquaintances pressed her to look out of her window to see him while he alighted (for she had never seen him), but she would not do it,

When he first addressed her, she gave him no other return but that she was to obey her parents, and be directed by them. When all was agreed unto, he made her a present of a rich diamond ring, but she would by no means accept of it till the marriage was solemnized; she considering, that many have been contracted, who have not been married together; and that if it should so happen with her, such a present could not be kept, and therefore she chose rather not to accept of it.

"The entering into the married state so young, where she foresaw so many difficulties, made her very thoughtful, and therefore she had recourse to God; and begged earnestly, counsel and direction from him. And this she said she did afterwards in all her difficulties, and that she found God was pleased to direct her and bring her through them she knew not how.

"When she was first married, her husband had no plentiful fortune in the world, although he had the prospect of being his father's heir, (his elder brother, though alive, being very infirm); yet the estate of the family was under such burdens, that it was scarcely better than none at all. This made her give great application to a careful and prudent management; and their worldly wealth still increasing, and God blessing them with a plentiful fortune, and her husband being for the most part from home, and committing to her the care and management of his own estate, she did it with great application and fidelity. She looked on herself as the steward of it for her husband, and that she was obliged to be faithful to her trust.

"When her first-born son was born, being of a thin body, she was prevailed with to give him to be nursed by another woman, who, proving a very bad nurse, occasioned much sickness to the child; which brought him to the gates of death, for which the mother had deep remorse; and having met with the

same affliction in her second child, for which she was touched with like trouble, she resolved afterwards to nurse her own children, which she accordingly assayed in the next child, her present eldest daughter; but after two months' suckling, she became so weak that she was forced to give it over.

“ Though her husband was, for the most part, always abroad, being employed in the public affairs, yet she kept still at home, being careful to educate and bring up her children in virtue and piety, and looked well to the ways of her household, and ate not the bread of idleness: a rare example for the ladies of this age.

“ She was most careful to nip the first buds of vice that appeared in her children, and to pull them up by the root. She still inculcated to them the heinousness of their disobedience to God, and their sinning against him, and would not forgive them the offence they had done, till they had first earnestly begged pardon of God. And she made them still conceive that the reason of their obedience to her commands, was because it was the will of God, and he commanded it. Her eldest son, in his childhood, when about five or six years of age, having learned from the servants to take the name of God in vain, she wrought in him such a sense of the baseness and heinousness of that crime, that ever afterwards he had a horror of it. At another time, about the eighth or ninth year of his age, she having given him a little money to carry to a beggar whom she saw at the gate, he was tempted by a boy, of the same age with himself, to buy figs with it. This coming to her ears, she so laid before him the heinousness of this sin; the greatness of the theft he had committed in robbing the poor; the dreadfulness of the account he must have to give at the last judgment for this uncharitableness, when we shall be judged by Jesus Christ according to our charity or want of it; and did so inculcate upon him the thoughts of death and judgment,

heaven and hell, as made him to tremble, and gave him a deep sense of that charity and compassion which we ought to have for the poor and miserable. There was nothing she was more careful to curb in her children than the least inclination to lying or deceit. She was also careful to suppress in them the least inclination to pride and self-conceit. And when she found them lifted up, she would take occasion to humble them, and so to point out to them their faults as to mortify their pride.

“ Though it was still her care to make no shew in her devotion, and not to be seen of men, yet, for the most part, she constantly retired thrice a day for prayer and meditation on the holy Scriptures; and in particular on the Lord's day in the afternoon; and frequently took in some one of her children with her, keeping her child under her arm while she prayed with great devotion; and afterwards would set down and speak seriously to the child of the obedience and love he owed to God, the duty of depending upon him, and having recourse to him by prayer on all occasions, repenting and confessing his sins before him. And she would then reprove him mildly of any particular faults she thought he was guilty of, and recommend to him the particular duties he ought to perform; and especially to employ the Lord's day in reading and meditating on the holy Scriptures and in prayer. She would then dismiss the child to get by heart a portion of a psalm or some other part of the holy Scripture; and after she had ended her own devotions, would call in the child again, and take an account of it. She accustomed the children, from their infancy, to pray morning and evening, and recommended to them, before they fell asleep, to call to mind some passage of Scripture, and meditate upon it; and when they awoke in the morning, to do the same.

“ About a year after their marriage, they came to live with the Earl of Findlater, her husband's

father, at his house of Cullen, where the Countess of Findlater being deceased, the whole care of the family was committed to her; in the management of which she discovered a wonderful prudence and discretion, far beyond what could have been expected from a young lady of eighteen years of age. There were in the family, besides the lady and her own husband, the Earl of Findlater, his eldest son, the Lord Deskfoord, the earl's two daughters, both of them older than herself, and a younger son: and these were of such different tempers and interests, that it was not easy to oblige one without disobliging the other: and yet this young lady so lived among them, as to obtain the esteem and good will of all, and to avoid a concern in their little quarrels and resentments. She heard them complain of each other without offending the person complained of, and was displeasing to none of them.

“The Earl of Seafield had been in public office several years, both in Edinburgh and London, before he obliged his lady to leave her country-house to come to live with him at court or in the city. The ladies were wont to express their surprise why she lived still in the country; and concluded her lord was ashamed to bring her to the court and the city, because of her rural breeding. They earnestly pressed him to bring her up, and they pleased themselves with the fancy of the sport and divertisement they should have in the manners, speech, conversation, and behaviour of a country lass; and how odd she would look when she was out of her element. She knew not what it was to disobey her husband; and as she was well pleased to live in the country so long as he saw it fit, so she made no scruple, upon his call, to come to the city. Before she came first to Edinburgh, she had never been in a town so remarkable as Aberdeen, and therefore one would think every thing might seem strange to her; but, on the contrary,

she did not appear at all affected with the novelty of things. When the ladies and others came to visit her, they were surprised to find how much they had been mistaken in their opinion of her, and that, instead of rural manners, they beheld a lady endued with all the *valuable* accomplishments of the breeding of a court and city, and tainted with none of their vices. Her behaviour towards others was so courteous, that never any one who saw her, of what quality soever, thought her wanting in the respect due to them. Whatever occasions offered of doing good offices to others, she was ready to embrace them. In conversation she had an easiness of expressing herself in proper words, without the least affectation. She was so well versed both in ancient and modern history, and in the present state of Europe, and in matters of religion, that no subject of conversation did usually occur to which she was a stranger. She had nothing of the coquetry of the age; her behaviour in all things was perfectly modest and unaffected; and both in Scotland and England, in the opinion of the most discerning persons, she obtained the character of one of the most accomplished ladies in Britain, and had the good will and esteem of all ranks of people.

“The Earl of Seafield being engaged in the interest and service of the court at the time when the discontents of the nation swelled to a great height, he became one chief butt of their displeasure which is the ordinary fate of ministers of state. His lady on all occasions stood up for the honour and interest of her husband, and to vindicate him from the reproaches cast upon him; and yet, nevertheless, retained the general good will, so that when the rabble arose at Edinburgh with respect to Darien, and broke the glass windows and did other indignities to houses which wanted illuminations; — though there were none in the Earl of Seafield's house where his lady then was; and though they were on

their march to commit insolences there;—yet upon a suggestion made them that none was there but this virtuous lady, and that it would be ungenerous to treat her indiscreetly, they turned their course another way.

“ In the year 1706, her lord being then Chancellor of Scotland, and about to return from court, and having desired her to meet him at Edinburgh against such a time; while she was making ready for the journey, she was seized suddenly in her closet, at the moment that she was employed in preparing to receive the sacrament on the next Lord’s day, with a violent vomiting of blood, which returned more than once, and brought her to the very gates of death. God was pleased to call her, not only by this sudden and unexpected stroke, but by the checks and motions of his Holy Spirit; and she was struck with a deep sense of God’s wonderful mercies to her, and of her abuse of them. She had before her the prospect of death and eternity, and felt how unfit she was to enter into it. On the review of her whole life, though she had not been guilty of what the world would account heinous crimes, yet she found that she had been seeking herself and her own reputation more than God; and saw what a difference there was between that virtue which is founded on true humility and the sincere love of God, and is the work of his grace and Spirit, and that which is only the effect of self-love. She was struck with deep remorse that in all things she had sought herself more than God, and by ardent prayers implored his mercy and compassion for Christ Jesus’ sake. And while she was in the extremity of weakness, she caused her eldest daughter to read to her the fifth chapter of Matthew, and made so excellent a discourse on the eight beatitudes, therein contained, that it greatly affected and left a deep impression on the spirits of all who were present. She devoted herself wholly to God, and begged earnestly,

if it were his holy will, that he would be pleased to spare her yet awhile, even but for one year more. The Lord heard her prayer, and beyond the expectation of all she was restored to health, and had the least she desired granted her, so that her soul was full of devout adoration. And in this divine frame and disposition of spirit, she wrote meditations on the Lord’s prayer, which, when she perused them, served to enkindle her devotion.”

The whole of these meditations are inserted in the manuscript. A few extracts from them will serve to mark their character.

“ O holy Lord God, come then and rule in my heart. Be my king, and establish thyself a throne in my affections; and govern my will, that I may be a most obedient subject unto thee. O hasten the day when all knees shall bow before thee, and all tongues shall confess thy name; when the Gospel shall shine gloriously, and Jew and Gentile shall, in their heart and practice, acknowledge the Messiah, and turn their affections to the great and mighty God.”

“ O God, I desire to give up my will unto thee; and let thy will be done in and by me, and not only in me, but in all that is mine. O pull down every thought that raiseth itself in disobedience to thee, and every base imagination, that thy will may be fully obeyed not only by me, but in all the earth. Give thy enlightening Spirit, that thy will may be known, and that it may dissipate the thick clouds of iniquity that darken or go between thee and us.”

“ Lord, let me no longer satisfy myself with praying, Thy will be done; but by an actual giving myself to be guided by thy revealed will, and by submission to thy providential will, may I follow thee in all thy steps.”

“ Lord Jesus, thou art the bread of life: give me that bread which shall feed me to life everlasting; and grant, that as I cannot live without a dependence on thee, so may I never

desire to live without it, but that the eyes of my soul may be always looking towards thee, and receiving with thankfulness my temporal and spiritual food from thy hands." "O that I could give my heart entirely to thee! Lord, I am a poor defiled wretch; but it is by thy blood I must be cleansed, whose I am, and to whom I do resign myself, soul and body, and all that is mine. This is but what gratitude obliges me to, since he gave himself for sinners, of whom I am the chief."

"O holy Lord Jesus, grant that my passions may be subdued to thee, and that all my revenge and anger may be against sin; that I may strive through thy strength to root it out of my heart; that I may be a declared enemy to the devil, the world, and the flesh, whom I renounced in my baptism, and have declared war against often in the vows which I have made to thee."

"O keep me from relying on any thing but Christ and him crucified, and on thy abounding mercy. O holy Lord God, purge me from sin, and pardon the sins of my holy duties, my wandering and vain thoughts in prayer. O take away my hardness and stupidity of heart; possess my will, and fill my affections. Thou art the only object that is worthy of all love! Thou only canst satisfy a right-placed affection!"

"These," the writer of the paper observes, "are the excellent meditations which this lady then formed on this divine prayer; and they manifest not only the clearness and exactness of her thoughts, but also the deep sense and feeling of her heart with respect to the greatness and goodness of God, and the infinite obligations she had to love him with all her heart, and her great undutifulness to so good a God, and the hopes she had in his mercy through Jesus Christ, to which she flies, yielding up her will wholly unto his, and resolving in the strength of his grace to live from henceforth wholly unto him, that he might reign and rule in her heart, and no idol might find

any place there. Nothing of this was known till a few days before her death, when she desired one of her maids to look for such a paper in her cabinet, and bring it to her, that some parts of it being read to her, she might the more reproach herself for not having walked answerably to such powerful calls, and such solemn engagements."

(To be continued.)

To the Editor of the Christian Observer.

So much has been said of late respecting *Gospel preaching* and *Gospel ministers*; and those who are most frequent in the use of the terms seem to understand so little of their real import, that I must look upon it as an essential service to the cause of religion, to endeavour to communicate precise and just views on the subject. What, then, is it to preach the *Gospel*? And who are they who may be considered as fairly entitled to the appellation of *evangelical ministers*? These questions appear to me to be satisfactorily answered in the inclosed paper; with the insertion of which I should be glad to see you open your new volume. This paper is the production of a friend whom I most highly value, but whose modesty would not permit him to see in it any thing which was calculated for the general benefit. My opinion is certainly widely different from his; and I have prevailed with him to submit it to the test of your judgment. Should your opinion coincide with mine, I sincerely hope that it will serve to encourage the author of it (who entertains great respect for your decisions in general) to become a more frequent contributor to your work. I am well persuaded that he could not write without interesting and enlightening your readers. I am, &c.

S.

ON PREACHING THE GOSPEL.

The Gospel is stated by St. Paul, to be "the power of God unto sal-

vation to every one that believeth." In other words, it is a dispensation in which the power of God is strikingly manifested by the manner in which the salvation of man is effected. The *object* of the Gospel is the recovery of man from the state of guilt and misery into which he had sunk by the fall, and his restoration to the Divine favour and to eternal happiness. The *means* by which this great change is effected are made known by the Gospel. Properly speaking, Christ, who, by his death, takes away the guilt of man, and the Holy Spirit, who, by his operation, sanctifies the heart, are the grand agents in accomplishing this work. The Gospel only makes known their agency, and is used by them as an instrument of effecting their great design. They require, therefore, faith in the Gospel, and they employ that faith as the medium by which they operate in changing the condition of man. And hence the Gospel is said to be the means of salvation.

The Gospel evidently supposes man to be in a state of sin and guilt, under the just displeasure of God, and liable to eternal condemnation. It supposes him further to be incapable of extricating himself from this state, by the exertion of any powers which he possesses in himself; and it implies that there is no other law or dispensation given by God by which man could be saved; every law of God being too pure and holy to be sufficiently kept by the weakness of man.

In this state of the utter ruin of man, we are informed by a revelation from God, that he has been pleased, in compassion to his creatures, to appoint a Saviour for them. He has sent his own Son to take upon him our nature, and to make atonement for our sins. He has likewise sent his Holy Spirit from above to testify of this Saviour, and to communicate the benefits of his salvation to the souls of men. Through this Saviour men are to be restored to the Divine favour, and to

be made partakers hereafter of the blessed kingdom of heaven. In the mean time, through the influence of the Holy Spirit, they are to be fitted and prepared for that holy state, by the renewal of their nature, by the sanctification of their souls, by the mortifying of the body of sin, by their growth in grace and in a conformity to the Divine image.

Such is the brief outline of the Gospel. To preach the Gospel is to make it known to men in a full and perfect manner, and also to enforce and apply the several branches of it to the conscience. From this outline, then, we may form some judgment of the true method of preaching the Gospel. A more distinct view of the subject, however, may be obtained by considering what it is not to preach the Gospel.

Those do not preach the Gospel who represent man in a different state from that which the Scripture supposes. If ministers do not speak of him as fallen and corrupt, as naturally under the power of sin, and therefore subject to the just displeasure of a holy God; this is to give such a view of man as would render the Gospel unnecessary. If allowing the corrupt state of the human race, they assert that there is power in man to restore himself by his own exertions, without referring him to the Divine power and grace, they do not preach the Gospel; because thus the sanctifying influences of the Holy Spirit are rendered useless. If exalting the merit of any righteous acts which man can perform, they suppose them capable of counterbalancing his transgressions, and rendering him acceptable in the sight of God, they do not preach the Gospel; for thus they make the cross of Christ of none effect. If they represent Christ only as a pattern and example to mankind, and not as making atonement for sin by his blood; or as being only a man, instead of the Son of God come down from heaven to redeem us, they do not preach the Gospel: for great is the mystery of godliness; that is, of

the Gospel; "God was manifest in the flesh." If they fail in pointing out, that the great end of Christ's coming in the flesh was to purchase to himself a holy people, who, being made partakers of a divine nature, and delivered from the corruptions of the world, should be zealous of good works, they do not preach the Gospel; their preaching is at variance with the main design for which that Gospel was given. In a word, if they do not represent man as in absolute need of a Saviour; if they ascribe to him the power to save himself; if they keep the great and only Saviour out of view, or substitute any thing whatsoever in the place of his meritorious death, perfect righteousness and prevailing intercession; if they do not insist on the sanctifying influences of the Holy Spirit as indispensibly necessary to the great end of the Gospel, the renewal of the soul in the divine image; or if, allowing this to be the end, they do not point out the appointed means of attaining it; they do not preach the Gospel; they give false views of the state of man, and of the means of preparing him for eternity.

In these several cases, the Gospel may be said not to be preached at all; because either some doctrine contrary to it is introduced, or some essential part of it is omitted. But besides this, the Gospel may be preached imperfectly, and may thus fail in a considerable degree to fulfil the great ends which it was designed to accomplish. This is the case when the several points already stated as characterizing the Gospel are not exhibited in the full and proper proportion; when a lucid view of the whole is not presented; when a distorted representation is given of it, one part being unduly magnified, or its connection with the rest not sufficiently marked; when the outline is not filled up; when the points more immediately required by the peculiar circumstances of a congregation are not insisted upon; or when a close and direct

application of scriptural truth is not made to the conscience.

It seems hardly necessary to observe, that in order to all this, much knowledge and wisdom are required. The Gospel, indeed, is of itself plain and simple. It was meant to be so, being expressly intended for the poor and unlearned. In this, as in all the other works of God, a noble plainness and simplicity bespeak the perfection of his skill. Christ and his apostles, by whom it was delivered, came not with excellency of speech or worldly wisdom: they were the very models of plainness in all their discourses. However high the subjects of the Gospel may be, they are made so plain by the inspired writers, that he who runs may read. Besides which, the Holy Spirit has been promised to enlighten the mind. What is required, therefore, in order to understand the Gospel, is only an humble and teachable spirit, a diligent study of the sacred oracles, and earnest prayer to the Giver of all wisdom for his illumination.

But though the truth will be made clear to those who use these means, and are thus duly prepared to receive it, it must be acknowledged that there is in men, in general, an unhappy blindness of mind, a perversity of judgment, a corruption of heart, a prevailing regard to worldly interest, or an obstinate spirit of prejudice, which renders them indisposed to its reception. Hence it is that ministers with the same documents in their hands, with the words of our Lord and the writings of his apostles before them, have differed so widely in the views they have given of religion; while plain and illiterate men have been perplexed, and have been at a loss to know what really was the Gospel of Christ.

Some have dwelt almost exclusively on the evidences of Revelation; an important subject, doubtless, if it be considered as only introductory to a knowledge of the Gospel itself; while others have entirely overlooked the external proofs

of our faith. Some have dwelt chiefly on man's moral obligations, sinking those doctrines which constitute the foundation of all Christian practice, and especially keeping out of view that Saviour by whose blood alone we are cleansed from our sins. Others, sensible of this error, have gone into the opposite extreme; they have perpetually dwelt on points of doctrine, while what related to Christian practice has been either omitted or hurried over in general terms and without sufficient explanation. Another class has failed in not applying the truths they have delivered. They have preached the grand doctrines of Scripture indeed; but they have preached them as matters of speculation, as if the bare and cold knowledge of the truth could be effectual to salvation. The warm and animated appeal to the feelings; the close application to the conscience; the affectionate address as from a father to his children, over whom he was tenderly watching in Christ Jesus:—these have been wanting; and the preaching, though speculatively correct, has been unfruitful. Others again have failed in particularizing, that is, in applying the general truths of the Gospel to the particular cases of their hearers. It is not the constant repetition of the same form of sound words, however excellent, which can be regarded as a complete delivery of the truth. It must be elucidated: it must be branched out into particulars: it must be explained and amplified: it must be brought to bear on the peculiar circumstances of the congregation, so that they may clearly understand and feel its force. In this way only can a minister of the Gospel be said, rightly to divide the word of God; and to give to each his portion in due season.

The grand and distinguishing doctrines of the Gospel are, as has been observed, exceedingly plain and easy, but at the same time they are most comprehensive; and fully to understand all their bearings, and the whole

detail of their application, requires more than the study even of a whole life. The sinfulness of our nature, for example, a most important doctrine of Christianity, is readily seen and admitted. But what avails the general acknowledgment of this truth? The effects of sin must be pointed out in all their various forms. The numerous lusts of the flesh which lurk disguised in the human heart must be stripped of their disguise and exposed to view. The love of ease and the love of pleasure must be exhibited in all their workings. Pride in its several branches of self-conceit, vanity, ostentation, and such like affections must be held up to view. The love of money, with its different indications; the love of worldly honour, the desire of human applause, the operations of a secret spirit of impatience, envy, resentment; all these must be fully explained, if we would know the true meaning of that corrupt state from which it is the design of the Gospel to set us free. He, therefore, who is thus exposing sin, with the view of more clearly shewing the necessity of the Divine work of Christ on the soul, is preaching the Gospel as truly and effectually as if he were proclaiming the glad tidings of forgiveness in Christ Jesus.

In like manner, he who explains in detail the holy tempers and dispositions which characterize the "renewed" man; he who illustrates the fruits of the Holy Spirit, (not neglecting also, either in this or in the former instance, to give a clear and full view of the other great branches of Christianity); may be truly said to be preaching the Gospel. It is a narrow and confined view of the Gospel which would confine it exclusively to a particular doctrine, as that of faith in Christ Jesus, without embracing all those other points which were equally taught by Christ and his apostles.

It appears to have been the practice of our Lord and his apostles to direct their peculiar attention to the

prevailing faults of the people whatever they were. These they attacked in a forcible manner. Our Lord saw that the Pharisees were the chief opposers of real religion: He therefore constantly reprov'd them, and exposed their hypocrisy. He perceived that false interpretations were put upon the law: and he took occasion fully to explain its purity and the extent of its requisitions. He observed the apostles to be worldly minded and ambitious; he therefore frequently inculcated heavenly mindedness, and deadness to the world and the things of it.

The Epistles likewise (to say nothing at present of the preaching of John the Baptist) are directed against prevalent errors or vices. And it is this particularity in the Epistles which renders them at once interesting and instructive. The Apostle's command to Timothy, and, through him, to every minister of the Gospel, is not only to preach the word, but to reprove, rebuke, exhort, with all long suffering and doctrine; to watch in all things, and thus do the work of an evangelist, and make full proof of his ministry.

The Gospel was intended not only to convert men, but also to build them up in the faith, the love, and the obedience of Christ. We find, therefore, a difference in the strain of the Apostles' preaching at different times and to different persons. When preaching to those who were unacquainted with the truth as it is in Jesus, they declare unreservedly the grace of the Gospel. If any afterwards abused that grace to licentiousness, we hear an apostle sharply reprov'ing them, and telling them, that faith without works is dead, and that a man could not be justified by faith if it were alone; that is to say, barren and unproductive. Thus did the apostles accommodate their preaching to the circumstances of their hearers, leaving an admirable pattern of the true manner of preaching the Gospel. And surely they as truly fulfilled

the high commission they had received from Jesus Christ to feed his sheep, when they reprov'd sin, unmasked hypocrisy, or rectified error, as when they delivered at first the simple doctrine of Christ dying for sinners, and exhorted men to be reconciled to God.

But while a minister thus fully elucidates every important branch of the Gospel, and thus guards against imperfect representations of it, Christ must ever be held up to view as the great Author of salvation, and the great Agent in it. He must be made the spring of all obedience; the sun of the system, whose influence is to pervade every part of it. All things must refer to him as their centre. This being kept uniformly and steadily in view, the perfection of preaching is to deliver the whole counsel of God; to omit no important part, and to dwell on each in proportion to its rank and importance, of which the Scriptures exhibit to us a perfect scale.

What has been said may serve to correct the error of those who would confine the preaching of the Gospel to those doctrines alone which relate to the forgiveness of sins in Christ Jesus. This is indeed a most highly important part of the Gospel; but it is not the whole. In some congregations, it may be that the state of the hearers may require that these doctrines should be chiefly dwelt upon. In others, however, the practical parts of religion may be more particularly necessary. To preach the Gospel wisely and faithfully to each would require a strain of preaching which might seem, to superficial judges, to be almost contradictory. Such was precisely the case with St. Paul and St. James. They both preached the Gospel with much wisdom and ability. They were both inspired by the very same Spirit; yet the one will seem to many to have spoken inconsistently with the other. A little reflection, however, on difference of circumstances, would serve to reconcile every seeming contradiction.

In conclusion, let it be remarked, that nothing new can be expected in the preaching of the Gospel. If it be new, it is on that very account false. Yet many persons seem to be anxious to find out something new which is to operate as a charm in effecting their salvation. That only is the Gospel which the Scriptures have revealed as such; and there the truth will always be found to be clear just in proportion to its importance. One preacher may be more happy than another in his talents, his mode of expression, his manner. He may have more ingenuity of illustration, and may be more expert in handling particular subjects; but the truth itself is old and well known. Nor is it only folly to expect something new in the preaching of the Gospel: such an expectation often leads to fatal consequences. Many, through life, are thus seeking and never finding the truth. Some persons are led to fix on particular expressions of Scripture, to the neglect of what is most important in doctrine; some to cherish a fond regard to doctrines without attending to practice; and some to use even religion itself for stilling the remonstrances of conscience. Hence also come divisions in the Church. It has ever been the policy of Satan rather to undermine the Church than to attack it openly. An open denial of any truth would be rejected; but the disproportionate exaltation of one part of the Gospel, to the depression of the rest, is not so soon perceived to be pregnant with danger. Let it be ever remembered, that it is the practical application of old and well known truths to the conscience, which is chiefly wanted, and from which Satan would divert the attention of man. What will avail, as has been already said, the speculative belief of any religious truth, unless that truth be brought into effect? The knowledge of the sinfulness of our nature will benefit those only who trace it through its windings, cherish the convictions of their conscience, con-

fess their sins before God, are deeply humbled on account of them, and strive against them in the power of Jesus Christ. In like manner, the knowledge of the grace of the Gospel will benefit those only who, weary and heavy laden with the burden of their sins, listen to the invitations of Christ Jesus, make their application to him in faith and prayer, and rely on him for salvation with the heart unto righteousness. No more will the knowledge of the pure precepts of the Gospel benefit any but those who are purifying themselves even as He is pure, and who are watching over their whole conduct that the temper and dispositions of a Christian may be found in them to the honour of their blessed Master. The hour is fast approaching, as on the wings of a whirlwind, when empty speculations will not be allowed as a substitution for a living faith and a holy practice. God grant that every one who reads this paper may be found in that day to have received the truth in the love of it, and to have brought forth abundant fruit to the glory of our Lord and Saviour!

To the Editor of the Christian Observer.

WHILE Christians of almost every denomination profess to adopt the same Scriptures as the rule both of faith and practice, they yet draw, or seem to draw, from the sacred volume conclusions widely different. Many causes, doubtless, contribute to this effect; and none, perhaps, more than that corruption of our nature, which blinds the understanding and hardens the heart; which in one man exalts itself against the humbling truths of the Gospel, and in another refuses obedience to its self-denying precepts. Still we find differences of opinion, which exist between those who appear to believe with sincerity, and to study with candour, the revealed will of God; differences which are, I think, to be traced in a considerable degree to

a wrong method of interpreting the sacred writings. A judicious work on the interpretation of Scripture would be a valuable treasure to the Christian world: it might be the instrument, under the grace of God, of leading many serious inquirers to the knowledge of the truth, and of uniting discordant sects in the bonds of Christian charity. The subject is too large to be fully discussed in a periodical work; nor do I feel by any means able to grasp the whole of it. A few detached observations is all that I propose to offer; but they will not prove wholly useless, if they have no other effect than that of leading some other person to treat the subject in a more regular and comprehensive manner. For the present, I shall only suggest, and illustrate by examples, a few canons of construction applicable to the sacred writings in general. I may, perhaps, at some future period, resume the subject by discussing some further rules of interpretation, relating more particularly to our Saviour's mode of instruction, and others relating to the epistolary writings of the apostles. It is a trite observation, that every passage should be construed by the context; but, trite as it is, commentators on Scripture (I should rather say, writers on controverted points of divinity), rarely apply it to all the uses of which it is capable. It is, indeed, a fundamental rule of construction, and most of the following observations may be considered as illustrations of it.

I. The first canon which I propose for interpreting Scripture is this;—A proposition, which is used merely as a link, in a chain of reasoning, is often expressed in more general terms than would be required to establish the conclusion, which the writer is proving; in this case, the proposition is not necessarily to be taken in the widest sense of which the words would admit: it may be subject to various limitations, which the writer did not think it necessary to express, because they

did not affect the course of the argument; and we should ever bear in mind that our Saviour and his apostles adapted, for the most part, their instructions to the occasion, without attempting to treat religion in a systematic order. The following passages will at once illustrate and confirm the rule. In St. Luke, ch. ix. ver. 50, our Saviour says, "He that is not against us is for us;" but in St. Matthew, ch. xv. ver. 30, "He that is not with me is against me." How are these propositions to be reconciled? By taking one of them in some limited sense; and the occasion on which the first was delivered evidently points out the limitation which it requires—"And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, *Forbid him not*: for he that is not against us is for us." "Forbid him not"—that is the precept—*forbid him not to do good in my name*—and the reason follows—"for he that is not against us is for us:" he who does not oppose me, promotes my cause: let my Gospel be preached, even though of strife and contention. Here our Saviour inculcates forbearance towards those who, from whatever motives, promote the progress of his kingdom: but in the passage from St. Matthew he teaches us, that mere indifference will not avail to our salvation; that they who would obtain the reward, must profess the character of his disciples; that they who do not confess him before men, and espouse his cause in this world, will be treated as his enemies at the day of judgment.

The manner in which St. James and St. Paul state the doctrine of justification will furnish another illustration of this canon of criticism. St. James says, "Ye see how that by works a man is justified, and not by faith only," (ii. 24.); and St. Paul, "Therefore we conclude that a man is justified by faith without the deeds

of the law;" and it is a little singular; that each of the apostles illustrates his position by the instance of Abraham. But the apparent discrepancy will be removed, if we examine the course of their reasoning. St. James is endeavouring to prove that faith without works is a dead faith; a faith which will not avail to salvation: "What," he asks, "doth it profit though a man say he hath faith, and have not works? Can such a faith—save him. If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace: be ye warmed and filled: notwithstanding ye give them not those things which are needful to the body; what doth it profit? What sincerity, what worth is there in such professions of kindness? What benefit do they confer on those who are the objects of them? "Even so faith, if it hath not works, is dead being alone;" all professions of faith, which do not evidence their truth by a holy life and conversation, are false, vain, and unprofitable. "Yea, a man may say" to such a professor, "Thou hast faith,"—or pretendest to have it—"and I have works: shew me thy faith without thy works;" give me, if thou canst, some other proof of it; "and I will shew thee my faith by my works. Thou believest there is one God; thou doest well: the devils also believe and tremble." Wherein doth thy faith differ from theirs, if it produce not the fruits of righteousness and holiness? "But wilt thou know, O vain man, that faith without works is dead," wholly unprofitable to salvation? "Was not Abraham, our father, justified;" did he not shew forth a living faith unto justification; "by works, when he had offered Isaac, his son, upon the altar?" Did he not by that act of holy obedience prove and display that living faith in the truth and power and promises of God, which "was imputed to him for righteousness?" "Seest thou how faith wrought with his works," producing

obedience to the commands of God, however apparently severe and irreconcilable with his promises; "and by works was faith made perfect," brought forth into action, and shewn to be a lively and efficacious principle in the soul? "And the Scripture was fulfilled, which saith, Abraham believed God, and it was imputed to him, for righteousness: and he was called the friend of God." Ye see, then, how that by works a man is justified, and not by faith only." Ye see that by works a man is justified,—proves his title to be acquitted before God, by works evidencing that faith which is imputed to the believer for righteousness; by such works a man is justified, and not by faith only, not by a mere barren profession, or even a mere speculative belief, which does not influence the life and conduct. Such appears to be the course of St. James's reasoning. St. Paul, on the other hand, is proving to the Jews, that they, as well as the Gentiles, must be saved by faith; and his argument is this; "All have sinned and come short of the glory of God;" all have broken the moral law of God; no one, therefore, can be saved by that law, which exacts a perfect obedience; and thence he concludes "that a man is justified by faith without," apart from, distinct from, "the deeds of the law." In order to be justified before God, he must have that faith which God will impute to him for righteousness; a faith, however, which worketh by love, and maketh those who are influenced by it zealous of good works.

II. The passage of St. Paul, to which I have just referred, will serve to illustrate another rule, which may sometimes guide us in interpreting the Scriptures. The first rule was, that a proposition, occurring in the course of an argument, is not necessarily to be taken in the widest sense, which the words will bear; the second is, that it must be understood in a sense sufficiently large to bear out the conclusion which it is intended to prove. Thus,

in the first part of the epistle to the Romans, the Apostle's object is to shew, that the Jews as well as the Gentiles need the salvation which is by Christ Jesus: and his argument is this: "All have sinned and come short of the glory of God;" therefore all, both Jews and Gentiles must be "justified freely through the redemption that is in Christ Jesus." (Rom. iii. 23, 24). This conclusion will not follow from the premises, unless we understand the Apostle to lay it down as an *universal* proposition that "all have sinned."

III. A third principle of construction to be observed with respect to the Scriptures, relates to those doctrines which are peculiar to revealed religion. While we receive them not as mere matters of speculation, but as active principles influencing the heart and conduct, and leading us cheerfully to obey the practical precepts which the sacred writers derive from them; we should use great caution whenever we attempt to deduce from them, by the mere force of reason, practical conclusions not warranted by the word of God.—An erroneous inference, thus rashly drawn from the doctrine of grace, is noticed and reprobated by St. Paul in his epistle to the Romans. After laying it down "that where sin abounded grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord," (v. 20, 21); he immediately asks; "What shall we say then? Shall we continue in sin, that grace may abound? God forbid: how shall we, that are dead to sin, live any longer therein?" "The objection," as if he had said, "is built on *ignorance* of that grace which is to reign, through righteousness. The grace of which I speak, consists in the renewal of the heart unto holiness, as well as in the pardon of sin: and he, who is a partaker of this grace, is dead unto sin; he has lost his taste for it,

as a dead man has for the pleasures of sense; he has no longer any enjoyment in it; he hates it, abhors it, dreads it, avoids it as the greatest of evils; he no longer lives in it."

Yet we find this same error, which St. Paul thus refutes, still existing in the present day. The enemy of vital religion ascribes it to the true servants of God: the Antinomian actually adopts it. We might also notice other errors of a similar description. St. Paul exhorts us to "work out" our "own salvation with fear and trembling;" and by way of encouragement (lest we should sink under the difficulties of the undertaking) adds, "for it is God that worketh in you, both to will and to do, of his good pleasure." (Phil. ii. 12, 13). While the self-righteous seek, and seek in vain, to work out their own salvation, without depending on the grace of God, working in them; others seem to give their whole attention to the encouragement conveyed in the latter part of the passage. Because God worketh in us, they seem to infer, in direct opposition to the apostle, that we need not work, and to forget that we are exhorted to "watch and be sober," to "watch and pray," to "strive to enter in at the strait gate."

I have often thought, that if we attended more to this rule of construction, we should hear less of the controversy between Calvinists and Arminians. Without entering into minute distinctions upon abstruse points of doctrine; Christians would cordially unite in drawing from them the practical lessons to which the sacred writers constantly make them subservient. Waving all speculative questions as to the nature of the Divine decrees, and the universality of Christ's redemption, they would agree, that all who would be saved must use "all diligence to make" their "calling and election sure;" that salvation is to be obtained only through the atonement of the Son of God, and the sanctifying influence of the Holy

Spirit; and that to man, therefore, belongeth the deepest humility, to God all the glory. While bringing forth the fruits of holiness, and preserving, through Divine grace, “a conscience void of offence both towards God and towards man,” the Calvinist would feel an assurance, and the Arminian a well-grounded hope, that God, who once loved him, would love him to the end, and enable him to finish his course with joy. From this trust in God, they would both derive support and consolation in the pilgrimage of life. At the same time, well knowing that “without holiness no one shall see the Lord,” and that he who is living in habitual and allowed sin, is living in a state of condemnation, they would carefully examine themselves by the standard of God’s word, lest their hope should be found to be built not on the Rock, but on the sand, and should fail them at the judgment day: they would be instant in prayer, and constantly pressing forward to higher degrees of holiness, that so the evidences of their faith might be more clear, and their hope might become “the anchor of the soul, sure and stedfast.”

B.

FAMILY SERMONS. No. XXXVII.

Rom. iii. 23.—*All have sinned and come short of the glory of God.*

THE Holy Ghost, in writing the Scriptures, seems in nothing more diligent than to pull down the vain glory and pride of man, which of all vices are the most universally grafted in all mankind, even from the first infection of our father Adam. Therefore are we often taught in Scripture, to guard against this old rooted vice, and to cultivate the contrary virtue of humility; to know ourselves, and to remember what we are of ourselves. In the book of Genesis, God gives us all, in our great father Adam, a title which may serve to shew us, as in a glass, what and whence we are,

and whither we are going: “In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken: dust thou art, and unto dust shalt thou return.”

Also, the holy patriarch Abraham did well remember this name and title, dust, earth, and ashes, appointed by God to all mankind: and therefore he calls himself by that name, when he makes his earnest prayer for Sodom and Gomorrah. And we read that Judith, Esther, Job, Jeremiah, with other holy men and women in the Old Testament, did use sackcloth, and cast dust and ashes upon their heads, when they bewailed their sins. They cried to God for help and mercy, with these ceremonies, that thereby they might declare to the whole world, what an humble and lowly estimation they had of themselves, and how well they remembered their true name and title; their vile, corrupt, frail nature, dust, earth, and ashes. And God commanded his prophet Isaiah to make a proclamation to the whole world: and Isaiah asking, “What shall I cry?” the Lord answered, “Cry, that all flesh is grass,” and “that all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it. Surely the people is grass.” And the holy man Job, having himself had great experience of the miserable and sinful estate of man, declares the same to the world in these words: “Man that is born of a woman is of few days, and full of trouble: he cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. And dost thou open thine eyes upon such an one, and bringest me into judgment with thee? Who can bring a clean thing out of an unclean? Not one.” Job xiv. 1—4. And all men, of their depravity and natural proneness, are so universally given to sin, that, as the Scripture saith, “God repented that he had made man,” And by their sin his indigna-

tion was so much provoked, that he drowned all the world with a flood, except Noah and his little household. It is not without great cause that the Scriptures so many times call all men in the world by this word, earth. Thus He plainly named us, who knows best, both what we are and what we ought of right to be called. And to the same effect he declares, speaking by his faithful apostle St. Paul: "Both Jews and Gentiles are all under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace have they not known: there is no fear of God before their eyes." Rom. iii. 10—18.

And in another place, St. Paul thus writes: "God hath concluded all men in unbelief, that he might have mercy on all." The Scripture shuts up all under sin, that the promise by faith of Jesus Christ should be given unto them that believe. St. Paul, in many places, paints us in our true colours, as "children of wrath," even when we are born, and as unable of ourselves to think a good thought. And the Wise Man saith in the book of Proverbs, "the just man falleth seven times a-day." Job, that tried and approved man, distrusted all his works. St. John the Baptist, though sanctified from his mother's womb, and praised before he was born, being called great before the Lord, filled even from his birth with the Holy Ghost, the preparer of the way of our Saviour Christ, and declared by him to be "more than a prophet; and the greatest that ever was born of a woman;" yet John the Baptist

plainly allows, that he had need to be washed of Christ. He extols and glorifies his Lord and Master Christ, and humbles himself as unworthy to loose the latchet of his shoes. Such also does St. Paul confess himself to be of himself, giving, as a most faithful servant, all praise to his Master and Saviour. In like manner the blessed St. John, in his own name and that of all other holy men, makes this open confession — "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, God is faithful and just, to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." The Wise Man also, in Ecclesiastes, makes this general confession — "There is not a just man on earth that doth good and sinneth not." And David is ashamed of his sin, but not to confess his sin. How often and how earnestly does he implore God's great mercy for his great offences, and entreat that God would not enter into judgment with him! And again, how well does this holy man weigh his sins, when he admits, in the nineteenth Psalm, that they are so many, and so secret, that it is impossible, without the Divine help, to understand them. Having this just and deep view of his sins, yet feeling himself unable fully to understand them, he prays to God to cleanse him from his secret faults, the knowledge of which he could not otherwise attain to. And these his sins he rightly traces from their original root and spring, saying, "Behold I was shapen in iniquity, and in sin did my mother conceive me." Our Saviour Christ saith, that "there is none good but God," and that we can do nothing that is good without him; nor can any man come to the Father but by Christ. He commands us also to say, "When we have done all that it was our duty to do," that we are still "unprofitable servants." He prefers the penitent Publican before the proud

and vain-glorious Pharisee. He calls himself a Physician, not for those that are whole, but for those that are sick. He teaches us in our prayers to acknowledge ourselves sinners, and to ask righteousness, and deliverance from all evils, at our heavenly Father's hand. He declares that the sins of our own hearts do defile ourselves. He teaches that an evil word or thought deserves condemnation, affirming that "we shall give account for every idle word." He says, "He came to seek and to save them that were lost." Therefore few of the Pharisees were saved by him, because they justified themselves by their counterfeit holiness before men. Let us, then, beware of such hypocrisy, vain-glory, and justifying of ourselves.

Thus have we heard how humbly all good men have always thought of themselves; and how they are taught so to think and judge of themselves by God in his holy word. For of ourselves we are as crab-trees, that can bring forth no apples. We are of ourselves of such earth, as can but bring forth weeds. Our fruits are declared in the fifth chapter to the Galatians. We have neither faith, charity, hope, patience, chastity, nor any thing else that is good, but of God; and therefore these virtues be called there the *fruits of the Holy Ghost*, and not the fruits of man. Let us therefore acknowledge ourselves before God, to be, what we are indeed, miserable and wretched sinners. And let us earnestly repent, and humble ourselves heartily, and cry to God for mercy. Let us all confess with mouth and heart that we are full of imperfections: let us know our own works, how imperfect they are, and then we shall not stand foolishly and arrogantly in our own conceit, nor challenge any part of justification by our merits or works. For truly there are imperfections in our best works: we do not love God so much as we are bound to do, with all our heart,

mind, and power: we do not fear God so much as we ought to do: we do not pray to God, but with great and many imperfections: we give, forgive, believe, live, and hope imperfectly: we speak, think, and act imperfectly: we fight against the devil, the world, and the flesh imperfectly: let us therefore not be ashamed to confess plainly our state of imperfection: yea, let us not be ashamed to confess imperfection even in our best works. Let none of us be ashamed to say with the holy St. Peter, "I am a sinful man." Let us say with the holy prophet David, "We have sinned with our fathers; we have done amiss, and dealt wickedly." Let us all make open confession with the Prodigal Son, to our Father, and say with him, "We have sinned against Heaven, and before thee, O Father: we are no more worthy to be called thy sons." Let us say with holy Baruch, "To the Lord our God is worthily ascribed righteousness; to us and to our fathers, open shame: we have sinned, we have done ungodly, we have dealt unrighteously in all thine ordinances." Let us all say with the holy prophet Daniel, "O Lord, righteousness belongeth to thee; but unto us confusion of face." We have sinned, we have offended, we have fled from thee, we have gone back from all thy precepts and judgments.—Thus do we learn of all good men in the Scriptures, to humble ourselves, and to extol and glorify God.

Thus we have heard how evil we are of ourselves; how of ourselves, and by ourselves, we have no goodness, help, or salvation, but, on the contrary, sin, damnation, and death everlasting: which if we deeply weigh and consider, we shall the better understand the great mercy of God, and how our salvation comes only by Christ. For in ourselves (as of ourselves) we find no means of deliverance from this miserable captivity, into which we are cast, through the envy of the devil, by breaking of God's commandment in

our first parent, Adam. We are all *become unclean*: but we all are not able to cleanse ourselves, nor to make one another clean. We are by nature *the children of God's wrath*: but we are not able to make ourselves the children and inheritors of God's glory. We are *sheep that run astray*: but we cannot of our own power come again to the sheepfold, so great is our imperfection and weakness. In ourselves, therefore, may we not glory, since of ourselves we are only sinful: neither may we rejoice in any works that we do, all of them being so imperfect and impure, that they are not able to stand before the righteous judgment-seat of God, as the holy prophet David saith: "Enter not into judgment with thy servant, O Lord: for in thy sight shall no man living be justified." To God, therefore, must we flee, or else shall we never find peace and quietness of conscience. For he is "the Father of mercies, and God of all consolation." He is the Lord, with whom is "plenteous redemption:" he is the God who of "his own mercy hath saved us," and shewn his exceeding love towards us, in that of his own voluntary goodness, when we were perishing, he saved us, and provided an everlasting kingdom for us. And all these heavenly treasures are given us, not for our own deserts, merits, or good deeds (of which in ourselves we have none), but of his mere mercy freely. And for whose sake? Truly for Jesus Christ's sake, that pure and undefiled Lamb of God. He is that dearly beloved Son, for whose sake God is fully satisfied, and reconciled to man. He is "the Lamb of God which taketh away the sins of the world;" of whom only, it may be truly said that he did "all things well, and in his mouth was found no guile." None but he alone may say, "The prince of this world came, and in me hath nothing." And he alone may also say, "Which of you shall reprove me of any fault?" He is the high and everlasting Priest, which hath "offered

himself once for all" upon the altar of the cross, and "with that one oblation hath made perfect for evermore them that are sanctified." He is the "alone Mediator between God and man," which paid our ransom to God, "with his own blood," and with that hath he "cleansed us all from sin." He is the Physician, which healeth all our diseases. He is the Saviour, who saves his people "from all their sins:" He is that flowing and most plenteous fountain, "of whose fulness all we have received." "For in him alone are hid all the treasures of the wisdom and knowledge of God." And in him, and by him, have we, from God the Father, all good things pertaining either to the body or to the soul. O how much are we bound to this our heavenly Father for his great mercies, which he hath so plenteously declared unto us in Christ Jesus our Lord and Saviour! What thanks worthy and sufficient can we give to Him? Let us all with one accord burst out with joyful voice, ever praising and magnifying this Lord of mercy, for his loving kindness shewn unto us in his dearly beloved Son, Jesus Christ our Lord.

To conclude: we have heard what we are of ourselves; very sinful, wretched, and damnable. We have also heard how that of ourselves, and by ourselves, we are not able either to think a good thought, or work a good deed; so that we can find in ourselves no hope of salvation, but rather whatsoever makes for our destruction. We have further heard the tender kindness and great mercy of God the Father towards us, and how ready he is to bestow blessings upon us for Christ's sake, without our merits or deserts, even of his own mere mercy and tender goodness. Let us then learn to know ourselves, our frailty and weakness, without any boasting of our own good deeds and merits. Let us also acknowledge the exceeding mercy of God towards us, and confess, that as of ourselves come all evil and damnation; so likewise of him come all

goodness and salvation; as God himself hath said by the prophet Hosea: "O Israel, thy destruction cometh of thyself: but in me is thy help and comfort." If we thus humbly submit ourselves in the sight of God, we may be sure that in the time of his visitation he will raise us up unto the kingdom of his dearly beloved Son, Christ Jesus our Lord; to whom, with the Father, and the Holy Ghost, be all honour and glory for ever. Amen.*

To the Editor of the Christian Observer.

YOUR correspondent, G. B., in your number for October last, p. 618, has given a summary, and, as far as I perceive, a scriptural view of the sacrament of the Lord's Supper. It is much to be wished that this divine ordinance of our holy religion were more clearly understood, and generally attended to, by the professed

* The intelligent reader will perceive that the above sermon is taken, with only a few omissions and some slight verbal alterations, from the Homily, "On the Misery of Mankind, and of his Condemnation to Death everlasting by his own Sin." It contains the doctrine of the church respecting the natural corruption of man; and we should be glad if the Bishop of Lincoln, or any of his followers, would point out wherein it varies from the view given of the same subject by such writers as are the objects of his Lordship's attack in his late "Refutation of Calvinism."

members of our established church. It is unquestionably a duty of great importance and utility in the Christian life, and a conscientious regard to it is incumbent on all who love our Lord Jesus Christ in sincerity. But there is a very interesting branch of personal religion connected with it, and referred to in general terms by G. B., which I should be glad if he, or any other of your correspondents, would more fully consider—I mean *the duty of self-examination*. I do not remember to have seen this subject distinctly discussed in any of the pages of your useful work. I should therefore think that a concise statement of what is essential to this branch of personal piety, with some short directions for the most profitable method of conducting it, would be very acceptable to your readers in general, as well as to,

Yours, &c.

A CONSTANT READER.

We join in the wish expressed by our correspondent. In the meantime, however, we would refer him to the following passages of our work, among many others, for some hints on the important subject of self-examination, viz. vol. for 1802, pp. 156, 219, 632, 693; vol. for 1803, pp. 205, 401; vol. for 1805, pp. 463, 716; vol. for 1808, p. 286; and vol. for 1809, p. 559.

MISCELLANEOUS.

To the Editor of the Christian Observer.

THE soundness of the rival theories of population must ultimately be determined by fact. In the mean time, the speculations of Mr. Malthus are partly opposed on the ground of their assumed inconsistency with the arrangements of Providence. The scheme, it is agreed, virtually

charges the Creator with cruelty; because he suffers beings to come into a world, where, in a certain period, their redundance will occasion a general famine.

But let it be asked, first, Is it true, that this world, including animate and inanimate nature, is in a state of moral and physical derangement? For if this be the case, why

are we to be startled by a theory, which, instead of offering violence to a pre-conceived opinion, actually confirms that opinion; and, as such, positively demands our acceptance? Are we not formally bound, not merely to examine it with impartiality, but to enter upon its investigation with the direct hope of ascertaining its truth? If we *value* any opinion, we are justified, and we certainly justify ourselves, in looking out for its collateral supports.

Secondly, Be the theory true or false, does it tend to prove the existence of an evil greater than any which has hitherto disturbed the happiness of mankind? If it do *not*, then you are complaining of the discovery of a species of misery inferior in malignant efficacy to one already operating upon the affairs of mankind; and concerning which confessedly existing evil you offer no objection in regard to *its* inconsistency with the arrangements of Providence. On the other hand, if the recently discovered evil be really greater than all former sources of calamity, then the objector seems to have ascertained the precise measure of evil which the Creator *may* permit, consistently with the exercise of his moral attributes.

Let the moral part of the theory be examined by the rules of analogy; which, I presume, teach us to investigate doubtful propositions by comparing them with acknowledged truths. The inquiries above are analogical. The doctrine of original sin is asserted to derive most powerful confirmation from the notorious sufferings of mankind. The Scripture declares, "Man is born to trouble, as the sparks fly upward—the creature was made subject to vanity—the whole creation groaneth and travaileth in pain together until now." These solemn affirmations are judged to account satisfactorily for the tremendous aggregate of calamity already apparent in the constitution and course of nature. Why is the inductive pro-

cess to be interrupted *here*? In discussing subjects of this kind, I trust we all are conscious of standing upon holy ground. This premised, I venture to suggest, that a man who uses his understanding, may as reasonably be sceptical about the eternity and intensesness of future punishments—(for can *he* discern the proportion between the demerit of sin and the severity of the penalty?)—as about the most calamitous results of this disputed theory. Yet the arrangements of the Divine procedure, if examined at all, must be equally examined in their connection with a *future* state, where Divine justice and mercy are to be fully vindicated. If Providence,

From seeming evil still educes good,
In infinite progression—

the seeming evil of a redundant population is surely less mysterious than the everlasting pains of millions of creatures. A practical Christian, instead of losing himself in the perplexities combined with a revealed truth, makes it a question of fact, whether an alleged doctrine be, or be not, to be found in the Scriptures; and if it *be* found there, he rests himself on the credit and authority of inspiration. He receives the kingdom of God as a little child, and therefore enters into it.

Let it farther be inquired, whether, in circumstances of political embarrassment, it be not the duty of a government to attempt the removal of moral causes by moral measures, but the remedy of civil inconveniences by the usual means of worldly policy.—Now, on the supposition that a given European province (Switzerland for instance) is at this moment so inundated by its population, as that no agricultural and commercial exertion can save it from a partial famine within the succeeding twelve months, the question is, whether the state of this province is to be quiescently regarded as an extraordinary example of the judicial severity of Providence; *so* extraordinary as to stand distinct from

all preceding manifestations of such severity? I must hesitate before I venture to reply affirmatively. I would rather suggest, that, if the government of this province had duly watched the stream of population, they might have calculated, with all the accuracy necessary for practical purposes, when the waters would rise to the level immediately below that of an inundation. The measure demanded by this calculation would be, to divert the superfluous tide into new channels, as the only mean of saving the surrounding country. Let not the Anti-Malthusians smile at this illustration; till they have, in the first place; given in a rough estimate of the physical capacities, not merely of the uninhabited regions of the earth, but of the most populous and most civilised dominions of Europe and Asia; not forgetting even poor China, where, as voracious travellers assert, one cannot find any space more extensive than the surface of a spangle, but what is cultivated and cropped, till the soil is ready to scream with irritability. Great portions even of the British islands*, immense tracts of European and Asiatic Russia, of the peninsula west of the Pyrenees, and of Turkey (I mention only such divisions of wilderness as immediately occur to me), are yet in a state of nature. Add to these, the boundless regions of central Africa; central America on both sides of the isthmus of Panama; and the whole of Australasia and Polynesia; all of which may be regarded as uninhabited. The party opposed to Mr. Malthus, I suppose, will begin to suspect me of a wish to decoy the human superflux of Switzerland into flat-

bottomed boats, in order to float down the Rhone into the Gulf of Lyons, and thence to be shipped off for the coasts of California. Be the suspicion just or otherwise, I do formally, in the second place, require these gentlemen to tell both myself and the public at large, whether the repletion of one district be not a hint sufficiently intelligible, in this age of economists, that it is high time to transport the redundancy into regions, where the whole population of civilised Europe might breathe freely, and increase, even on the scheme of doubling in twenty-five years, without any present need to calculate consequences. This very principle of transfer is, by all parties, allowed to be actually in operation in our own island; where the redundant births of the agricultural districts flow into the towns; which, without such supply, would not maintain their proper level. In towns of a moderate size (and much more in such immense masses of population as Liverpool, Glasgow, &c. &c.), the deaths are as 1 in 28 or 29; in agricultural villages, they are frequently only 1 in 50 or 60. Colonies have been founded by the lust of gold, by religious intolerance, and by the expatriation of felons, no longer to be trusted at home; but has modern Europe, in one single instance, established even a factory or a fishery on the surplus of its own human produce? * It will be alleged, there has been no surplus. But, as Hamlet says, "That is the question."

A powerful critic (in the British Review, No. IV. pp. 475, 476) has fallen out with Mr. Malthus on the subject of the population of Otaheite. Captain Cook, in the year 1773, supposed the inhabitants of this island to be 204,000. Turnbull, about ten years ago, reduced the number to 5000. The 204,000 and the 5000 are the totals contrasted

* Lord Selkirk's experiment in Prince Edward's Island may, perhaps, be mentioned as an exception to the here supposed.

* In 1806, the cultivated land of South Britain was computed at 39,000,000; the waste at 7,888,777 acres. Of the latter, indeed, about a million and a half were supposed to be wholly unimprovable, or fit only for plantations.—The extent of the Russian empire is 9,200 by 2,400 English miles, with the scanty population of 36,500,000 souls.

by the reviewer; and form the basis of his argument. But the missionaries in 1799 (that is, about the period of Turnbull's voyage), assert the number of the inhabitants to be 16,050. Their mention of the odd fifty seems incidentally to prove that *their* census was the result of actual enumeration. However, the force of the arguments respectively founded by Mr. Malthus and the reviewer, is strangely weakened by the missionary evidence. The infanticide practised in the island, is a circumstance which may be accounted for independently of any supposed arrangement on the part of the parent to check the population; at least, where the parent is not a plebeian. It seems, then, that the population of Otaheite never amounted to the calculation of Cook, nor descended to that of Turnbull. Arithmetic has always been hostile to hypothesis; though it is conceded in the present instance, that both Malthus and the reviewer *fairly* judged their rival systems to be befriended by simple addition. But so much for rival systems, each built on misinformation! Pinkerton, no incompetent judge of statistical questions, thinks that the whole of Australasia and Polynesia does not contain above 300,000 souls; and he chastises Forster for computing the population of Otaheite at 160,000; though so considerable a deduction from the number assigned by Captain Cook.

The reviewer has unaccountably given us to understand, that no extraordinary measure of vice is to be found in this island; whereas the reverse is notoriously the fact; and equally notorious is the positive check it affords to the natural progress of population. The profligacy of the inhabitants is at least in proportion to the envied climate, exuberant vegetation, and luxurious scenery, of this Hesperian region; but by the righteous arrangement of Providence their abuse of its bounty is recoiling upon these *children of nature*; and they seem at this hour

to be "receiving in themselves that recompense of their error which was meet."

Mr. Malthus's theory is accused of a tendency to create a positive check on the progress of charity; since every assistance given to the lower orders encourages the marriage of young persons, who expect the same gratuities which were conferred on their parents, to be bestowed on themselves, when they venture into domestic troubles. But any individual, with a judgment liberalized by Christianity, will be charitable in practice, at the very time when his political theories condemn the cause which calls forth the exercise of his principles. He may advise moral restraint, while he silently determines to relieve the subject of his admonition, should circumstances render relief necessary. Whatever consequences he foresees, or thinks to be inevitable, will not be suffered to suspend an act of present duty; for this simple reason, that the results of all things may safely be left with Omniscience.

But I would here remark, that the alarm excited in some serious minds by the system of Mr. Malthus, seems to me to wear the appearance of a disposition to question the powers of Providence to meet the exigencies of a supposed crisis in the affairs of the world; or to doubt the Divine mercy in eventually permitting a scarcity so calamitous in its consequences, as even to occasion the destruction of half the species. *Supposing* such a scarcity actually to depopulate half the earth once in every generation—will it be thought romantic to make this inquiry,—Would mankind consent to purchase, by submitting to this periodical scourge, a perfect immunity from *all other evil*; from every disquietude of mind, including the usual sources of domestic uneasiness (trifling indeed when contemplated individually, but far otherwise in the aggregate); the desolation of spirit occasioned by the wounds, or the loss of friends; the distractions

of remorse, of shame, of defeat, of fear, of jealousy, of insulted pride; the perturbation of guilt and despair;—an immunity from every derangement of the animal system; the languor of protracted debility; the throbs of protracted torture; from all that appals the imagination in prospect, or maddens with excess of agony when actually endured;—an immunity also from the effects of popular commotion; from the terrors of war—"upon the earth, distress of nations, with perplexity; men's hearts failing them with fear, and for looking after those things which are coming on the earth; nation rising against nation, and kingdom against kingdom"—the fire and the sword? Would men gain, or would they not gain, by this compromise? Let those think out an answer to this inquiry who have taken the dimensions of human misery, from a fair knowledge of the world, added to their own practical acquaintance with sorrow and pain.

The Anti-Malthusians talk unadvisedly in asserting that individuals in the middle and higher ranks, though of small fortune, may marry. Their statement amounts to this: the 200*l.* or 400*l.* a year, which suffice for a bachelor, would suffice for a family; but with the mistaken assumption, that persons may accommodate their married habits to their single incomes; as if (to say nothing of the harder sex) a woman of refinement could step down from a life of comparatively luxurious ease, to the coarse housewifery of a farm-house. The question is not, whether inexperience, encouraged or deluded by strong attachment, would persuade her to venture into such servitude; but whether a man, who deserved to be happy with her, could bring himself to propose this dark descent. If an indigent bachelor *must* marry, he would most probably consult his own happiness, and most certainly his convenience, by soliciting the hand of his laundress's daughter, whose tears would not be likely to

flow at the reflection of having rashly encountered distresses which already oppress, and will inevitably oppress more. There would be no sentiment, no sympathy, no struggle of a delicate mind, to suppress tender upbraidings; no conflict of passionate love, with the bitter consequences of poverty and self-condemnation. All this would be satisfactorily escaped. There would be a sordid house; a more sordid wife; with no cause of affliction to *her*, but such as would "make Tom Butcher weep." Of the two evils, I should advise a man of genuine feeling to choose the young laundress. At all events, it is *the* evil which the Anti-Malthusian deserves himself to taste, by way of ascertaining the full and fair value of his own hypothesis. Let this desperate speculator understand, that marriage, if it mean nothing more than the legal union of Robert and Catherine, is only a permanent penance, fitted to expiate the crimes of Napoleon the Great; but if it realize its own intent, and fill its own capacities, we must condescend to provide against the incursion of vulgar wants; and regulate our cautionary measures by that true philosophy of human nature, which instructs us that the most refined emotions of the mind are far from being independent of the soul's union with its "muddy vesture of decay." Foolish ventures are indeed made, and will be made, in spite of Mr. Malthus, and of this paper. Young persons will offer and receive addresses in the spirit of affected sentiment; and after marriage will have full leisure for repentance.

Respecting the general subject of population, I do not presume to have more than a general opinion. On looking over the very cursory remarks here offered, I thought more than once that I felt the ground beginning to sink; and therefore hurried out of the way of danger. Perhaps some of your correspondents will force me to try the surface again; which I will do

without force, if they will provide me stilts, and dry stockings, in the event of reaching the quicksand. When I began these observations, my chief design was, and chief it remains, to write for the sake of obtaining information from others, who, from their habits of investigation on subjects of this nature, are qualified to repress the dogmatism of all positive and fretful theorists. I have been told that Mr. Pitt's views of population were coincident with the new system. Of course, he regarded the matter as a branch of political philosophy. The readers of your work will connect it with the moral government of God. Far from wishing to violate this hallowed connection, I would endeavour to strengthen it; but by inquiring again, whether the worst supposable consequences of the obnoxious hypothesis may not be as reconcilable with the arrangements of Providence, as the proportion of evil actually known to be infused into the system of this world. Human vindications of the Divine procedure must be founded on Divine revelation, as illustrated by the visible creation.

When Milton ventured to justify Providence, he took care to occupy the vantage ground of Scripture; and the didactic part of his performance is merely a poetical amplification of the simple statements of the Bible. Then came the twin philosophers, Bolingbroke and Pope, with the beggarly elements of human wisdom. Yet the *Essay on Man* contains many a noble sentiment; and divinity at least as excellent as can be detected in the writings of such of Mr. Malthus's opponents as deny (this is far from being the case, however, with the *British Reviewer*) the catholic doctrine of original sin, while they revolt at the charge supposed to be brought by his system against the benevolence of the Deity. Let these persons explain how the permission of the crimes perpetrated during the last twenty-three years by revolutionary

France, adjusts itself to the scheme of universal goodness; and I will dare to promise them full satisfaction on every branch of the hypothesis, which, right or wrong, has persuaded me to adopt the general sentiments, and, in the present communication, the signature of,

Sir, your *a priori* reader,

A MALTHUSIAN.

To the Editor of the Christian Observer.

My education and habits of life as a tradesman have inclined me hitherto to be but little of a politician. I have in general contented myself with the regular routine of my business; and, excepting the attention which is at times forcibly called to the important occurrences of the present eventful period, I have left state affairs to wiser heads than mine, thankful to Providence that my humble sphere did not expose me to many of those severe trials, which I am sure they must experience, who, being called upon to decide in matters of state, on questions of the most intricate nature, at the same time wish to preserve a conscience void of offence towards God and man.

But it has unfortunately happened, of late years, either from the unbounded spirit of adventure in our merchants, or from the too ready ear which our Government has lent to their statements, that commerce and politics have become so much connected with each other, as to require from the merchant, and those concerned with him, an accurate knowledge of the politics of the day, in addition to that of his own trade. Formerly, it was deemed a relaxation to take up the newspapers occasionally, after the business of the day was over; but now, a man is almost compelled to study them, in order to guard against being led into dangerous errors in his mercantile adventures, by the frequent changes in the measures of Government respecting commerce. I confess, Mr. Editor, this is a matter which, as

an old-fashioned man, I cannot approve of. I think it highly proper that statesmen should make themselves acquainted with the outlines of trade and commerce in general, but I do not like to see too many of our manufacturers and merchants turn statesmen. One cannot help fearing, that, instead of legislating for their country, upon an enlarged principle, their attention may be too much drawn to their own individual interests.

These thoughts have occurred to me, in considering the many difficulties which I have experienced of late in carrying on my own trade, occasioned by the new-fashioned system of commerce; and which I cannot but think would have had no existence, if Government had not been too anxious to please the mercantile part of the nation, at the expense (in my opinion) of sound policy,—I had almost said, at the expense of every principle of morality. You will easily suppose that I allude to the present mode of exporting and importing goods to and from these countries under the controul of France, and which, with regard to us, are in the mongrel character of half friends, half foes. I was much pleased with some remarks which appeared in your work last year, particularly a paper, signed *PROBUS*, in your number for April 1810*, and have been a good deal struck with the fulfilment of his almost prophetic forebodings respecting many of the “*nouveaux riches*.”

As I before said, Sir, I am no politician; and perhaps it is on that account that I am so utterly at a loss how to account for our Government persisting in sanctioning the present mode of trade. To me it appears, in every point of view, highly impolitic. I think it tends to degrade the character of our merchants and seamen, by accustoming them to every species of fraud and dissimulation; for whatever these Proteuses may think of themselves, I durst appeal to the

common sense and honesty, which, thank God, are still left in the nation, whether that man must not be considered as degraded, who, merely for his own emolument, will one day swear himself an Englishman, another day an American, and a third a German, just as the wind blows. Another objection to this trade, in a political point of view, is the disproportion between the imports and the exports, and that the chief profit arising from it goes into the pockets of foreigners. Another political evil, in my opinion, is the great number of foreign seamen, who are by these means educated at our expense for Bonapartè: (I think you did allude to this subject in one of your numbers*). These sailors acquire an intimate knowledge of all our coasts and harbours; and I think an attentive observer cannot but have been struck with the improved appearance of these men in the last few years. I am much in the habit of seeing them, and used to feel some elation in the comparison between them and our British tars; but I assure you I see a wonderful alteration now in their dress and manners, and I hear a good deal of their seamanship; so that I entertain a far more respectable opinion of them as sailors than I ever used to do, and cannot but have my fears that we shall, on some future day, feel the sad effects of this great addition to the resources of our enemy. Besides these objections, it is a matter well worth consideration how far we should be benefited by putting a total stop to the trade. I say benefited, because I believe, in this as in all other cases, it will eventually be found that honesty is the best policy. Your correspondent, *MERCATOR*†, has some judicious remarks on this head. There are, I believe, few of the articles we now get from the Baltic, which might not easily be raised in our own dominions, either at home or abroad. Surely, if British capital and ingenuity were sufficiently ex-

* See Vol. for 1810, p. 249.

† Vol. for 1810, p. 217.

* P. 218.

erted in Ireland, and America, we should have no temptation to resort to such means as are now made use of. I might go on to allude to the supply of naval stores which the enemy receives by the abuse of our licences. It is impossible, upon the present system, but that such abuses should exist; and I fear, from what I have heard, that they exist to a considerable extent, and that the minds of men have become so familiarized with it as to think it no crime. Every thing now-a-days, Mr. Editor, has some soft appellation to disguise its enormity. Forgery and perjury are merely a simulated clearance; and a "slipping voyage" is the technical term for supplies of naval stores conveyed to our enemies; which, if it could clearly be brought home to some of our merchants, would probably give them at least a slipping voyage to Botany Bay.

But I must check myself, or I shall consume both your time and patience, before I come to my main reason for addressing you; and that is, to ask how people in my situation ought to act under the present circumstances. I need not tell you, after what I have written, that I disapprove entirely of the trade in question, and should exceedingly regret having any thing to do with it, *directly*. But *indirectly*, Sir, we all must be concerned in it, in a greater or less degree. The desk, for instance, on which I write, and the candles which give me light, are of Russian produce, besides various other articles commonly used for domestic purposes. The question is, where to draw the line; and I shall feel myself much obliged to any of your numerous correspondents who will give himself the trouble to reflect a little on the subject, and favour me with his sentiments through the medium of your valuable publication.

My business consists in buying hemp and tar of the merchants, and manufacturing them into cordage for the use of the King's navy and the merchant service; and this, I think

you will agree with me, is a very honest and useful calling: Occasionally I used to derive considerable profit by importing my hemp and tar direct from Russia myself. The moment, however, I found that this was no longer to be done without fictitious papers, false statements of the voyage intended, a false protest of the pretended loss or capture of the vessel, in order to cancel a bond deceitfully given in Russia, and many other such like deceptions, accompanied, I fear, frequently with perjury,—“standing up to swear all true,”—I did not hesitate to relinquish any concern in this part of the business: but it becomes a serious question with me, whether I ought to go further. There appears, however, no alternative between giving up my business entirely, and throwing myself and family out of employment, or buying my hemp and tar, as usual, in the market, without concerning myself by what means they come there.

I am aware that it will not avail one moment, to state how great the sacrifice must be in the former instance; such as extensive warehouses and machinery unoccupied, and labourers and mechanics deprived of their labour, &c. Still, however, in proportion to the greatness of the sacrifice, should be one's care to do nothing rashly, and to weigh well whether duty really calls for that sacrifice under the circumstances of the case. The matter seems to resolve itself simply into this;—how far a man is called upon to investigate the means by which another obtains his goods. It is vain to disguise my suspicions that dishonourable means must have been resorted to. But, on the other hand, you will please to observe, that these goods are exposed fairly to an open sale in the market, without the least infringement of the laws of one's country. I fear that lies have been told, and frauds committed, to obtain these goods. I fear, also, the same may be said of many other branches of trade. But

am I therefore to refuse the comforts of society, because many tradesmen, in their dealing, set truth and conscience at defiance? Or, will my purchasing such goods of the importer as above stated, leaving to his own conscience to decide on the means he employs in obtaining them, subject me to the charge of being partaker in his sins? Shall I be told, that a receiver is as bad as a thief? or, if so, do you, Sir, consider the two cases, as analagous? It is probable that many people will not see much difference between them, but still the line must be drawn somewhere. It is, indeed, possible that goods so exposed to open sale may have been obtained in the most unobjectionable manner; for instance, of the agents to our ships of war who have taken the goods at sea, and had them condemned as lawful prizes. After the first or second hand, such goods cannot easily be known from those obtained by other means. Am I then called upon to discriminate between them, scrupulously rejecting the one and accepting the other?

I must beg your pardon, Mr. Editor, for this long intrusion; but, as I doubt not you have many readers in nearly a similar situation with myself, I hope you will not consider the subject unworthy a place in the pages of the Christian Observer. I shall be very happy, on their account as well as my own, to be favoured with your opinion on the case I have stated.

I am, very respectfully, &c.

A ROPEMAKER.

Wapping, December, 1811.

To the Editor of the Christian Observer.

I HAVE lately found, in the hands of one of my parishioners, an original document, issued by the Pope, in the year 1758, against a professional man of this place, for having renounced the errors of the church of Rome. As many of your readers may never have met with so horrid

a specimen of papal excommunication, I will subjoin a copy for insertion in the Christian Observer, if you think it worth observing.

I am, yours;

Hampreston, MATT. PLACE.
Dec. 1811.

“The Pope’s Curse, Bell, Book, and Candle, on a Heretic, at Hampreston.”

“By the authority of the blessed Virgin Mary, of St. Peter and Paul, and of the holy saints, we excommunicate, we utterly curse and ban, commit, and deliver to the devil of hell, Henry Goldney, of Hampreston, in the county of Dorset, an infamous heretic, that hath, in spite of God, and of St. Peter, whose church this is, in spite of all holy saints, and in spite of our holy father the Pope (God’s vicar here on earth), and of the reverend and worshipful the canons, masters, priests, jesuits, and clerks of our holy church, committed the heinous crimes of sacrilege with the images of our holy saints, and forsaken our most holy religion, and continues in heresy, blasphemy, and corrupt lust. Excommunicate be he finally, and delivered over to the devil as a perpetual malefactor and schismatic. Accursed be he, and given soul and body to the devil, to be buffeted. Cursed be he in all holy cities and towns, in fields and ways, in houses and out of houses, and in all other places, standing, lying, or rising, walking, running, waking, sleeping, eating, drinking, and whatsoever he does besides. We separate him from the threshold; from all the good prayers of the church; from the participation of holy mass; from all sacraments, chapels, and altars; from holy bread and holy water; from all the merits of our holy priests and religious men, and from all their cloisters; from all their pardons, privileges, grants, and immunities, all the holy fathers (popes of Rome) have granted to them; and we give him over utterly to the

power of the devil; and we pray to our Lady, and St. Peter and Paul, and all holy saints, that all the senses of his body may fail him, and that he may have no feeling, except he come openly to our beloved priest at Stapehill*, in time of mass, within thirty days from the third time of pronouncing hereof by our dear priest there, and confess his heinous, heretical, and blasphemous crimes, and by true repentance make satisfaction to our Lady, St. Peter, and the worshipful company of our holy church of Rome; and suffer himself to be buffeted, scourged, and spit upon, as our said dear priest, in his goodness, holiness, and sanctity shall direct and prescribe.

“ Given under the seal of our holy church at Rome, the tenth day of August, in the year of our Lord Christ one thousand seven hundred and fifty-eight, and in the first year of our pontificate. “ C. R. †”

“ 8th of October, 1758, pronounced the first time.

“ 15th of ditto, pronounced the second time.

“ 22d of ditto, pronounced the third time.”

To the Editor of the Christian Observer.

As you have taken several opportunities of directing the attention of your readers to the state of religion among the Irish Roman Catholics, I send you an exact copy of a printed notice, which fell into my hands in the latter end of June last; and I trust that its appearance in the pages of your work will have a tendency to increase that interest in behalf of the uninstructed inhabitants of this kingdom which you have so frequently endeavoured to excite.

“ It is a pious and salutary thought to pray for the dead, that they may be loosed from their sins.”
—Mac. ii. chap. xii. ver. 3.

* At Stapehill there is still a chapel, and a female convent of the order of La Trappe.

† C. R., I suppose, must mean Church of Rome.

“ PURGATORIAN SOCIETY,
“ Under the Protection of the most glorious Name of Jesus.

“ The stability of this society depends on the punctual payment of your arrears, the sooner to yield relief to the suffering souls in Purgatory, supply the wants of our distressed clergymen, and for the spiritual and temporal welfare of its members; the three principal points of this laudable institution.

“ N.B. Subscriptions received in the school-room of Rosemary-Lane chapel, on the first Sunday of each month, from eleven till two o'clock.

“ Your arrears are 6s. 6d., being twelve months' subscription, ending June 1811.

“ (Signed, by order),

“ J. C. BACON, President.

“ You are humbly prayed to continue your laudable exertions (so happily experienced since the commencement of this society) in obtaining new subscribers.”

The original of this notice is printed on a square piece of paper, folded like a note, with blank spaces left for the sum in arrear, the number of months' subscription due, and the period when they expire; and these are regularly filled up. I obtained it from a dissenting minister in Dublin, who had it from one of his congregation, that had been educated a Roman Catholic.

The perusal of such a paper as this, is calculated to excite a great variety of reflections, which I shall not attempt to anticipate. We are accustomed to meet with many such specimens of the doctrines taught by the priests, and received by the people; but what must the inhabitants of England think of the state of a religious community, wherein such papers are circulated by the teachers, and such a society supported by the people? Surely darkness covereth the land, and gross darkness the people.

I am, Sir,

Your obedient servant,

D—w, Dec. 1811.

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REVIEW OF NEW PUBLICATIONS.

The Vision of Don Roderick. A Poem. By WALTER SCOTT, Esq. Edinburgh: Ballantyne. 1811. 4to. pp. 122. Price 16s.

THAT works of fiction, grounded on historical fact, will generally be less interesting than those which owe their birth exclusively to the imagination, is a remark which we believe to be just; and the truth of which, we think, might easily be admitted without an appeal to experience. For it is obvious, that, in productions of which the object is entertainment, whatever tends to circumscribe the field of invention, must, in the same proportion, rob them of the charm which forms their chief attraction.

If Shakspeare had confined himself to the wars of York and Lancaster, his Caliban and his Ariel would never have been called into being. To have "drawn each change of many-coloured life," might still have been his praise; but to "exhaust worlds," and then to "imagine new," are feats beyond the powers of the historical fabulist, because they are not within his opportunities.

Nor does the historical tale possess any advantages sufficient to outweigh this great objection. Even in point of credibility, it has no recommendation; for a partial adherence to fact renders every deviation from it more marked and revolting; and the mind, which, resigning itself to the delights of absolute fiction, can at last almost "hold each strange tale devoutly true," is, in the mixed species of narrative, kept in continual incredulity by the collision between matter of fact and matter of invention.

If these remarks are applicable to all works resting on the joint basis of history and fiction, they are peculiarly so to those in which the his-

tory is recent, and the personages of modern date. Such performances have, besides, this additional difficulty to contend with, that they are on the confines of what is ludicrous, and, if not sustained by a strong and steady hand, inevitably descend into burlesque.

It is for these reasons, that, among the poets who have undertaken to celebrate the triumphs of their contemporaries, so few have been found competent to discharge the task with credit to their subject or to themselves. While the insignificant contests of border chieftains, or the predatory excursions of an Indian tribe, have been recorded in the noblest strains of the British Muse, our numerous and animating successes by sea and by land, graced as they are by the lustre of the cause in which they have been obtained, and consecrated by the sympathy of all good men throughout the world, have found no poet* capable of securing to them the immortality which they deserve.

The war in Spain was a subject, therefore, which, with great disadvantages, was still worthy of the powers of Mr. Scott, both in respect of its difficulty, and of the neglect under which it had hitherto laboured from those competent to adorn it with poetry; and we felt, for this reason, a sentiment of regret, when we collected, both from the size of the work before us, and from the avowal contained in the advertisement, that it was meant to be considered as a slight and subordinate production; the sport, rather than

* In making this observation, we do not forget that Mr. Campbell has written some fine stanzas on the Bombardment of Copenhagen; and that the *Battles of Talavera* is a piece of considerable merit; but we do not think that either of these productions can be considered as of importance or value sufficient to disprove the justice of our remark.

the effort, of the author's genius, and not one of those capital compositions, on the basis of which he rests his fame.

It is impossible, however, that Mr. Scott should write without exhibiting some traits of greatness; and if the present poem is not to be classed among his most powerful performances, it is, at least, such as could have been produced by no other poet of the present day. It possesses (though in a more limited degree than we have elsewhere seen them) the peculiar excellencies which have raised this author above his rivals—an energy without abruptness or constraint, and a rich strain of invention untinged with extravagance.

The poem opens with an introduction, in which the mountains and torrents of the borders are invoked to aid their bard with inspiration, while he celebrates the recent triumphs of the British army. The mountain spirit directs him to seek a theme among the legends of Spain; and the poet obeys by proceeding to narrate the *Vision of Don Roderick*.

This tradition is briefly as follows: Don Roderick, the last king of Spain, before the invasion of that kingdom by the Moors, was led, by an ill-starred curiosity, to penetrate into a cave near Toledo, the entrance of which had been closed for ages, and concerning which there was a prophecy, that the king by whom it was opened, "would discover both good and evil things." In this cave he discovered a bronze statue, representing Time, which incessantly struck the earth with a battle-axe, and on the shoulders of which, as well as on the walls of the cave, appeared inscriptions prophetic of the impending destruction of Don Roderick and his kingdom by the Moors.

These slender materials the creative imagination of Mr. Scott has drawn out into a poem of sixty-nine quarto pages, bending them, at the same time, with great skill, to his

purpose of celebrating the British campaigns in the Peninsula. In following his narrative, it is interesting to observe the nature and extent of the amplifications with which he has adorned and dignified the narrow basis of the poem.

The reader is first presented with a moonlight sketch of Don Roderick's camp before the walls of Toledo;—a scene conceived with that peculiar elegance, and delineated with that extraordinary felicity of diction, by which the poet of *Melrose* and *Loch Katrine* is so eminently distinguished. The monarch is next introduced at his confession before the prelate of Toledo; the penitent hiding, within the folds of his mantle, the fear and remorse depicted on his countenance, while that of the priest grows pale as he listens to the recital of many a deed of darkness. The confession over, the tyrant demands to be led to that "mysterious room" where the fates of the Spanish monarchy were to be developed, and, after a solemn remonstrance from the reluctant prelate, obtains his request.

"Long, large, and lofty was that vaulted hall,
Roof, walls, and floor were all of marble
stone,

Of polish'd marble, black as funeral pall,
Carv'd o'er with signs and characters un-
known:

A paly light, as of the dawning, shone
Through the sad bounds, but whence they
could not spy;

For window to the upper air was none;
Yet by that light Don Roderick could descry
Wonders that ne'er till then were seen by
mortal eye." xiii.

The bronze statue, mentioned in the legend, is turned to very good account by the ingenuity of Mr. Scott.

"Grim centinels against the upper wall,
Of molten bronze, two statues held their
place;

Massive their naked limbs, their stature tall,
Their frowning foreheads golden circles
grace.

Moulded they seemed for kings of giant
race

That lived and sinned before the avenging
flood;

This grasped a scythe, that rested on a
mace;

This spread his wings for flight, that pondering stood;

Each stubborn seemed, and stern, immutable of mood.

Fixed was the right-hand giant's brazen look.

Upon his brother's glass of shifting sand;

As if its ebb he measured by a book

Whose iron volume loaded his huge hand;

In which was wrote of many a falling land,
Of empires lost, and kings to exile driven;

And o'er that pair their names in scroll expand—

Lo *Destiny* and *Time*, to whom by Heaven
The guidance of the earth is for a season given.

Even while they read, the sand-glass wastes away;

And as the last and lagging grains did creep,

That right-hand giant 'gan his club upsway
As one that startles from a heavy sleep.

Full on the upper wall the mace's sweep
At once descended with the force of thunder,
And hurling down at once, in crumbled heap

The marble boundary was rent asunder,
And gave to Roderick's view new sights of
fear and wonder." xiv—xvi.

Of these sights of fear and wonder, the first is a dreadful battle between the army of Don Roderick and the Moors, terminating in the defeat of the Spanish monarch, who perishes in flight. Then is exhibited the recovery of Spain by the Christians, and the reign of Superstition, or the period during which; in the language of the poet, the land obeys a hermit and a knight, the one named Bigotry, and the other Valour.

If such allegorical personages are ever admissible, it is surely in a vision, where the events and personages are all of a shadowy and illusory kind; and where the system of symbolical representation harmonizes with the general character of the piece. Not even in this connection, however, nor under the garb of Spenser's metre, can we find much delight in the personification of abstract qualities. They have been so long known to us in their metaphysical capacity, that it is not

easy to fancy them in any other. Yet it is impossible to refuse to the following passage the praise of highly poetical spirit.

"Valour was harnessed like a chief of old,
Armed at all points and prompt for knightly gestic;

His sword was tempered in the Ebro cold,
Morena's eagle-plume adorned his crest,
The spoils of Afric's lion bound his breast.
Fierce he stepped forward and flung down
his gage,

As if of mortal kind to brave the best:
Him followed his companion, dark and sage,
As he, my master, sung, the dangerous Archimage.

Haughty of heart and brow the warrior came,

In look and language proud as proud might be;

Vaunting his lordship, lineage, fights and fame;

Yet was that bare-foot monk more proud than he:—

And as the ivy climbs the tallest tree,
So round the loftiest soul his toils he wound,

And with his spells subdued the fierce and free,

Till ermined age, and youth in arms renowned,
Honouring his scourge and haircloth, meekly
kissed the ground.

And thus it chanced that Valour, peerless knight,

Who ne'er to King or Kaisar veiled his crest,

Victorious still in bull-feast or in fight,
Since first his limbs with mail he did invest,

Stooped ever to that anchorite's behest;
Nor reasoned of the right nor of the wrong,

But at his bidding laid the lance in rest,
And wrought fell deeds the troubled world
along;

For he was fierce as brave, and pitiless as strong." xxviii.—xxx.

The next scene described is the usurpation of Bonaparte, under the inglorious reign of "a loose female and her minion." The delineation of the French tyrant is rather below what we should have expected from such a poet upon such a theme. The concluding image, however, is just and fine. After introducing the spectre of Ambition, which incessantly "beckons her votary on thro' fight and storm," it is said,

"No longer now she spurned at mean revenge,
Or staid her hand for conquered foe-man's moan;

As when, the fates of aged Rome to change,
By Cæsar's side she crossed the Rubicon:
Nor joyed she to bestow the spoils she won,
As when the banded powers of Greece were tasked

To war beneath the youth of Macedon:
No seemly veil her modern minion asked;
He saw her hideous face, and loved the fiend unmasked." xli.

After this we have the detail of the Spanish war:—the coronation of Joseph, the general insurrection, the Guerillas, Saragossa and Gerona, the exploits of Lord Wellington and of Generals Beresford and Graham. This was certainly the most difficult and dangerous part of Mr. Scott's task, and he has extricated himself from it without disgrace. To do more was perhaps impossible—at least it required his happiest vein, and the most strenuous exertion of his powers; yet, as if to shew that the force of his genius can at pleasure triumph over mean associations, he has ventured to introduce into a scene of very serious and terrible interest, the three cheers of Old England, and with so noble an effect that we do not hesitate to give this passage the preference to any other in the poem.

"While all around was danger, strife and fear,
While the earth shook, and darkened was the sky,

And wide destruction stunn'd the list'ning ear,
Appalled the heart and stupified the eye;
Afar was heard that thrice repeated cry
In which old Albion's heart and tongue unite
When'er her soul is up, and pulse beats high,

Whether it hail the wine-cup or the fight,
And bid each arm be strong, or bid each heart be light.

Don Roderick turn'd him as the shout grew loud:

A varied scene the changeful vision show'd;
For where the ocean mingled with the cloud,
A gallant navy steunn'd the billows broad."

liv, lv.

After a highly spirited description of the British army, in their several divisions of English, Scotch, and

Irish, the poet boldly breaks the chain of his fiction; escapes from Don Roderick, the Prelate, and the Vision; and devotes the remainder of the poem exclusively to the celebration of British valour. We have already noticed some of the beauties of the piece. That our readers may have an idea of its defects also, we copy the following lines, which are not more weak, or of more ordinary manufacture, than many others which we pass over without notice. They contain an address to Massena.

"But thou, unfoughten wilt thou yield to fate!
Minion of fortune now miscalled in vain!
Can vantage ground no confidence create,
Marcella's pass nor Guarda's mountain chain?

Vain-glorious fugitive, yet turn again!
Behold where, named by some prophetic seer,
Flows * Honour's Fountain, as fore-doomed the stain

From thy dishonoured name and arms to clear—

Fallen Child of Fortune turn, redeem her favour here.

Yet ere thou turn'st, collect each distant aid;
Those chief that never heard the lion roar!
Within whose souls lives not a trace pour-tray'd

Of Talavera or Mondego's shore!
Marshal each band thou hast, and summon more;

Of war's fell stratagems exhaust the whole;
Rank upon rank, squadron on squadron pour,

Legion on legion on thy foe-man roll,
And weary out his arm—thou can'st not quell his soul." Conclusion, viii. ix.

And afterwards:

"Go baffled boaster! teach thy haughty mood

Toplead at thine imperious master's throne!
Say thou hast left his legions in their blood,
Deceived his hopes and frustrated thine own;

Say that thy utmost skill and valour shown
By British skill and valour were outvied;
Last say thy conqueror was Wellington!

And if he chuse, be his own fortune tried—
God and our cause to friend, the venture we'll abide." Conclusion, xi.

We conceive that this is mere rant, without the least pretension to

* The literal translation of Fuentes d'Honore.

the name of poetry; and if we did not know its origin, should almost suppose it written for the Morning Post.

The Vision of Don Roderick contains many passages of descriptive elegance, much spirited declamation, and many sounding lines. That it has less striking beauties than any of the former productions of its author,—that it is occasionally turgid, and sometimes mean,—that it is deficient in elaboration and polish,—and, above all, that it fails in interest,—are truths which our admiration of the writer need not lead us to conceal; for it is proverbially true, that no man is at all times equal to himself: nor is there any want of precedent among poets, for enequalities of composition infinitely more marked than that which Mr. Scott has exhibited. The great demerit of this piece is its incompetency in exciting and arresting the attention—a fault, the cause of which is easily to be traced in the radical weakness of its plan. It is as difficult to listen with interest to a vision as to a dream, and they both equally demand conciseness in the narrator. If extended to any length, their dulness can only be redeemed by some artifice of plot, and continuity of action. A succession of independent events of real occurrence, such as form the subject of this poem, amounts to nothing more than a history, which is not the better for being told in verse, or introduced through the medium of a fiction.

High as the genius of Mr. Scott must be ranked, by all the lovers of true poetry; and wonderfully endowed as he is with the talent of adorning every subject that falls into his hands; it has been always apparent that he has owed much to his story, and that if he has far exceeded every other poet of his day in the delight which his works have excited, it is partly because his tales have been such as would, independently of the embellishments of his verse, have been productive of entertainment. We consider the

poem before us as the first instance in which, instead of being aided by his plan, he has been encumbered by it. This is the severest test to which talent can be exposed, and we think that it has been sustained in the present instance with honour.

Memoirs of the Life of Peter Daniel Huet, Bishop of Avranches: written by himself; and translated from the original Latin, with copious Notes, biographical and critical, by JOHN ATKIN, M. D. 2 vols. 8vo. London: Longman and Co., 1810.

WHATEVER might have been the real motive which impelled Huet to compose his own memoirs, he himself professes to have discovered one, in a desire to disclose the unsound parts of his character; by way of making a kind of oblation to the righteous Governor of the world. Under the influence of affliction, he writes:—"I felt myself summoned by God to scrutinize the engrained spots of my conscience, and most humbly and submissively lay them before his sight. I therefore thought I should perform an useful task in presenting an account of my past years to him, the Witness and Judge of all my delinquencies, and the Author of all grace, goodness, and beneficence, if I may hope to have acquired any merit for my actions in his eyes." (p. 2.)—To this paramount consideration he attaches one of subordinate importance, thus:—"To this motive was added the almost daily reproach of my friends; who, having heard me relate many anecdotes concerning the most learned men of this age, with whom I lived in close intimacy, urged me to undertake such a work." *Ibid.* Then follows a prayer that the Almighty would bless his undertaking. The comparative efficacy of the two motives announced in the above paragraphs may be determined by the general air of the performance. If the life of Huet be an useful spe-

cimen of spiritual anatomy; then the writer was actuated by the nobler impulse first described. If it be merely an illustration of the importance of a man to himself; in that case, the narrator of his own tale may have had some difficulty in distinguishing the blandishment of some friends and many dependants, from a desire which originated solely in his own mind, to augment the reputation acquired by his writings, by superadding the fame and flattery of his admirers. Here then are two theories, one of which may perhaps be fully developed in the course of this article.

Huet was born in 1630. His father was once a Calvinist. But the mention of this fact deserves to be amplified.

“My father was born and bred in the midst of the errors of Calvinism; yet, through the influence of Divine Grace, and the exhortations, both in person and by letter, of John Gontier, a pious and learned man of the order of Jesuits, he renounced the fatal doctrines which he had imbibed. When his mother, from whom he had derived his erroneous opinions, was attacked by a severe disease that brought her life into imminent danger, the prayers of this excellent person for his parent's salvation, and his urgent exhortations, were so efficacious as to bring her to a sense of the truth; and, renouncing the doctrines of her nefarious sect with her dying voice, she calmly slept in Christ.” p. 4.

Gontier, elevated to the most dizzy heights of self-gratulation, by this triumphant refutation of Calvinism, celebrated the whole affair “in a collection of Greek, Latin, and French verses;” (p. 5.) which, *in perpetuam rei memoriam*, were engraved on immortal marble on the lady's tomb, in the church of St. John at Caen; at the expense of her son, who was “an elegant dancer;” indeed, so elegant, “that once,” says the anti-calvinistic prelate, “when a splendid ballet was in preparation at Caen, and he was confined to his bed with a slight illness, the dancers came to him and constituted him the spectator

and sole judge of their intended exhibition.” p. 6.

Huet details the adventures of his early years with more prolixity than would be admired even in the present age; when the value of biography seems almost to be measured by the compiler's ability to collect the littlenesses of the cradle, the coral, the nursery, the gingerbread, the school, and so on till the suckling becomes a man. But, peace! we do not wish to raise the ghost of Sam. Johnson.

While Huet was finding his way to manhood,

“There arrived at Caen a company of Dominicans, for the purpose of restoring the relaxed discipline of the order in that town. With the spirit of piety displayed in this new form, I was so much captivated, that I became extremely desirous of being admitted into the society. My own relations, affectionately, yet pertinaciously, detained me a sort of prisoner in their houses; and thus was obviated a design, undertaken, as I supposed, on the Divine suggestion. Even from my early childhood I was conscious of no obscure wishes to enter into the service of Christ; and I frequently felt the sparks of this pious desire bursting forth in my soul, which were repressed by a vivacious disposition, obnoxious to the light inclinations and feeble blandishments of the world; until at length conquering grace threw the rein over my reluctant spirit, and entirely subjected it to its own dominion.” p. 25.

As curiosity allured the degenerate Israelites to attend the instructions of the precursor of the Messiah, though his doctrine, like his vesture and food, was repulsive to a haughty and luxurious nation,—so there has been always something in Monachism, which the young mind finds attractive; and unnatural as it may seem, the attractions are such as might be expected, if they pleased at all, to please any period of life except its vernal season; when pleasure either blossoms or begins to mature its high-flavoured fruit. This is the conquest achieved by the imagination of youth over the experience of age. When Huet had reached the winter, the hard season of life, he was able to interpret the wishes of his earlier days; and he

found his call to religious seclusion to have been nothing better than a boy's fancy. However, there seems to be in the above extract a lurking design on the part of the bishop to secure to himself the credit of having been substantially religious from his infancy. Yet the terms employed to testify the existence of this occult and dormant piety, are so artificial that if the climax be really truth, Truth, in this instance, has condescended to veil her simplicity beneath the drapery of affectation.

Huet's insatiable love of literature introduced him to Bochart: "But as the controversies between the Catholics and Calvinists, of the latter of whom Bochart was minister, were carried on with peculiar warmth; lest those of my persuasion should entertain suspicions of the soundness of my faith, it was agreed between us that I should pay my visits with caution, and for the most part by night, and without witnesses." (p. 36.) Let no controversialist, after reading this, neglect to improve the witching time of night; for now Peter, Martin, and Jack may converse without either speaking or using daggers.

While Huet's nights were given to Bochart, he laboured to accomplish his exterior by commencing a series of attentions to the sex; "to be a favourite of whom," he says, "I regarded as the surest proof of politeness. In this view, I omitted nothing that I thought necessary to ingratiate myself with them: such as care of my person, elegance of dress, officious and frequent attendance upon them, verses, and gentle whispers, which feed the insanity of love: practices which I have, with too little reserve, displayed in a metrical epistle to Menage, well known to the public." (p. 48.) On this ridiculous and pitiable drivelling, the keen translator observes: "Nothing costs less to self-love than a confession of this kind; in which the writer, under the pretence of acknowledging some youthful frailties, gives views of himself which he

knows to be likely to enhance his character in the eyes of the majority of his readers. The epistle to Menage is here obviously referred to, by way of further information on a subject which he could not decorously dwell upon." If an accurate surveyor of human nature, in its present abject state, were looking abroad for an object which had an undisputed claim to deep commiseration, we should venture to direct his attention to the conduct of a Christian prelate, who, *in his eighty-fifth year*, could not resign the reputation of having enjoyed the average share of sinful pleasure in the prime of manhood; the season when men of the world formally allow themselves and others to drink the Circean cup, not merely as a matter of course, but as a kind of homage fairly due to their general system, and the willing price by which the friendship of their community may be purchased and secured. Huet writes, as though he expected to "breathe a second spring," while he caught a distant prospect of the groves of Daphne; to whose guilty recesses all return was now debarred; not, it should seem, by principle, but by causes which no speculations of his could controul.

Some readers may censure these remarks, as too harsh for the occasion. The translator, we believe, will not concur in that censure. He has known enough of mankind to be aware of the fact, that in many sad instances, the libertine survives the man; and he will account for the unextinguished influence of vice on the mind of one who appears unwilling to renounce sin, even when, in one sense, sin has renounced him. It is a strange circumstance, and wise men will observe it, that libertines themselves have frequently turned with abhorrence from such superannuated offenders as have aspired to totter back again, from the verge of the grave, to scenes where the confession is wrung out, "I have no pleasure in them." Nature feels herself degraded and insulted; and

the very adepts in profligacy are ready to despise gratifications which they discover to be valuable to the fancy of a dying dotard.

In 1652, Huet visited Sweden in order to pay his learned respects to queen Christina. On his return through Holland, he says :

“ At Worcester I personally experienced what I had often heard, but regarded as a fiction ; namely, that in the Dutch inns, a charge is made to the guest, not only for expenses incurred in his entertainment, but for the noise he makes. For when we were reckoning with our host, he put down to our account the barking of our little dog, and the horse-laugh of our saucy valet. And upon our laughing still louder at the charge, and treating it as a joke, the landlord flew into a passion, and called to his assistance certain rustics armed with axes : ‘ Here,’ said he, ‘ are those who will make these rascally Frenchmen pay their dues ! ’ We chose rather to submit than to fight.” p. 189.

This jocose story will convince every candid reader that Sir John Carr’s claim to originality must henceforth be abandoned. He is now convicted of having twitched from a Scandinavian crag all that time has suffered to remain of the mantle of Sir Peter Daniel Huet. But such is now the ingratitude of mankind, that a traveller can compile a quarto Northern Summer without expressing a single obligation to the man, who not only bequeathed his mantle, but an anecdote out of *My Pocket-Book*, by dropping a leaf of his journal at a Dutch tavern.

After a season, the author’s moral feelings revived. He describes the consequence thus :

“ It was now some time since I had duly explored the recesses of my conscience, and unfolded them in the Divine presence : for it commonly happens that the pursuit of vulgar objects attracts the mind from the contemplation of the celestial life, and even from a vigorous correction of the manners. For these purposes, a retreat to La Fleche, and the assistance of Mambrun, appeared well calculated. I therefore with great alacrity repaired thither; and after a delightful conversation between us on the state of our concerns, I resolved to set apart an entire week,

according to the institution of the blessed Loyola, for the attentive recollection of all the errors of my past life, and the more careful regulation of my future days. And O that I had adhered to my engagements ! but I too readily suffered myself to be borne away by the fire of youth, the allurements of the world, and the pleasures of study, which so filled my breast, and closed up all its inlets with an infinite number of thoughts, that it gave no admission to those intimate and charming conferences with the Supreme Being. Under this imbecility of soul with respect to divine things I have laboured during the whole course of my life ; and even now, the frequent and almost perpetual wanderings of a volatile mind blunt my aspirations to God, and intercept all the benefit of my prayers. When from time to time God has benignantly invited me to pious exercises for the purpose of confirming in my soul the sense of religion, and washing away the stains contracted from human contagion, I have retired to places suitable to those intentions ; either to the Jesuits’ College at Caen, or the Abbey of Ardennes of the Præmonstratensian order, one mile distant from Caen, or to our own Aulnai, after I was placed at the head of it. But I frequently experienced a contrary current in the breeze of divine grace ; as if the Deity by this indifference meant to punish my immoderate attachment to letters, and my sluggish movements towards divine things.” p. 239.

The religion developed in this confession, is that of a person who compels himself to bear in mind, that when a bishop writes his own life, the world will expect him to say something about the object of his profession, as a matter at least of propriety ; or demand it as a kind of technical finish to a piece of ecclesiastical biography. But to answer this demand, is embarrassing. A prelate finds himself to be no bishop, but a parade officer ; or a civilian in canonicals ; or a man of letters living in classical luxury at the expense of the church. Still, there are moments when the soul looks into futurity. The feelings of these awful intervals, together with their immediate consequences, are recalled and described ; and the result is made to stand as evidence of the writer’s religion. In retracing his adventures, Huet

remembers, that he had paused for a whole week to refit, his moral powers; and the period appears to have been accurately adjusted to the degree of impurity which it was judged expedient to remove. But the influence of the principle obtained by this process was limited by the walls of La Fleche. The aspirant returned to the world; and the world returned to him.

It can scarcely be necessary to remind the reader of the fanciful character of the piety which Huet mistook for practical godliness: "Intimate and charming conferences with the Supreme Being*!" In no human writings, excepting perhaps the dramas of Kotzebue and the novels of Miss Owenson, can easily be detected such strange phraseology. The bishop must be supposed to mean the exercise of religious affections. Throughout the whole narrative, he seldom speaks of sacred things in the language of Scripture. Every subject is secularised.

In 1670, he was appointed sub-preceptor to the Dauphin (father of Fenelon's Duke of Burgundy), and filled that situation for ten years. About this period he compiled his great work, the *Demonstratio Evangelica*; and superintended the Delphin edition of the classics, originally projected by the Duke of Montausier. Whosoever expects to find any anecdotes of the French court, or any detail of the mode of education adopted by Huet, will be sadly disappointed

by this preceptor's perverse silence. As Falstaff had a kind of alacrity in sinking, Huet has a kind of alacrity in reducing interesting topics to incurable insipidity; and more frequently in omitting them altogether. He is a true Baratarian physician; for as soon as the table is covered with delicacies, in comes the bishop, touches every dish, tureen, and goblet; and in a twinkling, they all disappear! The guests,

—— at the full feast are famished,]

And wonder why.——

Studies connected with his elaborate defence of Christianity once more awakened his conscience, and stimulated a long-formed desire to go into orders. Bossuet was consulted how this desire might be realized. The most serious view of the project seems to have presented itself in the difficulty which attended the transition from a court dress to the costume of an ecclesiastic. Bossuet advised the transition to be rapid; but the subject of the experiment thought differently; and by an inverted process, gradually reduced himself from a perfect *rana* to the unfinished figure of the tadpole. But hear him:—"I was of opinion that I should not suddenly change my habit, but by degrees; daily shortening my hair, and bringing the rest of my dress to a more sober form. This was at length approved by Bossuet; and the matter was so dexterously managed, that although I had hitherto appeared in a garb suited to a court life, and rather in the military mode, the alteration was scarcely perceived." (Vol. ii. p. 178.) An achievement thus splendid drew after it long streamers of glory. He had already received the clerical tonsure; he was initiated into the inferior orders of the church; and in his forty-sixth year became a perfect ecclesiastic. "He appears," observes the translator, "to have taken ordination like a nauseous dose; that is, swallowed it down as quickly as possible, in order to get rid of the taste." He was soon after appointed abbot

* We give the translator credit for a faithful version. But in looking through these volumes, we frequently wished to have consulted the original, to which we had no access. Fidelity alone can account for some of the odd expressions, belonging, we should have thought, to no language whatever. The annotations are a specimen of the prevailing literature of times when we are all expected to know all persons and all things superficially, and nothing profoundly. Dr. Aikin selected the work as affording a good basis for the literary history of the age in which Huet flourished;—the best apology for having turned into English so dry a book.

of Aulnai, where he wrote Latin verses, observed eclipses, weighed air, and examined the Cartesian philosophy.

In 1692 he was consecrated bishop of Avranches, a city in lower Normandy; but the situation, he says, disagreed with him; and in seven years he abdicated the see, on the plea of ill health. The annotator tells a different story. According to him, Huet was too fond of books to be fit for an active station. When persons came to him on business, they were constantly told, that the bishop was at his books, and could not be disturbed; upon which one of them said, "Why did not the king give us a bishop who had finished his studies?" Huet now retired to the abbacy of Fontenai, conferred upon him on resignation of the bishopric. Here was to be his heaven. But no sooner was he comfortably settled, than there seemed to be a general insurrection against his peace. His successor at Avranches, and the representatives of his predecessor at Fontenai raked him fore and aft. Father La Chaise, appointed arbitrator in his disputes, behaved with downright severity. The very tenants of the abbatial farms were only to be subdued by parliamentary interference.—Huet died at Paris on the 20th of January, 1721; having almost completed his ninety-first year.

Every attentive reader of this book, will readily perceive, that by far the greatest part of it might much better have been written by the bishop's secretary. If a person profess to write *his own* life, the public has a fair right to know a little of the author's interior; for all the rest is "known and read of all men." He imposes upon himself a moral obligation to tell what none else can tell; but if he virtually disowns the obligation, the public will express their sense of injury and disappointment by suspecting the offender to have disclosed all that could be exhibited with credit. Consequently, he is regarded not as a

good and true historian, but as an apologist; or as one who *will* be heard first, that he may prejudice the jury before they call for the witnesses. There is indeed a method by which some self-biographers have passed themselves for confessors; but they have had the sagacity to make their confessions of sin *set off* what they assume to be their virtues; the lustre of the latter being heightened by contrast. They will consent to allow one part to be evil, on condition that you will own the other nine, or forty-nine, or ninety-nine, (the quantities vary), to be substantially good. The dishonesty of self-biographers offends the moral feelings, by depriving the thoughtful reader of that peculiar instruction which is imparted, by comparing the moral operations of another mind with his own. Anxiety for himself as a probationer for eternity will create what may be called a sanctified curiosity to be informed by what process of spiritual degradation a man brings himself deliberately to present the world with a false account of his own motives of action, and, while he professes to let them into a secret, is, in reality, laughing at their credulity. There is an elaborate hypocrisy in this case, which may alarm such persons as recollect our common origin.—The intellectual reader will be galled, by feeling himself swindled out of the opportunity which self-biography affords, of observing the subtle operations of the will, when conscience struggles with passion, and pride with sensuality, and when the occult causes of actions, unaccountable to all but the actor, are developed by the only person who could indulge him with the disclosure. Not that the actor can, as such, give the truest account *always*; but a quick-sighted judge of human nature will find some instructive amusement in watching another's efforts to tell what he thinks about himself; when, like Cowper's sheep at the lime-kiln, he knows not what to think.

A most unreasonable quantity of

Huet's memoirs is engrossed by a *catalogue raisonnée* of his literary associates. They seem to have sat for their pictures, that the bishop might hang his gallery to repletion; and then walk up and down this temple of fame, communicating and receiving greatness. To be sure, if vanity were justifiable, no lover of sound learning would quarrel with him for exulting in an intimacy with such men as Bochart; but the bishop, like numbers of our fellow mortals, makes his familiars stepping stones to importance.

He appears to have been credulous. One reason for this infirmity may perhaps be found in his want of a practical knowledge of the world, which he chiefly knew from books; and he was not free from what was once a vulgar prejudice, that whatever is *in print* must be true; that is, in his case, of course, if supported by a great name. His Swedish journey subjected him to one or two palpable *hoaxes*. And there is a story about his having been half gulled by an alchemist, (Vol. ii. p. 26.)

The character of this prelate is a striking and an affecting illustration of the difference—we adopt the language of a living philosopher—between being the dignified advocate of Christianity, and its humble disciple. He published a work abounding with deep erudition and sound reasoning; which the learned of all nations have combined to admire. Men of letters, to-day, have written commentaries on a voluptuous classic; and to-morrow, on an apostolic epistle. In each case, they frequently write as though there were no difference between the sacred and profane literature. The salvation of the soul is as an accident to the substance. The truth of the Gospel is demonstrated; and its doctrine practically denied. The infidel is confuted by the unbeliever. Huet expresses no *personal interest* in the Gospel. "He dies, and makes no sign!" His references to "the God and Father of our Lord Jesus Christ," are little

superior to what a theist might make to a metaphysical deity, unrevealed and inaccessible, the unknown God of the Pagan world. The *extremus labor* of a Christian bishop might have been excused, even by the bigots of infidelity; had it contained the dying thoughts of a sound believer in Christ Jesus. As it is, the enemy may perhaps exclaim, "Are *these* thy triumphs, Christianity?" We answer, "No: we refer you to something more substantial. Look at the examples of practical religion which repeat the apology of the early Christians: *Non magna eloquimur sed vivimus.*"

Some persons may acquit Huet on the score of old age; a season when men have a prescriptive right to be garrulous. The question, however, is not, whether their talk may be redundant; but whether their talk ought not to discover that serious subjects are wrought into the texture of their minds, and cause them, sometimes at least, to be redundant on religion. The last years of holy persons may indeed betray infirmities connected both with their spiritual and secular habits; yet the divine principle, even though oppressed by much intellectual debility, manifests its existence and efficacy too. From them the Christian paradox receives useful illustration: "As dying, and, behold, we live; as sorrowful, yet always rejoicing; as having nothing, and yet possessing all things."

Our report of the work under review has been undertaken with reluctance; both on account of the innate disagreeableness of the book itself, and because it was but barely just to the Bishop of Avranches to refrain from visiting him while the recollection of the *noctes canaque decem* spent at Cambrai*, made us impatient of all other society. Certainly, the nights and suppers at Avranches are purely human.

Fenelon—oh the freshening influence of that name!—differs from

* Christian Observer for November, 1810, pp. 687—702.

Huet, as the beams of a vernal morning from the night exhalations of a morass. In the first, Christianity did indeed display her triumphs; from the other, she extorted the heartless compliments of ceremony and office. Could any mortal homage have increased her native dignity, she would have been indebted to Fenelon for a boon unconsciously bestowed; while Huet would have offered an unaccepted sacrifice, though assumed by himself to be costly and meritorious. The two characters stand opposed to each other, as a sublime degree of spirituality is contrasted to the worldliness of a man who considers Christianity as a material out of which he may erect vast structures of intellectual fame. The contemplation of these is a compensation for his having agreed to be a believer. With a contractor of this kind, the question is, "What shall I be profited, if I lose the world, and save my own soul?" The reply is ready; "I have no occasion to lose the world; for I will contrive to make it all my own by causing religion to be the prime source of my reputation; and thus opposites shall for once be reconciled." Fatal sophistry! but so we deceive, and are deceived.

We feel a very strong desire that Fenelon also had written his own life. As to poor Huet, he has done the deed; and, with Shakspeare's Thane, we can truly say, "This is a sorry sight!" The portraits of both prelates hang side by side in our cabinet; and when to our fancy, the Gallican Church presents her matron form, we think of Hamlet's filial remonstrance,——

Look here, upon this picture, and on this;
The counterfeit presentment of two brothers.
See what a grace was seated on this brow;—
A combination and a form indeed,
Where every God did seem to set his seal,
To give the world assurance of a man.
This was your husband. Look you now,
what follows;
Here is your husband; like a mildew'd ear,
Blasting his wholesome brother.

Neither the purity of Fenelon, nor the delinquency of Huet, can be attributed to their church. In that communion, as in other divisions of the Christian world, the personal sanctity of eminent saints seems to indicate the inefficacy of all human modifications of the Gospel; that is, as distinguished from the immediate teaching of the Holy Ghost, who chooses, as it were, to be sometimes equally independent of the best and worst instruments. Not that the circumstance here supposed, should be so abused as to make creeds a matter of indifference; for the force of a principle must be measured by its known operation on the mass, and not by its assumed influence on individuals. Whoever refuses to concede this, may be referred to the undisguised profligacy of manners prevailing among the higher and middle ranks in Popish countries. Compare this with the general decorousness of the same classes in this island, or in any portion of the world, where Christianity has been suffered to diffuse her own doctrines without molestation. The scale of morals will be found to correspond to purity of faith; and, if amidst the corruptions of Rome, some have walked with undefiled garments, we do not forget that this degenerate communion has never formally renounced the elementary doctrines of the Gospel. They are indeed found in combination with baser matter; but expert analysts have succeeded in decomposing the mass; and, after examination, have *chosen the good part*. In all religious communities there will be a *profanum vulgus*, which will take its faith upon trust; that is to say, will have no faith at all, although offensively impatient with any party but its own. This is not Popery, nor Protestantism, but human nature in religious masquerade; sometimes in a black, then in a purple domino; and in fact, in every colour and costume which can be invented. Fenelon never assumed a character. His own supported

itself. Huet was driven to personate one to which he was unable to impart spirit and nature. He wore the mitre with such counterfeit dignity, and waved the crosier with so clumsy a grace, that many who watched his feats at the masquerade, wondered he should have chosen the very character which he was irresistibly fated to spoil.

Christian Liberty; a Sermon preached at St. Mary's, before His Royal Highness the Duke of Gloucester, (Chancellor of the University), and the University of Cambridge, at the Installation, June 30, 1811. By Samuel Butler, D.D. late Fellow of St. John's College, and Head Master of Shrewsbury School. Shrewsbury, Eddowes; London, Longman. 12mo. pp. 129. 1811.

IN the month of June, 1811, as the public well know, the Duke of Gloucester was installed Chancellor of the University of Cambridge; a distinction which he justly merited, both on account of his public conduct and his private virtues. Our readers will also remember, that on the occasion of his installation a prodigious concourse of people of both sexes, and of all ranks, assembled within the precincts of the Alma Mater. Amidst other points of assemblage, a great part of this multitude came together at the University church, to hear Dr. Butler address them in his ministerial character. Prepared for the nature and extent of his audience; expecting to address thousands of the young, the fashionable, the dissipated; selected by the University as a sort of organ of their embodied opinions; carrying, as it were, their reputation, for a day, in his hands; he thought proper to deliver the present discourse. It might have been expected, that a preacher, raised to such a vantage ground, would have eagerly embraced the opportunity of fighting the battle of Religion; that he would have defended her cause, where she

was most rudely assaulted; that he would have fortified some weak point in our own camp, or seized some advanced post of the enemy. We too fondly hoped, that, suiting the topic to the audience, the preacher would teach the worldly, the dissipated, the thoughtless, the perils of worldliness, of dissipation, and of neutrality. But whether it was that the elevation of some pulpits, like a station on the Alps, gives a clearer and more commanding view of the valley below; or whether the magicians of that astrological university conjured up some phantom before the eyes of the preacher, we know not. Certain it is, he did not see his audience with our eyes, or contend with an enemy who appears to us to have any real existence. But these are points rather to be proved than asserted; and although it will be at the expense of carrying our readers over ground they have often trod, they will, we trust, forgive, and, as far as they can, accompany us, while we review the work before us. If the hydra has seven heads, it must be beheaded seven times.

The text of the sermon is from Gal. v. 1: "Stand fast, therefore, in the liberty wherewith Christ hath made us free;" and the sermon is, as the text promises, a defence of *Christian liberty*—employing the term, however, as will be seen, in a very peculiar sense. It opens with declaring, p. 9, that "even in infancy the *germ* of this passion (for liberty) is *developed* among the earliest operations of the human will." The author proceeds to shew, in a well written passage, that St. Paul did not, in his submission as a Christian, forget his rights as a citizen. He then states his intention to inquire "whether the restraints and austerities which *some* teachers (whom he does not name) would engraft upon religion are consistent with the doctrines or practice of Christ and his apostles." He states also, that he shall pursue this inquiry, not by examining "particular and detached texts," but by regarding the

"general tenor of Scripture," and more especially the "recorded actions of Christ." And laying down as a principle of interpretation, "that the precepts of the apostles may, in all intricate and disputable cases, be best understood by unequivocal and direct reference to the actual practice of our blessed Lord," he contrives, very conveniently, to free himself from the "bondage" in which the Epistles of the New Testament were not unlikely to hold him.

Dr. Butler gives us, at p. 14, a catalogue of things and qualities interdicted in Scripture. The enumeration is as follows: "Absurd and extravagant gestures which may attract notice, gloominess or dejection of countenance, affected professions of humility, severe, censorious, and uncharitable judgment of our neighbours, strict and literal interpretations of metaphorical phraseology in contradiction to the spirit and general meaning of the context, usurped spiritual pre-eminence, blind and infatuated zeal for proselytism, moroseness, pride, and selfishness." Why the author has collected all these atrocities into a catalogue, it is difficult to say. Certain great writers, indeed, as poets and botanists, have their catalogues. Other writers also, as Dante, love to conjure up and hold converse with the most tremendous images. In human nature itself, moreover, there is an occasional love of the horrible: this passion may, for the moment, have seized our author. Whatever be the solution of the difficulty, however, we can discover no rational cause why the character of our Lord should be contrasted with the fictitious personage compounded of these qualities. Cicero says, indeed, that there is no opinion so absurd which some philosopher has not been found absurd enough to defend; but certainly we will venture to affirm, that the name of the writer who defends qualities such as these is not yet upon record, much less has it an English termination, or a modern date.

In justice to Dr. Butler, as well as to ourselves, we will now lay a rather lengthened extract before our readers. We prefer doing this to giving them a brief abstract of the passage, because we are anxious, that if the comment should not be borne out by the text, they may have the means of rectifying our misconceptions.

"With regard to the practice of our Saviour," observes the preacher, "we may remark, that his first miracle was performed for an occasion of festivity; we find him also constantly partaking of social intercourse with those about him, and so far was he from recommending or performing any acts of ascetic* mortification, that he was reproached by the over-righteous sect of Pharisees as 'a glutton and a wine-bibber, a friend of publicans and sinners.' We find no particular acts of penance enjoined by him; no rigorous austerities recommended, no ceremonious strictness of outward deportment practised by him; on the contrary, HE who was greater than the greatest, and wiser than the wisest, and holier than the holiest of the sons of men, lived among them as one of themselves. Not distinguished from the truly pious worshipper by unsocial gloom, or by uncharitable censoriousness, or by forbidding severity, or by haughty abstraction; but visibly and uniformly distinguished from the superstitious or hypocritical Pharisee by rational cheerfulness, by engaging affability, by active and unwearied benevolence, carrying his piety onward from words to things, and employing it to regulate every act of life; and by its mild, steady, but unobtrusive and unostentatious influence, to direct and sanctify the performance of every social duty. Thus He threw fresh radiance and fresh endearments around the sacred duty of Charity itself, by uniting the occasional exercise of it with our convivial enjoyments; for he instructed his followers, when they prepared a feast, to call the blind, the poor, and the maimed; and he added, that however unable such persons might be to return the kindness

* We are no friends to acts of ascetic mortification: but we should be glad to know in what precise light Dr. Butler views the facts of our Saviour's fasting forty days in the wilderness, and of his retiring to a mountain to pray; His intimation, that "this kind goeth not out but by prayer and fasting;" and the rules He lays down (Mat. vi.) to regulate the practice of fasting. Does Dr. Butler suppose that fasting does not imply mortification?

they had received, yet they who thus mingled courtesy with bounty, and made things temporal subservient to things spiritual, should meet with a recompense at the resurrection of the just.

“ May I be permitted to remark, that an *admiration* of this conduct is to be found in the life of him whom Plato describes as the most *just* man he ever knew, and whom we are accustomed to consider as one of the *wisest* philosophers of the heathen world. Increasing his usefulness without diminishing his dignity, Socrates associated with the lost sheep of the gentile flock; even with courtezans, libertines, and sophists; and by expedients the most gentle, he endeavoured to rectify their errors and correct their irregularities; did not our Master, for the same benevolent purpose, mingle in familiar converse with publicans and sinners? Socrates, on the most serious topics, drew his images from surrounding scenery and the objects of common life; have not the most judicious and learned expositors observed the same beauties in the discourses of Christ? Socrates condemned the mischievous subtleties of those declaimers who displayed their ingenuity and fondness for paradox, in separating the useful from the honourable; did not our Lord in the same manner combat the doctrinal refinements of those teachers, who not only tore asunder what God had joined together in the religion of Moses, but set the ritual above the weightier matters of the law, and made of little or no effect some express prohibitions in the Decalogue, especially those which are pointed against perjury and adultery? Socrates, as Cicero justly remarks, brought down philosophy from the skies to the bosoms and business of men in social life; did not our Lord, in a yet nobler strain of simplicity and sublimity, inculcate the first and second great commandments; and when revealing or enforcing the will of his Father, did he not uniformly appeal to those clear and salutary apprehensions of right and wrong which the hand of God has deeply engraven upon the tablet of the human heart?

“ Plato, we may farther remark, and Xenophon, however dissimilar from each other in the colour of their style, the choice of their subjects, and the purposes for which they recorded the opinions and actions of Socrates, yet seem to have been equally impressed with these characteristic qualities to which I have adverted, in the daily life of the Grecian sage. In the same manner the Evangelists, however they might differ from one another in the sources of their knowledge, or in the peculiar temperaments of their own minds, uniformly

ascribe to their Master, the marked and entire exemption from affected singularity and exterior austerity, which I consider not only as shedding additional graces on his personal character, but affording additional evidence for the divinity of his mission.” pp. 15—19.

In this passage, there are some sentences in which we cordially concur with Dr. Butler. We concur with him in admiring the uniform courtesy, the active and unwearied benevolence of our Lord. But when it is said of him, that “ he lived among the sons of men as one of themselves,” we cannot but apprehend that Dr. Butler has formed a very inadequate conception of the character both of our blessed Saviour and of the world which he came to redeem. “ Ye are not of the world,” says Christ to his disciples, “ even as I am not of the world. If ye were of the world, the world would love its own; but now the world hateth you.” And he tells them not to marvel at this, because “ it hated me before it hated you.” Deferring for the present our further observations on this subject, we would only ask Dr. Butler, whether he thinks to establish the fact of our Saviour's conformity to the world, by the reference he has made to the particular description of guests whom he recommended to his followers as the partners of their convivial hours? Whatever it might have been in the days of Christ, we apprehend that this species of feasting is not very common in the convivial circles of the present day; and that if it were, those persons would be the very last to object to it, whom this sermon so vehemently condemns as fanatics, puritans, austere, unsocial. We would humbly submit to the decision even of Dr. Butler, which class of men most abound in the luxury of feeding the hungry and clothing the naked, of being eyes to the blind and feet to the lame, of cheering the afflicted and instructing the ignorant:—the vilified preachers and professors of “ evangelical religion,” of “ vital

Christianity;” or those who, like Dr. Butler, delight in holding these men up to the scorn and derision of the world. He may be able, we doubt not, to solve this question, without extending his view beyond the limits of Shrewsbury itself.

A parallel between our Saviour and Socrates is not a new idea. It was attempted by Rousseau before Dr. Butler was born. And how much superior, in justness of conception, as well as in strength and beauty of colouring, is the parallel of the infidel philosopher to that of the Christian divine, may be seen by turning to our volume for 1810, p. 272, where the former is inserted. In one respect, however, Dr. Butler's parallel is perfectly original. He is, we believe, the first person who has attempted to vindicate the conduct of Socrates in associating with *courtezans*, by the example of Christ; or who has attempted to stain the purity of our Saviour's character, or to degrade the standard of Christian practice, by so indecent (we had almost said profane) a comparison. We earnestly request that such of our readers as are sufficiently acquainted with classical literature to institute the examination, would turn to the eleventh chapter of the third book of the *Memorabilia* of Xenophon, and we are persuaded that they will not think our reprehension of Dr. Butler misplaced. The very title of the chapter, we should have thought, would have precluded any Christian scholar, much more any Christian divine, from the possibility of being guilty of a profanation so gross and revolting. The title of it is, “Cum meretrice Theodota de arte hominum alliciendorum disserit” (Socrates, viz.). Doubtless many who heard Dr. Butler preach, and many more who have since read his sermon, have taken it for granted, that, when he ventured to recommend the conduct of Socrates in associating with *courtezans*, as being an adumbration of that of our Saviour, he must have alluded to instances in the life of that philo-

sopher of his having laboured to reclaim the vicious, or to console the penitent with the hope of pardon. For ourselves, we know of no such instances. But what will be his surprise to find that the intercourse of Socrates with *courtezans*, as it is here recorded by Xenophon, was of the most licentious and profligate description; that part of the enjoyment of this likeness of the holy Jesus, arose from gazing at the exposed person of Theodota, as she was modestly lending herself as a model to the painters, *οἱς εἰκείνην ἐπιδεικνυμένην εαυτῆς ὅσα καλῶς εἶχοι*; — that his whole conversation with her is directed to the perfecting of this *courtezan* in the arts of seduction; and that not even one remote hint drops from him calculated to impress her with the dishonourable nature of her pursuits? And yet Dr. Butler dares (is it possible not to feel indignant?), from the University pulpit of Cambridge, not only to hold up the conduct of Socrates, in *thus* associating with *courtezans*, to the admiration of his audience, but to represent it as a fair parallel to that of our Saviour. Had a man wished insidiously to undermine every sentiment of purity, in the minds of the lettered youth who filled St. Mary's on this occasion, could he have pursued a more effectual course than this? These young men would naturally look to the same work to which we have referred, for an elucidation of Dr. Butler's estimate of the character of our Saviour, and of the *liberty* which he allows to his followers; and what would they find? They would find that, under the name of Christian liberty, a licence was given them to indulge in the most polluting intercourse. — We are not charging Dr. Butler with having actually intended this; but the effect is the same as if he had intended it. It certainly is much to be lamented, that a man who possesses so little moral discrimination, or, to speak more properly, so defective a moral taste, as to be capable of confounding the conduct of Socrates in “his associations with

courtezans ;" with that of Christ, in calling sinners of this class to repentance, and consoling the weeping penitent; should be charged with the tuition of so many of our youth, and should also be numbered among the ministers of the Church of England*. HER foes are indeed they of her own household. But we proceed.

Dr. Butler, after having stated with tolerable correctness the nature of the liberty which the Christian dispensation imparts, draws from his statement this general inference: "Hence whatsoever tends to confine the operation of the Christian religion, to cramp it with needless austerities, to make it burthensome or unamiable in the sight of mankind, must be contrary to the very spirit of Christianity, and to the benevolent designs of its blessed Author." Now to this inference we decidedly object, as false, unscriptural, and mischievous. We admit, indeed, that to the true Christian; to him who has been "renewed in the spirit of his mind," and become "a new creature;" with whom "old things have passed away, and all things are become new;" who is therefore not "of the world," even as his Master was "not of the world;" who, no longer "carnally minded, which is death to be," has attained through Divine grace that "spiritual mind which is life and peace: we admit

* If any thing were wanting to justify the severity of these remarks, it might be found in a note at p. 53, where Dr. Butler quotes, with marked approbation, the following passage from Erasmus: "Vix mihi tempero, quin dicam, sancte Socrates, ora pro nobis;" and again, "At ipse mihi sæpenumero non tempero, quin bene ominer sanctæ animæ Maronis ac Flacci." To the *holy* Socrates we have already adverted. But to apply the term *holy* to Horace, is a prostitution of it, of which we apprehend that no man could be guilty whose moral taste had been formed by the New Testament. It will be a consolation to the "modern Puritan" to find, that the accusation brought against him as *over-righteous*, is preferred by one who appears to contemplate with admiration the *purity* of Horace.

that to him Christianity presents no needless austerities, nothing burthensome, nothing unamiable. His heart is cast in the mould of the Gospel. He loves the holy law and the holy service of God: and guided by the example and strengthened by the grace of Christ, and animated by the hope which He has inspired, he is ready, like him, to deny himself, to endure the cross, and to despise the shame. But Dr. Butler's words would imply that the spirit of Christianity is such as will accord with the views of mankind at large. What, then, is meant by the self-denial which is universally enjoined in Scripture; by the crucifixion of the flesh, with all its affections and lusts; by the mortifying of our members which are in the earth; by our even *dying to the world*, an attachment to which is represented as "enmity against God?" What is meant by the solemn engagement which we all make at the baptismal font, to renounce the world, the flesh, and the devil? Is there nothing arduous in the performance of this vow? What, also, is meant by the reiterated exhortations to "watch and pray," to "strive to enter in at the strait gate," to "press forward towards the mark," with which the New Testament abounds; and by the promises of Divine aid which are annexed to these exhortations, since "without Me ye can do nothing?" What, we would ask Dr. Butler, is meant by all this, if it was the *design* of Christ to make his religion such that mankind should fall in love with it, as it were, spontaneously, and at first sight? Let Dr. Butler fairly make the trial: let him go to the first ten or twenty men he can think of, who are in the habit, after the example of Socrates, and, as he allows it to be profanely implied, after the example of a greater than Socrates, of "associating with courtezans:" let him preach the Gospel to them;—"Repent and be converted;—flee youthful lusts;—whoremongers and adulterers God will judge;—cleanse your hands and purify your hearts, ye sinners;—for,

know, that he who even looketh on a woman to lust after her hath already committed adultery with her in his heart, and that no unclean person shall inherit the kingdom of God:—therefore turn from your evil ways, that your souls may live, and accept the pardon, the grace, the peace of the Gospel.”—How does he suppose they would relish such a doctrine? Would they or would they not deem the preacher needlessly austere, and his injunctions burthensome and unamiable? Will Dr. Butler deny, that to preach thus would be to preach the Gospel? Or, allowing this, will he deny that such preaching would meet with much contrariety in the hearts and lives of a great part of our population, and especially of our youth? And if so, has Dr. Butler, or has he not, been guilty, in the representation which, in this sermon, he has given of Christianity, of misleading those whom he is especially bound to guide into all truth? We think he has; and in this opinion we are confirmed by what follows:

“Let us suppose a sensible heathen were told that the first man having transgressed a positive command of God, was subjected thereby to a curse inflicting death and multiplied sorrows on himself and his posterity. Let him then be told, that by the Christian dispensation this curse was removed in all its fatal consequences, and happiness and immortality restored to man. Would he not immediately perceive and acknowledge the *benevolence* of this dispensation? Let him, while this *natural* impression is fresh and vivid, be farther made acquainted with the precepts* of that dispensation. Would he not say, in all that I learn and hear on this subject, I find new confirmations of the benevolence of God. The new law which he has given, contains nothing which does not harmonize with the great act of mercy and goodness from which it originated; nothing that does not sup-

press terror†, and encourage confidence, that does not awaken love and soften apprehension, that does not enkindle gratitude and enliven hope‡. I am indebted, he might say, to God, for life and being, in the midst of a world stored with every thing adapted to the wants and happiness of my nature, and for a rule of life tending as well to secure that happiness, as to exalt my gratification in the enjoyment of all the temporal blessings around me.” pp. 23, 24.

The author here supposes a heathen to be told, that the “first man, having transgressed a positive command of God, was subjected thereby to a curse inflicting death and multiplied sorrows on himself and his posterity;” and to be told also, that “by the Christian dispensation, this curse was removed in all its fatal consequences;” and he then asks “whether the heathen would not acknowledge the benevolence of this dispensation?” We answer, Perhaps not, for he might, like many others, to whom the moral law of God is unpalatable, have condemned, first, the issuing of such a law, and, secondly, the infliction of its penalties. But, in our view, the statement of the author would afford the heathen a very inadequate conception of the evils consequent upon the fall. Were “death and multiplied sorrows” the only consequences of that event? Did no moral evils result from it; no depravation of the nature of man? Even when he would do good, was not evil (henceforth) present with him? Did he not reduce himself by his disobedience to a state in which his bias and determination, as it were, was to what is bad?—Neither would the second clause of the author’s instruction to the heathen be more accurate. Does Christianity remove *all* the “multiplied sorrows” of man? It provides, indeed, a balm for all. It weighs them down, as it

* For example, “Love your enemies, bless them that curse you,” “deny yourselves,” “take up your cross,” “crucify the flesh,” “love not the world, neither the things that are in the world,” “cut off the right hand, pluck out the right eye,” &c. &c. &c.

† “Nothing that does not suppress terror!” “Depart, ye cursed, into everlasting fire, prepared for the devil and his angels—where their worm dieth not, and their fire is not quenched.”

‡ “Many will say to me in that day, Lord, Lord,” &c.—“and then will I profess unto them, I never knew you,” &c.

were, and reduces them to the mere dust of the balance, by the eternal weight of glory which it places in the other scale. But is the best Christian exempt from sorrows? Is not his state represented as a state of trial; a race, a warfare, a life of self-denial, taking up his cross, and bringing his body into subjection? So much for the author's accuracy as a divine. True it is, indeed, that Christianity is a benevolent system; that, like its disciples, whatever house it enters, it says "peace be unto that house;"—but, then, the character of her benevolence is not faithfully delineated here. The painter has not left her in her naked majesty and beauty, but has patched and painted her to suit the heathen taste.

"But what," asks the author, "would this heathen say, if, after thus far soothing his benevolence, and thus far kindling his piety, we were also to tell him that his rational enjoyment of temporal blessings will ruin his eternal happiness?"—"that he may see the birds exulting in their liberty; the beasts bounding over the plains, &c.; but that he (man) alone must grieve for his unworthiness in voluntary and mysterious gloom; that the senses, with which his Creator has framed him, are but the instruments of his ruin in the hand of the tempter, and that his desires, which are the natural and only spurs to action, are to be subdued into supine indifference and listless insensibility. Tell him farther, that when he has done and willed to do all that man is capable of doing; when, by a life of mortification and melancholy and entire abstraction from all worldly interest, he has wrought himself into habitual and invincible apathy; when he has accustomed himself to look with sullen and sour disgust upon the pleasures, and with carelessness, or, it may be, with scorn, upon the employments, and, as I should call them, the duties of social life, his labour, 'even in the Lord,' may yet have been 'in vain;' that as to him, Christ may in vain have shed his blood upon the cross, and that the God, whose mercy is over ALL his works, may have secretly and irrevocably doomed him, even before his birth, to everlasting perdition, from which no contemplations, however serious, upon the attributes and works of the Deity, no belief, however sincere, in his revealed word, no thanksgivings for mercies already received, no prayers for protection and accour, no remorse for sins past, no resolu-

tions or efforts for amendment in time to come CAN rescue, I had almost said the hopeless, helpless, guiltless victim:—and that nothing but certain tumultuous, irresistible, inexplicable intimations can afford him any safe and well-grounded assurance of pardon or reward." pp. 24—26.

The author thinks that every man, "gifted with the feelings of humanity, would shrink from such a doctrine and discipline." In this we very cordially agree with him; but not so in the declaration which follows, that "for the prevalence of such doctrine, and the vindication and praise of such discipline, he need only appeal to the observation of those who hear him." If he designed to "appeal to the observation" of the *beau monde* by whose magic circle he was chiefly environed, we, who live in London, do assure him, who lives at Shrewsbury, and therefore can know little about the matter, that the repose of our various modish chapelries is never molested by this species of hornet. If he meant his university audience, our eye has also rested pretty constantly upon the pulpit of St. Mary's, and we certainly have heard neither this discipline vindicated nor these doctrines broached. If he appeals to the members of the university who listened with such profound attention to Dr. Buchanan, at the Commencement 1810, we should expect them to rise up in a body and challenge his accuser to make good his charges. If, once more, he appeals to the hearers of Mr. Simeon (whose university sermons we have more than once judged it right to notice), we are persuaded that the quickest eye at a likeness can discover no resemblance here. Besides, the doctrine and discipline which Dr. Buchanan and Mr. Simeon are in the habit of vindicating, are placed distinctly on record in their own numerous publications. Where, indeed, is the writer in the universe, with the exception of the author, who ever darkened paper with such words as these: "no belief however sincere, no thanksgivings, no prayers, no remorse, no

resolutions or efforts for amendment, *can* rescue, I had almost said (he has quite said) the hopeless, helpless, guiltless victim?"

Dr. Butler, however, does not leave us in doubt respecting the persons whom he intended to characterise by this extraordinary description. He lets us know distinctly that they are "the evangelical clergy." Here, however, we would observe, that, after the wrong which Dr. Butler has done to the character of our Saviour, we cannot wonder that the tendency of his sermon should be to vilify and degrade his servants. "It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the Master of the house Beelzebub, how much more shall they call them of his household." If a man can so mistake our Lord's principles of action, as to represent the conduct of Socrates in associating with courtezans as an adumbration of that of Christ, we cannot wonder that he should find a parallel (for, after this, no parallel can be extravagant) between those "modern Puritans," as he calls them, "the evangelical clergy," and the adherents of the Church of Rome. In order to assist the parallel, he begins by declaring that the "great and characteristic blessing of the Reformation, was the removal of needless and burthensome ceremonies, of an usurped dominion, &c. of authority, &c. &c." Now we unquestionably owe much to the Reformers for the restitution of a simple and spiritual form of worship; but do we owe them nothing else? Was the emancipation from absurd ceremonies really the "chief and characteristic blessing of the Reformation?" Did Luther call this the "*articulus stantis aut cadentis ecclesiæ*?" Or was it not the *doctrine* of "justification by faith alone," which he so named; that very doctrine with which the evangelical clergy are sometimes charged as their crime, and their "foul disgrace;" that, doctrine which, at

all events, it will not be denied that they hold and preach? Now then, supposing them to be (as the author extravagantly enough does suppose) guilty of endeavouring to impose a sort of papal and monkish ritual upon the world, might not their firm adherence to the grand distinguishing doctrine of the Reformation be fairly set against this proof of their papacy? Could Luther be called from the throne, which we trust he occupies in heaven, to organize a church on earth, would he launch his thunders at the heads of those who were the champions and apostles of his chosen doctrine? Would he predict the revival of popery under their administration? Would he not say—"This, this was the great and characteristic blessing of the Reformation, that men were again taught to seek their salvation at the foot of the cross?" Would not his discovery of their fidelity to this great article, persuade him to a generous interpretation of their sentiments and conduct as to other points? Would it not spread a sort of glory round their heads, in which the minor defects of their features would be lost? If so, Luther and Dr. Butler do not see with the same eyes, or interpret upon the same principle. But we must repeat it, it was not to be expected that one who could so entirely mistake the character of Christ, should rightly appreciate that of his servants. This must be our answer to much of what the author has written between pages 29 and 35, and in which we scarcely know which to admire most, the general boldness of the author's fabrications, or the occasional levity and profaneness of his statements. We had almost said, that, as respects the clergy called evangelical, there is not one word of reality in the whole representation; and if we had said so, we are not sure that we should have had any thing to retract. We do not, however, charge Dr. Butler with intentional misrepresentation. We can account for his grossest mistakes

without thus usurping the office of his own conscience. Such of them as may not be fairly explained on the principle of sheer ignorance of the subject on which he writes, may, we think, be referred to that defect in his moral taste, to which we have already adverted, as lying at the root of some of his other misrepresentations.

The substance of the several succeeding pages may be summed up in the imputation, that the evangelical clergy are even worse than the papists—for whereas the latter “appeal to antiquity for the vindication of their creed, the former vindicate theirs solely on the score of its *novelty*.” The same charge is reiterated in the notes, where a passage from Erasmus is extracted, which we suspect did not merely suggest itself in defence of the allegation, but suggested the very allegation itself. Now of this charge, as of much that precedes it, we are compelled to say, that it is wholly unfounded; and we here publicly defy the author to produce a single passage from the works of the clergy he calumniates to maintain it. If he cannot do this, ought he not either to retract his charge, or to be content that some men should have so little charity for him as to accuse him of wilfully misrepresenting his brethren? We can tell Dr. Butler that the *specific* ground on which the objects of his vituperation rest their vindication; and he could not open one of their books without seeing this; is not the *novelty*, but the *antiquity* of their opinions. Their appeal is uniformly made to the Scriptures, to the authorised formularies of the Church of England, and to the writings of her blessed reformers and martyrs.

We really cannot consent to pollute our pages with any more of the slanders which more or less fill those of the author, till he comes to the distinct charge in p. 41, “that strong indications of even more than contempt for literature, are occasionally manifested in the writings and discourses of the fanatics of the pre-

sent day.” We ask, in what writings, and in what discourses, are they to be found? It is true, indeed, that a few sentences (and to these we suspect the writer refers), which may lead to a construction of this kind, may be found in a sermon of Mr. Simeon's, reviewed by us in our last volume, p. 304, where we spoke of it more harshly, perhaps, than it deserved. A liberal adversary, (we are sorry ever to use this epithet in opposition to that which we think more appropriate to Dr. Butler,) upon finding that every other page of Mr. Simeon's writings breathed a contrary spirit; that he cultivated literature himself; that he recommended the pursuit to others; that he displayed in his printed sermons no inconsiderable share of learning; would have referred these few sentences, at the worst, to some unguarded moment; or, which would be the candid course, have interpreted them by the peculiar circumstances of the audience which he addressed. When a large body of men are occupied in one pursuit, they are likely to be absorbed by it; therefore, in every university, it may be conceived, that in the pursuit of learning every other object will be apt to be forgotten. Above all, religion, which, from our natural corruption, is least likely to present any powerful magnet to the mind, is likely to be abandoned. And more especially if there arises any distinguished teacher, who, himself possessing much learning, unduly exalts it; who, occupied in sacred criticism, forgets too often the subject matter of the criticism; who, bordering continually upon sacred ground, seldom enters it; who, holding his lamp to the vestibule of the temple, lets no ray of it fall upon the interior; who, by degrees, is doing that which, however unintentionally, has a tendency to withdraw the minds of Biblical students from doctrines to words, and from the obvious meaning to the various readings of the passage;—we can conceive that a man zealous for his God, and for his young and lettered countrymen,

should lift up his warning voice, and, in a strain which other circumstances would not justify, insist upon the comparative insignificance of literature. If we are not mistaken in the dates of the lectures of Professor Marsh, and the guilty sermon of Mr. Simeon, we imagine that the one may serve as a sort of key to the other. But whatever might be the opinion, or the literary heresy, of an individual, his offence must not be visited upon a large body. To say nothing of Mr. Simeon himself, was Mr. Milner, the ecclesiastical historian, or is his brother, the Dean of Carlisle, a despiser of knowledge? Or is Dr. Jowett, or Professor Farish, or Mr. Faber, to be classed among the religious Goths and Huns of the nineteenth century? Is Mr. Wilberforce the foe of eloquence, or Mrs. More the extirpator of wit? Are the sermons of Gisborne and of Cooper, breathing as they do the purest evangelical religion, inferior in point of composition to any of the age?

There is nothing in the discourse before us which is more remarkable than this, that while the author professes to regard with peculiar abhorrence the vices of "acrimonious censoriousness and austere intolerance;" yet if we were asked to characterise his own production in a single sentence, we should think these very terms the best adapted to convey to our readers some idea of its qualities; and if the terms "profane levity and unfounded assertion" were superadded, we do not know that any thing would be wanting to complete the description. We do not mean, however, to enter the lists with him in favour either of Calvinists or Methodists, excepting to say, that he misrepresents both. He seems to attribute to John Wesley, and his followers, the errors (if errors they be) of Calvinism, although their decided hostility to that system is well known, and although Wesley himself was the ablest oppugner of its peculiar doctrines which the last century produced. Nor is he less

mistaken as to the opinions of Calvinists: he attributes to them notions which, we will venture to say, are no where recorded, except, perhaps, in the annals of Bedlam. Of this, at least, we are confident, that they are not to be found in the writings of any divine of the Church of England to whom Dr. Butler would give the appellation of *modern Puritan*. We again, therefore, call on Dr. Butler either to name the writings which contain these obnoxious opinions, or to retract his charges, under pain of being accused of intentional misrepresentation.

Our author, in one of his notes, has attacked Dr. Buchanan for appearing to favour Unitarianism, by remarking in his sermons, entitled the *Eras of Light*, that "the true criterion of the faith of a Christian at this day is to acknowledge the continued influence of God the Holy Spirit;" a remark which obviously means no more than this, that as there are many in the present day who will readily acknowledge the love of God the Father, and the mediation of God the Son, but who are nevertheless very averse to the admission of the continued influence of the Holy Spirit in sanctifying the hearts of believers, it becomes especially important to insist on this last truth. Indeed, the language of Dr. Butler, in this very publication, is of a nature which seems to call for some such remark as that of Dr. Buchanan. "Let us bear in mind," he says, "that the age of miracles has long ceased, and that we are now left to the *common operations of reason* and investigation, for advancement in our *religious* as well as all our other intellectual improvements." p. 114. How widely different from this language is that of the Church of England! What is the language of her liturgy? "Send thy *Holy Ghost*, and pour into our hearts," &c. "Thou *alone* canst order the unruly wills and affections of sinful men." "O Lord, from whom *all good things do come*, grant to us, that, by thy *holy inspiration*, we may think those

things that be good." "Grant us by thy Holy Spirit to have a right judgment in all things." "*Without thee, nothing is strong, nothing is holy.*" "Lord of all power and might, who art the Author and Giver of *all good things*, graft in our hearts the love of thy name, increase in us true religion," &c. "Grant to us the spirit to think and do always such things as be rightful; that we, *who cannot do any thing that is good without thee*, may by thee be enabled to live according to thy will." "*Of thy only gift* it cometh that thy people do unto thee true and laudable service;" and "Forasmuch as *without thee we are not able to please thee*, mercifully grant that thy Holy Spirit may in all things direct and rule our hearts." "Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit."—And what say the Articles on this subject? They tell us, that "Works done before the grace of Christ, and the *inspiration of his Spirit*, are not pleasant to God;" and that "godly persons are such as feel in themselves *the working of the Spirit of Christ*, mortifying the works of the flesh, and drawing up their mind to high and heavenly things."—Still more in point, if possible, are the Homilies of the Church. "It is *the Holy Ghost*, and no other thing, that doth quicken the minds of men, stirring up good and godly motions in their hearts, which are agreeable to the will and commandment of God, such as otherwise, of their own crooked and perverse nature, *they should never have.*" "As for charitable and godly motions, if man have any at all in him, they proceed only of the Holy Ghost, who is the only worker of our sanctification, and maketh us new men in Christ Jesus." Homily for Whitsunday, ed. 1802, pp. 389, 390.—Can it be that Dr. Butler is a minister of the church which thus speaks; the same Dr. Butler who seems to contend (p. 119) for the divine inspiration of some of the Greek and

Roman classics, and yet tells us, as one having authority, to bear in mind that we are *now* left to the common operations of reason and investigation for advancement in religious improvement? We must leave it to him to explain this paradox:

We deem it incumbent on us to notice another misrepresentation of Dr. Buchanan's meaning. In the same sermons Dr. Buchanan had said, that "the usual name of reproach" for religious men "at this day is *methodist*;" and that this name "is now applied to any man of pure and unaffected piety, and is, in short, another term for Christian." Dr. Butler is very angry with him for saying so, and, in the warmth of his displeasure, misrepresents what he has said. He assumes that Dr. Buchanan's proposition amounts to this, that all men of pure and unaffected piety are methodists (p. 109); whereas Dr. Buchanan only says that they are so called; and that, in the phraseology of the irreligious, methodist is, in short, another name for Christian. We believe that Dr. Buchanan has not much overstated the matter, although of late the current term of reproach has been somewhat varied, and "Calvinist," or "modern Puritan," is occasionally substituted, as the pages of Dr. Butler bear witness.

We had resolved, in the outset of our review, to carry on a sort of flying warfare with the author through the whole of his notes, as well as his sermon. But, really, the number of objectionable passages deters us. Not only is there much wrong; there is scarcely any thing right. To attack every fault would exhaust all the small shot of our critical canister, wear out our readers and ourselves, and perhaps, after all, not materially affect the author, who may now be healing his wounded reputation as a divine, by the issue of another play of (we presume Saint) Æschylus.

We pass over, therefore, among many other passages, what he quotes, at p. 112, as a fine observation, but which we always thought a most peri-

lous and even heretical apophthegm, of his master, Erasmus: "ubicunque pura mens est, ibi Deus est;"—also the high commendation bestowed, at p. 119, on a quotation in which Erasinus contends for the divine inspiration of some of the classical writings, "cum illa scriberent numen aliquod bonum agitaverit;"—as well as a note extracted from that distinguished writer, Jeremy Taylor (whose quiver, we regret to say, occasionally furnishes an arrow to a bad cause), in defence of dice, &c. horse-racing, cock-fighting, the fight of quails and partridges, bull-baiting, &c.—on all which we had projected some remarks. After the quotation from Bishop Taylor, to which we have alluded, we entirely lose sight of Dr. Butler; for, leaping into a sort of classical car, constructed of an infinity of hard names, Greek and Latin, cut short, for the confusion of us unlettered readers, he disappears in a cloud, with "Cassaubon. Animadv. in Athenæum, and Valcken. ad Theocr. Idyll." (p. 129.) We trust that he was found, or picked up, after his flight, at Shrewsbury.

There is, however, one passage in this publication which we have thought it right to reserve for a more extended comment. It occurs at p. 92, and is as follows:—

"In the sermons which I myself preach, and read, and hear, there is always an express mention of the name of our Holy Redeemer, or a reference to his Gospel, for the purpose of illustrating some doctrine, or enforcing some practical duty, or confirming the deductions of reason from the attributes and works of God. When, therefore, the last appeal is thus made directly or indirectly to the authority of Holy Writ, by the preachers of the Established Church, when questions purely scriptural are often discussed by them, when every discourse is preceded by a supplication, in which the name of Jesus is reverentially introduced, and by that very form of prayer which he has himself commanded and taught us to employ, what, I would ask, is the ground for the loud and frequent accusations brought against us as preachers *not evangelical*?"

The author here puts a ques-

tion which ought to be answered: "What is the ground for the loud and frequent accusations brought against *me* as a preacher *not evangelical*?" Had we been told by whom these "loud and frequent accusations" were brought, we could better have replied to the query. It is possible, for instance, that the antinomian followers of Mr. Huntington might use this language to all who would insist on the regulation of the heart and life by the precepts of Scripture. Real churchmanship, in like manner, might possibly bring down the tremendous imputation of "not evangelical" from some classes of bigoted dissenters. "Not evangelical" also may be the title by which a good stiff papist might designate a sound protestant. But if the author desires to know why we should a little question his pretensions to it, we shall endeavour, very faithfully, to give the reasons. The author refers to his own sermons as evidence of the fairness of his claim to this title; and as that before us evidently contains a pretty full developement of his principles, and probably not an unfavourable specimen of his manner, we shall satisfy ourselves with the induction of particulars which it supplies. Our readers, we trust, will excuse our touching briefly on some points to which we have before adverted.

In the first place, then, we should complain that this sermon displayed a very inaccurate statement of some of the fundamental doctrines of Christianity. When he speaks of the fall, for instance, merely as productive of "death and multiplied sorrows," we should say that the catalogue of consequences was deficient by the almost endless list of moral evils by which society is scourged. The "death" spoken of in Scripture, as the general lot of man, is not merely the death of the body; for, says the apostle to living men, "You hath he quickened who were dead in trespasses and sins." Nor was bodily sorrow the only evil engendered by the fall; for, says the same inspired writer, "In us, that is, in our flesh,

dwelleth no good thing." In like manner, we should complain that the statement of the author is no less defective upon the doctrine of the Divine Agency. But on this point, as well as the former, we have already sufficiently enlarged. Now the creed of the author thus either opposing or falling short of Scripture, upon two points of paramount importance, could it be a matter of surprise if persons who profess to adhere closely to the Bible, should refuse to associate the epithet of "evangelical" with the name of Dr. Butler?

If we proceed from the investigation of his creed to that of his scale of religious and moral practice, as exhibited in this sermon, we think that we should still be equally justified in refusing him the title of evangelical. That cannot be an evangelical standard of practice which differs from the model exhibited to us in the conduct of Christ himself, or from the rules which he laid down for the conduct of others. But such is the standard of the author. He neither inculcates the devotion by which our Lord was so strikingly characterized, nor even tolerates the self-denial which Christ so continually enjoins. Dr. Butler's Christian, for what we can see, might be sensual, self-indulgent, worldly, a "lover of pleasure;" whilst the evangelical Christian must be spiritual, must "take up his cross," must "not be conformed to this world," must be a "lover of God." What, then, becomes of the Doctor's complaints at any negation of his title? The very papers and witnesses by which he endeavours to substantiate his claim bear testimony against him. His own sermons, like some other men's swords and pistols, are the instruments of his ruin. In our critic's eye, we can see him sit, like another Cato, with the fatal roll before him. But before he again pronounces the fatal "it must be so," "I must sign the death-warrant of my theological reputation by publishing another sermon," let him remember that an awful *felo de se*

awaits the Christian, to which those "divinely inspired" Greek and Roman sages were not exposed.

But to speak more seriously, we think well of Dr. Butler's solicitude to obtain the name of evangelical. It is, we conceive, an honourable title; and we shall be sincerely glad to attend him to this font, and to see him baptized with this baptism. If, therefore, he will do us the favour of listening to us for a few moments, we will tell him the measures by which he may infallibly obtain the name.

Let him begin by giving his most serious attention to the whole of the New Testament; not only to the Gospels, but to those of the Epistles of the companions and followers of Christ which he appears so completely to have overlooked in his discussion of the Christian character. Let him, with earnest prayer to God, study, in these several works, the Christian creed and practice. Let him endeavour to seize upon the prominent ideas exhibited by our Saviour and his apostles; upon the master feelings which employed the affections and prompted the conduct of the early Christians. Let him satisfy himself, as the serious inquirer will, we think, always do, that the leading topics there are the redemption of a lost world by the blood of Christ, and the sanctification of a corrupt nature by his Holy Spirit; that every thing else serves as a sort of scaffolding for these, is framed and fitted so as to display them in their proper symmetry, and in their strongest point of vision. Having satisfied himself of the paramount importance of these doctrines, he will feel that a Christian minister must make them the keystone of his whole spiritual erection. These doctrines he must preach, he must make plain to the understanding, he must press upon the conscience, he must carry home to the hearts and affections of his hearers.

At this point he will perhaps think it worth while to stop, and to ask himself, whether the evangelist, the delegated herald of these truths, has leisure, especially in addition to the occupation of a school, to be the la-

borious editor of a Greek tragedian? He may then, perhaps, be tempted to substitute Paul for Æschylus, and for the "Prometheus vincitus" the deliverance of man. Let him learn that the Christian minister is to "give himself wholly to these things,"—to be "instant in season, and out of season,"—to preach as a dying man to dying men,—to keep back no part of the "whole counsel of God,"—to "spend and be spent" in the service of his crucified Master:—and under this impression let him preach the plain, practical, awakening truths of the Gospel; let him institute schools, visit the poor, withdraw himself from all occupations which may divert him from these objects, abandon all amusements which are calculated to desecrate him in the eyes of his hearers, to divest him of any of the sanctity which awes the bad, the seriousness which convinces the wise, the spirituality of mind which, like a sort of sacred radiance, at once discovers the messenger of Heaven. Let him carry down this zeal and sanctity even into the common walks of life; there also "warning the unruly, comforting the feeble minded, supporting the weak." Let him consider himself as a man pledged, like another Hannibal, though at a higher altar, and by a more noble destination, to fight the battles of his God. Let him "count all things but loss for the excellency of the knowledge of Christ Jesus his Lord." Let him give his classical zeal a spiritual direction; and if he must imitate the heroes of the heathen world, let him do that for his God which they sometimes did for their country.—Let him transfer to the altar of Jehovah, some of the fire which occasionally burned upon the altars of their superstition. Let him remember that they had gods of the "hearth," and of the "table," as well as of the temple; and thus learn, even from heathens, to "eat and to drink" in the name of God, and with a reference to his glory. Let him remember, that one of his own heroes deemed his gods the best treasure of a

ruined city, and bore them, as such, from its flaming walls. Imitating this model (since these must be his models), let him rejoice to lose all, if he may but "win Christ, and be found in him." Let him thus act; and then, if he do not gain the title of an evangelical minister, he will, at least, have this satisfaction, that he deserves it. After this transformation, whatever others may do, we at least shall rejoice to hail him in his new character, and bind a better wreath than that of the Capitol, or even of the senate-house, around his brows.

Before we conclude our review, it may be necessary to apologize for the severity of the terms in which we have thought it right to pass our judgment upon the sermon before us. Considering, however, both its matter and its manner, we did not see how we could avoid the plain dealing we have used. The refinement of the age, indeed, has done much for the manners of controversialists. Of late the assailants, even of the evangelical body, have carried on their attacks under a masked battery. They have struck (if Messrs. Crib and Molineux will, without making an acknowledgment in their professional manner, allow us to borrow a metaphor from them) with the gloves on. There has been something subdued and measured in the charges they have advanced. But, on a sudden, up starts the author in one of the most public spots in the nation, throws away the gloves, and aims, sans ceremonie, to deal his black eyes and bloody noses upon all the miserable wights who chance to bear the title of evangelical. Where, where was the pipe of the Gracchi to have tempered the wrath, the tone, the language, of this child of the Gracchi? This new, and most unwarrantable mode of attack, required to be met, not indeed with the same weapons, but by a distinct exposure of the real weakness of the assailant.

We must further request those who may still be disposed to con-

denn the severity of our censures, to remember, that Dr. Butler has been guilty, in the present instance, of wasting, or rather abusing, one of the grandest opportunities of doing good which could be presented to a human being. Placed at the fountain head of religion in the land, where he was called upon, like the prophet, to remove the bitterness of the water, to sweeten it of all bigotry and error; he refused the office, and cast in herbs additionally bitter and pernicious. Placed with half the noble youth of the country at his feet, in the centre of action, and with an instrument of the

largest power in his hand; when called upon to check the movements of dissipation and self-indulgence; he only taught his ardent hearers to do that upon principle, which their corruption had before impelled them to do from inclination. It is our consolation, however, that the late conduct of many of these distinguished youths, in the erection of an auxiliary Bible Society at Cambridge, proves at once their rejection of this new apostle, and their determination, in despite of his reasoning, to “deny themselves,” in order that they may serve their God and benefit the world.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

8c. 8c.

GREAT BRITAIN.

In the press:—The Second Part of Dr. Clarke's Travels, comprehending Greece, Syria, and Egypt;—In two 8vo. vols. a Voyage to the East Indies, in the years 1802 to 1806, giving an account of the Isles of France, Bourbon, Java, &c.;—Strictures on reading the Church Service, by the Rev. W. Faulkner of Worcester;—The Father's Reasons for being a Christian, by the Rev. C. Powley;—Letters on Sicily, by Dr. Irvine (by subscription);—And a new Edition of the Greek Grammar, and English Scripture Lexicon, by the Rev. Greville Ewing of Glasgow, in one volume, royal 8vo. of about 400 pages.

Mr. Wilson, who has already stereotyped several hundred volumes of the books of the greatest sale, has proposed to print a stereotype edition of the British Essayists in thirty volumes, for six pounds.

Sir R. Phillips proposes to print by subscription, in 70 volumes 8vo., a volume to be published monthly, a new and enlarged edition of the great Universal History, with maps, &c., at 12s. a volume.

The vegetable wax from Brazil has undergone a very rigid examination by the Royal Society, who have accurately analysed it, and also ascertained its chemical properties. The trials which have been made to ascertain its fitness for candles, are said to be satisfactory. The addition, it appears, of from

one-eighth to one-tenth part of tallow is sufficient to obviate the brittleness of the wax in its pure state, without giving it any unpleasant effect.

A general Bill of all the Christenings and Burials, from Dec. 11, 1810, to Dec. 10, 1811.

Christened in the ninety-seven parishes within the walls, 879.—Buried 1164.

Christened in the seventeen parishes without the walls, 4480.—Buried, 3479.

Christened in the twenty-three out-parishes of Middlesex and Surry, 11,242.—Buried, 8742.

Christened in the ten parishes in the city and liberty of Westminster, 4044.—Buried, 3758.

Christened: Males	10,443	} In all 20,645
———— Females	10,202	

Buried: Males	8868	} In all 17,043
———— Females	8175	

The Hulsean prize has this year been adjudged to Francis Cunningham, Esq., fellow commoner of Queen's college. The subject was, “A Dissertation on the books of Origen against Celsus, with a view to illustrate the argument, and to point out the evidence they afford to the truth of Christianity.”

The subject of the Hulsean prize for the present year is “an inquiry into the religious knowledge which the heathen philo-

sophers derived [from the Jewish Scriptures.]

The following subjects are proposed for the Chancellor's prizes at Oxford for 1812: For Latin verses, "Coloni ab Angliâ ad America oram missi." For an English essay, "On Translation from dead Lan-

guages." For a Latin essay, "Xenophon-tis res bellicas, quibus ipse interfuit, nar-rantis, cum Cæsare comparatio."

Sir Roger Newdegate's prize for the best composition in English verse, not containing more than fifty lines: *Apollo Belvedere*.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Love to Christ: a Discourse delivered at Coventry, June 11, 1811, before the Unitarian Tract Society established in Birmingham, for Warwickshire and the neighbour-ing Counties. By James Hews Bransby. 1s.

The Circular Letter of the Rev. Robert Luke. 1s. 6d.

A Treatise on the Government of the Church: compiled from the most celebrated Divines. By Edw. Barwick, A. B. T. C. D. 4s.

Third Report of the Committee of the London Society for promoting Christianity among the Jews. 2s. 6d.

A Defence of the Ancient Faith; or Five Sermons in Proof of the Christian Religion. By the Rev. P. Gandolphy. 8vo. 5s.

Letters to a Friend on the Evidences, Doctrines, and Duties, of the Christian Religion. By O. Gregory, LL. D. 2 vols. 12mo. 14s.

An Entire New Version of the Book of Psalms; in which an Attempt is made to accommodate them to the Worship of the Christian Church. By the Rev. W. Goode, M. A. 2 vols. 8vo. 1l. 1s.

The Excellence of the Liturgy. By the Rev. B. Woodd, M. A. 1s. 6d.

A Body of Divinity, wherein the Doc-trines of the Christian Religion are explained and defended. By I. Ridgley, B. D. 8vo. Vol. I. 9s.

A Sermon preached in the Cathedral Church of Chichester, August 8, 1811. By W. S. Goddard, D. D. 2s.

A Sermon preached in the Parish Church of St. Michael's, Lewes, before the Right Rev. J. Buckner, D. D. July 18, 1811. By the Rev. R. Ellison, M. A. 2s.

A Sermon on the Salvation which is in Christ only. By the Rev. E. T. Vaughan, M. A. 1s. 6d.

A Sermon on the great Duty of bringing Children unto Christ; preached in the Parish Church of Hornchurch, June 23, 1811. By the Rev. M. Horne. 1s.

MISCELLANEOUS.

Memoirs of the Life of Prince Potemkin, Field-Marshal and Commander-in-Chief of the Russian Army. Comprehending Original Anecdotes of Catherine the Second and of the Russian Court. Translated from the German. 8vo. 8s.

Biographie Moderne; or, Lives of Re-markable Characters who have distinguished themselves from the Commencement of the French Revolution to the present Time, in which all the Facts which concern them are related in the most impartial and authentic Manner. 3 vols. 8vo. 1l. 11s. 6d.

Postscript to Trotter's Life of Fox. 8d.
A Brief Inquiry into the Merits of the Bill for the better regulating, &c. Parish and other Registers. By the Rev. W. C. Frith, LL. B. 1s. 8d.

The Asiatic Annual Register, for 1809. 21s.

Evenings' Amusements, for 1812. By W. Fend. 5s.

Instinct displayed, in a Collection of well-authenticated Facts; exemplifying the extraordinary Sagacity of various Species of the Animal Creation. By P. Wakefield. 12mo. 5s.

Lines, sacred to the Memory of the Rev. J. Grabame, Author of the Sabbath. 8vo. 2s.

Substance of two Speeches, made by the Right Hon. N. Vansittart, May 7 and 13, 1811, on the Report of the Bullion Com-mittee. 5s. 6d.

Jollie's Cumberland Guide and Directory; containing a descriptive Tour through the County, and a List of Persons in public and private Situations in every principal Place in the County; also a List of the Shipping. 8vo. 6s.

A Journey through Persia, Armenia, and Asia Minor, to Constantinople, in the Year 1808, 1809. By J. Morier, Esq. 4to. 3l. 13s. 6d. with 25 Plates, bds.

Travels in the Island of Iceland, during the Summer of the Year 1810, with 15. Plates. By Sir George S. Mackenzie, Bart. 4to. 3l. 3s.

RELIGIOUS INTELLIGENCE.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE Report of this Society, for the year ending at Ladyday 1811, has reached us. It contains an account of the Society's Protestant missions for the year 1810, of which we purpose, as usual, to give an abstract.

The Rev. Messrs. Kolhoff and Horst, in a letter dated Tanjore, January 30, 1810, report, that they and their fellow-labourers had had many opportunities of explaining the important truths of our holy religion to heathens and papists, and of inviting them to accept the grace of God shewed to us in Christ Jesus. They had also inculcated on their congregations and schools the great importance, the necessity, and the inestimable advantage of living according to the Gospel of Christ; and they pray that God may bless their poor labours, and render them effectual by animating every one of their hearers to work out their salvation with fear and trembling.

Among the different casts, those called Telunger are more inveterate against Christianity than any other, except the Bramins. A man of this cast, admitted into the congregation some years since, had evinced the sincerity of his professions, not only by leading a Christian life under many sufferings, but by his endeavours to convert his family to Christianity; in which he has happily succeeded. Among all the catechumens, the family of this man had given them the greatest satisfaction by their love of the truth and their devout frame of mind.

Among the deaths that had occurred, and were greatly regretted, were two catechists, Dhewaragayam and Arelappen. They had both been converted from paganism, and trained up and employed as teachers, by the late Rev. Mr. Swartz. Although their talents were not so brilliant as those of some other native labourers, they were faithful in improving them, and had made themselves greatly esteemed by the heathens, as well as among Christians, by their Christian disposition, their unfeigned piety, and their prudence and zeal. "The country priest Sattianaden, who was still employed on the Tinnavelly province, as well as all the other teachers, had faithfully assisted them in church and schools, and in going abroad and preaching Jesus Christ, among believers and unbelievers."

The number of communicants had greatly increased. All of them had been fully instructed and those admitted for the first time attended a special preparation of a month or more, and were afterwards carefully examined. If any of them had been at variance with others, and not fully reconciled (a case which did not often occur), they were not allowed to partake of the Holy Sacrament. Whoever had turned his back on this divine ordinance, when in health, was seldom admitted to it on his sick bed. Such a patient, however, was visited and exhorted unremittingly to cry to God for mercy and forgiveness through Christ. "Those who had not received the sacrament for a year or upwards previous to their death, and died impenitent, were interred at a distance from other Christians and without the burial service."

The missionaries acknowledge with gratitude the mercy of God in inclining the Court of Directors to raise their allowance for the schools from five hundred to twelve hundred pagodas annually. The news had reached them when overwhelmed with anxiety, and the supply relieved them from the necessity of contracting new debts, in order to maintain the many native labourers in the Tinnavelly district, for which the annual produce of Mr. Swartz's legacy was insufficient.

The progress of Christianity, and the conversion of the heathens resident at a distance from any of their congregations, having obliged them to increase the number of their native teachers, to enlarge the old places of worship, or to erect new ones, and to visit them from time to time, their funds were unable to bear those expenses, but "they trusted that the Lord of the harvest would incline the hearts of his servants, the Honourable Society, if possible, to enable them vigorously to carry on his work in that nation." On this account, they were anxious for a printing press at Tanjore. The brethren at Tranquebar had assisted, as much as was in their power, but their supplies were utterly insufficient. "Their want of Bibles, Testaments, Psalters, and other religious books, was greater than they could describe." If it were in their power to furnish at least every Protestant family with a copy of the Scriptures, and other good books, numbers of infidels and Roman Catholics would be benefited; "the

distance of most of their mission places from Europeans being of considerable advantage for the conversion of the natives. If Malabar types could not be procured, they might still do much good by printing Portuguese books, there being great numbers of Roman Catholics of that cast."

A letter from the Rev. Mr. Kolhoff, dated Tanjore, 29th August, 1810, communicates the death of Mr. Horst. The learning and abilities of this worthy missionary, his ardent desire to prove useful, the fervour and delight with which he ever pursued his work, and the essential services he had rendered to the mission, had given Mr. Kolhoff great cause to lament so early and unexpected a death, which had deprived the mission of a faithful pastor, and a numerous family of a kind parent and affectionate husband. It was particularly afflicting, in the present dearth of missionaries, to lose one who was likely to prove a great blessing to the missions. His sufferings had been very severe, but he endured them with the patience and firmness of a Christian. His humble submission to the will of God was truly awakening, and the peace he enjoyed to his last breath was a lively example of the inestimable happiness that attends a life of godliness. The thought of his family, whom he should leave without any provision, was the only thing which afflicted his mind. A few days before his death, he requested Mr. Pohle and Mr. Kolhoff to intercede with the Society in favour of his wife and six infant children. The small property left to his family was insufficient to provide the necessaries of life.

The business of the mission continued to be carried on as usual. Sattianaden had been visiting the congregations in the province of Palamatta, where he had been of much service. His health, however, being on the decline, new assistance had become absolutely necessary; and Mr. Kolhoff, therefore, begged the Society to permit the ordination of some of their native teachers, and to grant them salaries.

The Society, having taken Mr. Kolhoff's suggestions into consideration, have agreed to grant Mrs. Horst and her family the hundred pounds which they were about to send to her husband, "trusting that God will be pleased to furnish them with additional aid from other quarters;" and also, that one or two of the native catechists should be ordained according to the rites of the Lutheran church, when salaries should be given to them also, as has heretofore been done.

Mr. Pohle, in a letter, dated at Trichinopoly, March 3, 1810, mentions, that in the preceding year there had been in that place

28 baptisms, including heathens; 42 Portuguese and 206 Malabar communicants; the number of the congregation being 168 Portuguese and 304 Malabars; and at Dindegall, 17 Portuguese and 28 Malabars. In the English garrison, there had been 44 baptisms and 70 communicants. His six native fellow-labourers in the mission continued as heretofore, four as catechists and two as schoolmasters. Beside these, there were two English schoolmasters. All went on well.

Mr. Pohle mentions, that it was expected that the British and Foreign Bible Society would establish a printing press at Tanjore. Speaking of the death of Mr. Horst, he observes, that the senior judge, and the resident at Tanjore, had been making a contribution for the relief of the widow and children. Mr. Pohle besought the Society to aid the same charitable design, Mr. Horst having been eighteen years a servant of the mission, and four years one of the Society's missionaries.

Mr. Pohle, after mentioning with thankfulness the safe arrival of the annual stores and presents for the mission, adds, "Would to God that we could also receive new missionaries! I am upwards of sixty-six years old; my strength faileth me, and I may soon be gone, and the mission be an unprovided orphan, whereof to think only is painful to me. May the Lord hear our prayers, and help us, for his mercy's sake."

"It is with regret that the Society have still to report, that they have not been able to obtain any suitable supply of new missionaries. Hopes, nevertheless, are still entertained, and efforts used, for the accomplishment of this design, in behalf of their Indian missions*."

Letters from Mr. Pæzold at Madras state, that in the Malabar congregation at Vepery every thing was perfectly quiet. The European invalids at Trippatore having applied to him for an English schoolmaster to instruct their children, he had sent one, together with a suitable supply of books. He had also sent a Malabar schoolmaster to the same place, for the instruction of a considerable number of native females, reported to him as married to Christian soldiers. Some of them had wished to embrace the Christian religion.

The Danish missionaries, in a letter dated

* How is it that this Society should, for so many years, have been unable to procure a single missionary; while every other missionary society in the kingdom has been able to procure as many as they can support?

at Tranquebar, March 27th, 1810, state, that Mr. John had lost his sight, but by the grace of God was still able to preach alternately in the Portuguese and Malabar churches. The monthly allowance from Government, of two hundred pagodas, had been found insufficient to support these charity schools, deprived, as they still were, of remittances from Denmark and Germany. They had therefore diminished the number of children in the Malabar schools, but retained the usual number in the Portuguese schools. They had, however, increased the children in the school at Velipattam, and begun a new one at Porrear. Their well-informed and faithful senior catechist, Savary-rayen, as acting country priest, had been sent to visit the country congregations, and had given them much satisfaction by his reports. They had been much gratified by a visit from Mr. Kolhoff; and they had thereby had the opportunity of an interesting conference with him, on the various and important affairs of their respective missions, and on the means of preserving unity among themselves.

We have omitted, for the present, all notice of what is inserted in this Report on the subject of the Syrian Christians. The reasons for this omission may appear hereafter.

The plan which we announced, in our volume for last year, p. 58, to have been adopted by this Society, of forming diocesan and district committees, has been attended with considerable success; thirteen diocesan and thirteen district committees having been formed; which, it is stated, have proceeded to pursue the methods recommended by the parent board, for extending the usefulness and increasing the influence of the Society, and for promoting the co-operation of the clergy and other friends of the church throughout the kingdom. It has been resolved by them—to apply to the neighbouring clergy who are not members of the Society, and also to the opulent laity of the Established Church, requesting them to become members;—to request the officiating clergy to make annual collections for the Society;—to request the clergy and others to inquire into the state of instruction of the poor in the prisons, hospitals, workhouses, and almshouses in their respective parishes, and how far there exists in them, or among the labouring poor generally, any want of Bibles, Testaments, and prayer-books, and where any such want is found, to supply it gratuitously;—and with a view to defray the expense of supplying such wants, to promote parochial and other

subscriptions for procuring books at the reduced prices of the Society.

Encouraged by the exertions, thus made by the diocesan and district committees, to promote the designs of the Society, the Board in London has established a Committee of Correspondence, which is to sit during the summer recess. Since the adoption of this new plan, that is, from July 1810, to Nov. 12, 1811, the Society has received an accession of not fewer than 1300 members; and a hope is expressed, that a plan so well calculated to further the designs of the Society, may experience a much more considerable extension. It is certainly very gratifying to witness the revival of zeal which has taken place in this Society.

In the course of the year, the Society has distributed 10,224 Bibles, 16,242 New Testaments and Psalters, 20,555 Common Prayers, 20,908 other bound books, and 145,123 small tracts.

HUNTINGDONSHIRE AUXILIARY BIBLE SOCIETY.

On the 31st of December, at the town-hall at Huntingdon, in a numerous and respectable assembly, the president, his Grace the Duke of Manchester, being unavoidably absent, Lord Viscount Hinchinbrook was called to the chair, and opened the business by declaring his firm conviction of the magnitude and importance of the object for which they were assembled.

The meeting was enlivened not only by the eloquence of the three Secretaries of the parent institution, but by the animated addresses of Lord Carysfort, S. Knight, Esq. and J. Hammond, Esq.; of the Reverends Pope, Bourdillon, Longmire, and Martyn, of the established church; of the Reverends Arrow, Morell, and Crisp, dissenting ministers; of the Rev. F. Calder, of the Methodist connection; and of Mr. Wm. Brown, of the society of Friends. More than 700l. has been already received.

REGIMENTAL SCHOOLS.

In our number for November, p. 751, we noticed the orders which had been given by the Commander in Chief for the institution, universally throughout the army, of Regimental Schools for the instruction of the children of the soldiery, to be conducted on Dr. Bell's plan, as exemplified at the Military Asylum at Chelsea. On the 1st instant, the following additional General Orders on this subject were issued from the Horse-Guards:

“With a most earnest desire to give the

fullest effect to the benevolent intentions of Government in favour of the soldiers' children, to which his Royal Highness the Prince Regent has, in the name and behalf of his Majesty, given the royal sanction, the Commander in Chief calls on all general officers, colonels of regiments, and commanding officers of corps, to take under their special superintendance the regimental schools belonging to their respective commands; and his Royal Highness is persuaded, that, bearing in mind the important benefits which these institutions, under proper guidance and management, are calculated to produce to the individuals themselves, to the army, and to the nation in general, they will consider them as deserving their constant personal care and attention.

"It will rest with the children themselves, when arrived at a proper age, to adopt the line of life to which they give the preference; but it is extremely essential that their minds should be impressed with early habits of order, regularity, and discipline, derived from a well-grounded respect and veneration for the established religion of the country. With this view, the Commander in Chief directs, that the regimental schools shall be conducted on military principles; and that, as far as circumstances will permit, their establishment shall be assimilated to that of a regiment, and formed on a system invented by the Rev. Dr. Bell, which has been adopted with the most complete success at the Royal Military Asylum.

"His Royal Highness has directed, that extracts shall be made from Dr. Bell's Instructions for conducting a School, through the Agency of the Scholars themselves, which, having received Dr. Bell's approbation, are subjoined, as the best directions his Royal Highness can give for the conduct of the regimental schools of the British army.

"It is necessary to observe, that although, in the instructions, boys only are mentioned, yet the female children of the soldiery are also intended to partake of the benefits of this system of education, wherever the accommodations, and other circumstances, will permit.

"The Commander in Chief considers it peculiarly incumbent on the chaplains, and other clergymen engaged in the clerical duties of the army, to give their aid and assistance to the military officers in promot-

ing the success of these institutions, by frequently visiting the regimental schools of their divisions and garrisons; by diligently scrutinising the conduct of the serjeant schoolmasters; examining the progress and general behaviour of the children; and reporting the result of their observations to the commanding officer of the regiment.

"It must ever be remembered, that the main purposes, for which the regimental schools are established; are, to give to the soldiers the comfort of being assured, that the education and welfare of their children are objects of their sovereign's paternal solicitude and attention; and to raise from their offspring a succession of loyal subjects, brave soldiers, and good Christians."

These General Orders are followed by instructions with respect to the details of Dr. Bell's system, which we may take another opportunity of inserting. The whole closes with the following injunction: "The attention of every person directing and superintending the school is particularly called to watch over the moral and religious conduct of the children; and to implant in them, as well by daily practice as by perfect instruction in the books recommended for that purpose*, such habits as may best conduce to guard them against the vices to which their condition is peculiarly liable: in particular, the most rigid observance should be enforced of the grand virtue of truth, both for its own sake, and as supplying one of the readiest means of correcting vice of every kind. On this ground, a lie should never be excused; and a fault, aggravated by a lie, should always be punished with exemplary severity. Those portions of their religious books should be strongly riveted in their minds, which warn against lying, swearing, theft, idleness, provoking conduct, and the use of improper expressions one towards another; and which are fitted to impress on them, from their earliest years, the principles of our holy religion, as established in this kingdom, being the surest means of promoting their success in their various pursuits in this world, and of insuring their everlasting happiness."

* Viz.—Ostervald's Abridgments of the Bible, The chief Truths of Religion, The Catechism, Prayer-Book, and Bible.

VIEW OF PUBLIC AFFAIRS.

OUR review of Public Affairs for the present month must be much more brief than we had intended. We had hoped, by throwing a quantity of matter into the Appendix, to have brought up our arrears, particularly under the head of Religious Intelligence; a department of our work which we know to be particularly interesting to our readers in general; and thus to have obtained space for a more extended consideration of general politics. But the events in the religious world are so important, and follow each other in such rapid succession, that we have been obliged to give to them the room we had allotted for Public Affairs.

SPAIN.

On the Spanish Peninsula, there have been some very important occurrences. The army of Lord Wellington has made a forward movement; and, on the 9th instant, it invested Ciudad Rodrigo, after having carried, in a most gallant style, a strong redoubt which had been thrown up for the defence of the place. It is expected that Ciudad Rodrigo will fall before any force can arrive to its succour.—General Hill, with his column, has driven the French every where before him, and entirely cleared the country in the neighbourhood of Merida.—A force of 10,000 men having laid regular siege to Tariffa, garrisoned only by about 1000 British and 800 Spanish troops, under Colonel Skerrett, a practicable breach was soon effected, the place being defended only by an old wall. The enemy twice advanced to the assault, but were repulsed on both occasions with considerable loss; and on the night succeeding the last assault, they silently decamped, leaving their cannon, and a great part of their stores, behind them. Our loss has been small.—To counterbalance these brilliant exploits, it appears that Suchet had

forced the Spanish lines before Valencia, dispersing the army of Blake, who, with part of it, has taken refuge in that city. No account has yet been received of its fall.—The Guerillas are still active, and, in many instances, signally successful.

RUSSIA, &c.

It has been confidently stated, that peace has taken place between Russia and the Porte; but no official intelligence has been received of that event. The Government of Sweden seems disposed to maintain friendly relations with us, if possible.

UNITED STATES.

The proceedings of Congress, relative to the differences between Great Britain and the United States, are marked by considerable violence. War is loudly talked of, in case we do not immediately repeal our obnoxious Orders. Our Government says, "Shew us the proof that Bonaparte has repealed his decrees: shew us even the official act of repeal: you may then, but not till then, call upon us to repeal ours." This, however, does not satisfy America; and, if we may judge from the tone of their proceedings, war is now scarcely to be avoided.

JAVA.

Intelligence has been received of the complete conquest of the island of Java, after a succession of very brilliant and almost chivalrous exploits on the part both of our army and navy. General Jansens at length capitulated, with the residue of his force, and obtained terms for that part of the island which was not already in our possession. These terms are so little disadvantageous to us, that we presume they will be extended to the whole of the island.

GREAT BRITAIN.

PARLIAMENTARY PROCEEDINGS.

PARLIAMENT met on the 7th inst. The Prince Regent's speech was read by commissioners. It begins with lamenting the continuance of his Majesty's indisposition, and the disappointment of the hopes that had been cherished of his recovery; and recommends that a suitable and ample provision should be made for the King during

his illness, and means taken to preserve to him a facility of resuming his royal functions, in the event of recovery. The speech then adverts to the effectual defence of Portugal, and the brilliant enterprise of General Hill in Estremadura; and extols the valour of the British and allied forces, and the consummate judgment and skill displayed by Lord Wellington in the conduct of the cam-

paign. In Spain, the spirit of the people is represented as unsubdued, and the guerrilla system of warfare, aided by our navy, and promoted by the force we have on their frontier, has been extended and improved, and this even in provinces chiefly occupied by the French forces. The Prince Regent hopes to be enabled by Parliament effectually to support the contest. The achievements of the British arms in the Indian Seas are spoken of in terms of appropriate commendation, whereby security has been given to the British commerce and possessions in India, and the colonial power of France has been entirely extinguished: and it is recommended to Parliament to consider "the propriety of providing such measures for the future government of the British possessions in India, as shall appear from experience, and upon mature deliberation, to be calculated to secure their internal prosperity, and to derive from these flourishing dominions the utmost degree of advantage to the commerce and revenue of the United Kingdom." The differences with America are stated to be still unadjusted; the difficulties caused by the affair of the Chesapeake have, however, been removed; and the Prince Regent assures Parliament, that every means of conciliation will be used consistent with the Crown's honour and the rights and interests of the empire. The attention of Parliament is again called to the finances of Ireland, which are stated to have improved in the last year. The speech thus concludes:—"The Prince Regent is satisfied that you entertain a just sense of the arduous duties which he has been called upon to fulfil, in consequence of his Majesty's continued indisposition. Under this severe calamity, his Royal Highness derives the greatest consolation from his reliance on your experienced wisdom, loyalty, and public spirit, to which in every difficulty he will resort with a firm confidence, that through your assistance and support he shall be enabled, under the blessing of Divine Providence, successfully to discharge the important functions of the high trust reposed in him, and, in the name and on the behalf of his beloved father and revered sovereign, to maintain unimpaired the prosperity and honour of the nation."

In the House of Lords, the address was moved by the Earl of Shaftsbury, and seconded by Lord Brownlow, and it passed without a division; Lord Grenville entering his protest against the present system, both of commerce and finance, and severely condemning the conduct pursued with respect to Ireland.

In the House of Commons, the address was to have been moved by Lord Jocelyn and seconded by Mr. Vyse; but Sir Francis Burdett rose without any previous notice, and after a long speech, in which he went over the various topics on which he is accustomed to dwell, moved a long address in which all those topics were enumerated: he was seconded by Lord Cochrane. This reduced Lord Jocelyn to the necessity of moving his address as an amendment. It was carried by a majority of two hundred and thirty-eight to one.

An examination of the physicians in attendance on his Majesty has been taken by both Houses of Parliament. The result is highly unfavourable. By all of them, his recovery is pronounced to be very improbable; and by one or two, a still stronger expression was used to denote the absence of hope. On receiving the Report of this examination, the House of Commons proceeded to arrange his Majesty's household and civil establishment, the whole of which it is intended to transfer to the Prince Regent; granting him, at the same time, 100,000*l.* for the purpose of defraying the expense attending his exercise of the regency during the last year, and for which no provision was made. For the care of his Majesty's person, and the household which he will require, and which is to be under the management of the Queen, 100,000*l.* per annum is to be allotted, together with an addition of 10,000*l.* a year to her Majesty's allowance.

Resolutions have been adopted in the House of Commons for stopping all distillation from grain in Great Britain, from the 15th of February next until the 31st of December, and for regulating the duties on sugar wash. This restriction not extending to Ireland, it became necessary to prohibit the importation of spirits from that country.

Lord Folkstone having brought under the notice of the House of Commons some cases of severe oppression, which had occurred in consequence of the proceedings of some of the inferior ecclesiastical courts, a disposition was manifested by the House to apply some remedy to the evil; and Sir William Scott has consented to prepare a bill which shall have the effect of reforming the administration of those courts.

A Committee of the House of Commons has been appointed to consider the state of the Police.

By the returns under the Population Act, laid on the table of the House of Commons, it appears that there has been an increase of our population, since the last Census was

taken, to the astonishing extent of one million six hundred thousand souls. We hope to be able to lay an abstract of the returns before our readers in some future number.

DOMESTIC INTELLIGENCE.

We are happy to state, that the 5th day of February is appointed to be held as a day of public fasting and humiliation. We understand that it is the intention of many clergymen, in and near London, to make a collection on that occasion for the Naval and Military Bible Society, whose exclusive object it is to supply our naval and military force of 450,000 men with Bibles. By a recent inquiry, it appears, that, of the seamen who can read, only one in six has a Bible; and there are now upwards of 20,000 sailors who have applied to the Society for Bibles; with whose request, owing to the state of its funds, the Society finds it impossible, without further aid, to comply. The army is

equally, if not more, destitute. While we are annually expending such immense sums in preparing the weapons of destruction, let us not grudge to our countrymen, who stand for our defence in the perilous edge of battle, the means of spiritual health and salvation.

NAVAL INTELLIGENCE.

We are deeply concerned to state the loss of no less than one ship of 98 guns, two of 74, and one sloop of war, on their return from the Baltic. One of the 74s, the *Hero*, and the sloop of war, the *Grasshopper*, were wrecked on the coast of Holland. The whole of the crew of the former, and a great part of that of the latter, perished. The *St. George*, of 98 guns, and the *Defence*, of 74, were driven ashore on the Danish coast, and the crews of both, amounting to near 1400 men, were drowned, with the exception of six men.

 ECCLESIASTICAL PREFERMENTS.

Rev. John Tench, B. D. Great Rollright R. Oxon.

Rev. John Parsons, M. A. Osborne V. with Castleton, Dorset, *vice* Digby, deceased.

Rev. David William Garrow, M. A. and Rev. John Welboe Doyle, B. A. Chaplains in Ordinary to the Prince Regent.

Rev. T. T. Haverfield, B. C. L. Chaplain in Ordinary to the Duke of Sussex.

Rev. W. J. D. Waddilove, M. A. Prebendary of Ripon, Yorkshire.

Hon. and Rev. Armine Wodehouse, M. A. Barnham Broom R. with Bixton and Kimberton annexed, Norfolk.

Rev. Sherard Becher, M. A. East Markham V. with West Drayton, Notts.

Rev. J. R. E. Nelson, Congham St. Mary R. with St. Andrew, Norfolk.

Rev. W. Clarke, M. A. Shekling V. with Barstwick, Holderness, *vice* Snaith, deceased.

Rev. J. Mackreth, Ottingham Perpetual Curacy, Yorkshire, *vice* Snaith, deceased.

Rev. Thorpe Fowke, M. A. All-saints V. Sudbury.

Rev. W. Karslake, Colmstock V. Devon.

Rev. J. Thexton, Beetham V. Westmor.

Rev. Jonath. Holmes, Kildale R. Yorkshire.

Rev. Mr. Mansfield, Chaplain to the Hon. Society of Gray's Inn, *vice* Raine, deceased.

Rev. Charles Plompre, Houghton R. Durham, *vice* Byron, deceased.

Rev. George Heywood, B. A. Ideford alias Iddeford R. Devon, *vice* Bradford, deceased.

Rev. Thomas Melhuish, sen. St. Ervan R. Cornwall, *vice* Molesworth, deceased.

Rev. Thomas Melhuish, jun. Ashwater R. Devon, *vice* Melhuish, resigned.

Rev. F. Belfield, jun. M. A. Tornoham and Cockingham Perpet. Curacies, Devon.

Rev. W. Bolland, M. A. vicar of Swineshead, Fraunton V. Lincolnshire, *vice* Wheldale, resigned.

Rev. Robert Hales, M. A. Herringwell R. Norfolk.

Rev. Andrew Quicke, B. A. Ashbrittle R. Somerset, *vice* Veale, resigned.

Rev. John Rouse, St. Breock R. Cornwall.

Rev. Oliver Rouse, Tetcott R. Devon.

Rev. Mr. Perney, Oxendon Perpetual Curacy, co. Glouc. *vice* Bradstock, dec.

Rev. J. H. Hall, Risley and Breaston Perpetual Curacies, Derbyshire.

Rev. George Stanley Faber, B. D. rector of Redmershall, Long Newton R. Durham.

Rev. Mr. Cleaver, Newton R. Montgomeryshire, *vice* Lewis, deceased.

Rev. Dr. E. Barry, rector of St. Mary's, Wallingford, St. Leonard's R. in the same town, with Satwell Chapelry annexed.

Rev. O. Cooper, Otterden R. Kent, *vice* Hawker, resigned.

Rev. C. Ord, M. A. vicar of St. Mary's, Lincoln, Gretton V. with Doddington, Northamptonshire.

Rev. J. Chilton, B. A. Easton R. Suffolk.

Rev. Luke Booker, LL. D. vicar of Tedstone Delamere, Herefordshire, Dudley V. Worcestershire.

Rev. J. F. Williams, B. A. Buckland Denham V. Somerset.

ANSWERS TO CORRESPONDENTS.

PASTOR; I. L.; J.; and the corrected edition of a Hymn by E.—Y D. R. will be inserted. PHILOCARITES; CHRISTICOLA; and Βερενικες, have been received.

We beg to inform MARGARET DULL, that although the British Review is a Quarterly Review, it is not *The Quarterly Review*. The works are perfectly distinct.

It is not consistent with the general plan of our work to insert the letter of OPPRESSORUM AMICUS.

AN IMPARTIAL OBSERVER complains of us, we apprehend, without reason. We still think the attention which Lord Sidmouth has paid to the state of religion in this country, as well as many of his projected improvements, particularly with respect to the building and appropriation of places of worship, highly "laudable." It is not thence to be inferred, that we coincide with his Lordship in every thing which he proposed to effect with respect to the Toleration Act.—Our Correspondent assumes, that we have left it doubtful whether *dissent* or *riot* be the greatest evil, because we happen to have recommended an evening service in the church, on this ground, among others, that it will tend "to counteract the growth of riot on the one hand, or of dissent on the other." Now it surely is not to be inferred from this, that we consider "riot and dissent" as evils of the same kind, or of the same degree. It is impossible to have read our work, and to think so. There is a difference between a typhus fever, and a tooth-ache; yet both are evils to be deprecated. So, though we infinitely prefer dissent to riot, we should like much better, in a parish committed to *our* care, to have neither. We certainly are no friends to dissent, as such; although we think it far better that men should be good dissenters than bad churchmen; and although we most cordially rejoice in beholding the union of churchmen with dissenters, for purposes in which they can conscientiously unite. But will our Correspondent himself say that there is no description of dissent, the growth of which in a parish it would be desirable to use such means as we recommend for stopping, even although those means should tend to stop the growth of riot also? What would even he say, in the case of an attempt to establish an Antinomian "interest" in a parish; or to form a society of Universalists, or Socinians, or Swedenborgians; or to gain adherents to Johanna Southcot? Would it be allowable to consider such cases of dissent as evils, the growth of which a minister might labour by all *lawful* means to repress? And supposing the case to be ever so favourable, in respect to the doctrines taught and the practice inculcated, can a faithful pastor, who is conscientiously devoting himself to the care and improvement of his flock, regard without uneasiness the progress of dissent and separation among them? We believe that no persons would feel the separation and disunion of their flocks more keenly than dissenting ministers themselves would do.

A valued Correspondent objects, and we think justly objects, to the reference occasionally made in the Advertisements on our blue Cover to "the principles of the Christian Observer." And he says, "It is often asked, What are those principles? Are they those of the Church of England? If so, why give them any other name? If otherwise, then I have done with the Christian Observer." We have only to observe, that it lies with the advertisers, and not with us, to discontinue such a mode of expression; and we sincerely wish they may discontinue it. But if they do not, we should think it hard that any one should thence infer that the Church of England and the Christian Observer are at variance. The Bishop of Lincoln has given us his interpretation of the principles of the Church of England; Dr. Haweis and the Editors of the Evangelical Magazine, have given us another; the Christian Observer agrees with neither, in the view which it takes of those principles. Now is this work to be condemned, because a person, wanting a situation, chooses to tell the public, and pays money for the privilege of telling them so, "I wish to afford you the means of appreciating my sentiments in religion. They are those of the Church of England, as held, not by the Bishop of Lincoln or Dr. Haweis, but by the Christian Observer?"

THE
CHRISTIAN OBSERVER.

No. 122.]

FEBRUARY, 1812.

[No. 1. Vol. XI.

RELIGIOUS COMMUNICATIONS.

SOME MEMORABLE THINGS, ESPECIALLY
OF THE LAST YEARS AND HOURS OF
THE LAST COUNTESS OF SEAFIELD.

(Continued from p. 6.)

“THE Countess of Seafield continued in a tolerable state of health for about a year after her former sickness; and she was then seized again with the same malady, and had the sentence of death in herself, that she might not trust in herself, but in God who raiseth the dead. She was deeply sensible how far short she had come in answering her former call from God and her engagements to him; and she had recourse to his infinite mercy, begging he would yet spare her to recover strength, before she went hence. Her prayer was again heard, and her spitting of blood was stayed. Recovering some degree of bodily health, and being desired by her lord to see him at Edinburgh, public affairs requiring his return to court, she went thither and staid for some time. She was here seized with a violent cough, which continued till she was delivered of a son. For a few days after this, she was more easy; but in a little time, the cough and the hectic returned with more violence than ever.

“Soon after her return home, being low in health and in agony of mind, she happened to read that passage of Holy Scripture, 1 Thess. v. 16, ‘Rejoice evermore, pray without ceasing, in every thing give thanks, for this is the will of God in Christ Jesus concerning you.’ She was thereby greatly comforted; and the duty of continual resignation to the will of God, and of continual

prayer to him, was thereby so pressed upon her that she was led to more frequent prayer, and to the entire surrender of her heart to God. She complained, indeed, of frequent distractions, but she begged that He would accept the will for the deed; and in all her agonies and troubles she was enabled to resign herself to the Divine will, and to comfort herself thus: ‘His wrath endureth but for a moment. In his favour is life. Weeping may endure for a night, but joy cometh in the morning.’

“Some weeks after she was brought to bed, being under great pain and weakness of body, and agony of spirit, she asked her son, what apprehensions he had of death, when of late he was so low in his health at London and given over by the physicians; whether he thought he should then die. He replied, that he had not at that time any positive impression on his spirit that he should then die, as she seemed to have, but was very uncertain what the event might be. On this, she asked what he then thought of himself in case he should die. To which he answered, that when he considered his own great impurity, and called to mind many instances of it, and also of his great ingratitude to God, notwithstanding God’s tender and continual care of him, he judged that it was hardly possible he should ever be admitted into his presence, or have any communion with him; but that when he was in these thoughts, he happened, in reading his Bible, to meet with this passage of Scripture; ‘But let us who are of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope

of salvation; for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us that we may live with him; that this immediately encouraged him to hope that, through the merits of Jesus Christ, his sins might be done away, and greatly comforted him; and that afterwards, looking a little farther, he observed these words, 'Rejoice evermore: pray without ceasing: in every thing give thanks: for this is the will of God in Christ Jesus concerning you:' which words suggested to him how great reason he had to be thankful for whatever might be the will of God concerning him, since God had ever been so good to him notwithstanding his ingratitude and impurity; and since his will could not but be the best; that therefore he should never let grief or melancholy prevail over him, but should comfort himself with his being commanded to rejoice evermore, and in every thing to give thanks; and that in all his infirmities of body and heaviness of mind, and temptations from the devil, the world, and the flesh, he should always have recourse to the remedy which God himself had prescribed to him, viz. to pray without ceasing. He added, that on many occasions afterwards, when he happened to be in any of those circumstances, the remembrance of these passages of Scripture had comforted and supported him. On this his mother expressed a great deal of joy, and said, that when she herself, in the last winter, had been weak in health, and in great anguish of mind on his account, the same passages of Scripture had greatly refreshed her spirit. She confessed she had been far from rejoicing in God's will, and praying without ceasing; but she hoped God would mercifully look upon her infirmities, while she resolved, forgetting what was past, to do the best for the future.

"She had now a prospect of her approaching end, and applied wholly to prepare for it. She abandoned the concern of all other things, and was

taken up wholly with the thoughts of death and eternity. She often said, that it was a quite different thing to meditate on death at a distance, and to behold it just at the door. She was struck with a deep sense of her undutifulness to God, of the mispending of her time, of her having been an unfaithful steward of what he had committed to her trust, of her unfaithfulness to her former calls and solemn engagements, and that now, when the cry was to go out and meet the bridegroom, she might have had oil in her lamp, but she had slumbered and slept. She continued for several days in great distress of mind, judging and condemning herself, confessing that she had sought to please herself more than God, and that self-love and the cares of the world had occupied her thoughts more than God, and that she was not worthy of any regard from him. Thus she poured out her soul before God day and night, through a deep sense of her sins and a dread of the Divine judgment, often saying, 'There is no peace to the wicked, saith my God.' And being told by some who visited her, that no repentance was acceptable to God, but that which flowed from the true love of God, and not from self-love and the dread of hell, and she, doubting if her's was any thing else, was ready to despond. And when to comfort her it was told her that she had led a very virtuous life, and so had no reason to entertain such fears, she said it was far from being so, and that she had sought only to please herself.

"Being in this state, and bewailing to one her sinful condition, and that although God had preserved her from gross and scandalous sins, yet when she placed herself in God's presence, and beheld his purity; she saw in herself nothing but vileness, having sought only to please herself, and not God; it was said in reply, that she had reason to bless God, who had opened her eyes to see her own sinfulness, and that this was a token of his great mercy to her, though her sins were great and

many, yet the Lord was 'not willing that any should perish, but that all should come to repentance.' 'He came not to call the righteous, but sinners to repentance.' She saw with what compassion Jesus treated sinners, while he was upon earth. 'Daughter, be of good comfort: thy sins are forgiven thee.' 'But,' said she, 'I have mispent all my life; and now no more time remains for me.' It was told her, that neither the greatness nor the multitude of sins would exclude from God's mercy those who should seek him and turn to him with all their hearts; and that although her time was now short, yet she ought to consider that not only they who were called at the third, sixth, and ninth hours received their penny, but he also who was called at the eleventh. She said, that 'God had some years ago mercifully called her, and had she answered that call, she might have been a grown Christian before now, but she had slumbered and slept.' It was told her, that she had great reason to deplore this; but such was the infinite goodness and mercy of God that he continued yet to call her: 'Behold, I stand at the door and knock; if any man will hear my voice, and open the door, I will come in unto him.' 'O my God,' she said, 'I would open my heart wholly to thee: come and take possession of it.' Some, it was further argued, who had been powerfully called, and yet had afterwards not only slumbered but fallen into grievous sins, have been again called and found mercy. David had been called in his youth, yet afterwards fell into grievous sins; but God had mercy on him, and granted him the grace of repentance and pardon. Peter was called to be our Lord's disciple, and followed him, but yet afterwards denied his Lord; and when his Lord looked on him, he went out and wept bitterly: and we see with what compassion our Lord treated him: he did not so much as upbraid him with his sin, but said,

Simon, son of Jonas, lovest thou

me? feed my sheep.' 'I do not,' she observed, 'in the least distrust the mercy, the boundless mercy and compassion of God, but the deceitfulness of my own heart, which makes me think I am penitent, when perhaps it is only the fear of hell which affects me; and should I recover again, I should again slumber and sleep.' You have indeed reason to distrust yourself, it was said to her; and we are bid to work out our salvation with fear and trembling; but he that will judge you is the Lord who died for you: Therefore you are to resign yourself wholly to your merciful God and Saviour, and to labour, by his grace, to have the present temper of your heart all contrition, all love, all adoration. God of his mercy has given you this disposition at present, and he will not break the bruised reed; nor quench the smoking flax, until he bring forth judgment unto victory. He now has given you a heart to adore and love him, and to abhor and hate yourself for having been so undutiful to him. It is God who worketh this holy disposition in your heart, and will perfect it unto the end: and as to your fear, in case your health be restored, of returning to a state of slumber, the Lord will either strengthen you to resist temptations, if he see it for his glory to continue you longer in this life, or he will remove you out of the hazard of temptation. 'His will,' she said, 'be done! I have often entreated the Lord to give me a token of his favour before I go hence; but he leads me through this dark path of the valley and shadow of death.' It was replied to her, You have no reason to murmur for this, but to bear it with patience. You are not worthy of any comfort here; and therefore, if he think not fit to grant you any in this dark path, his will be done. If he see it expedient for you, he will not fail to grant it at last; but this is the time of your trial, and God sees it fit to visit you, not only with bodily affliction, but also with affliction of spirit, for your greater purification, and to wean your heart from

the love of the world and of yourself, and to make you more humble, and to let you see the vanity of all earthly things, which can give no ease to a wounded spirit, and to make you thirst the more earnestly for God, and feel that nothing can satisfy you without him. Besides, the graces you are to labour after are Faith, Hope (not Assurance), and Charity. So in the midst of this darkness, you must still hope in God, even against hope, resign yourself wholly to him, and ardently love him. They tell of one of the fathers of the desert, that a devout young man having committed himself to his conduct, to be trained up by him in a divine life, the devil, transforming himself into an angel of light, appeared to the father, and bid him be no longer solicitous in training up that youth, for he was ordained for eternal torment. The old man was exceedingly distressed at this; which the youth observing, entreated to know the cause of his grief, and having learnt it, he said, 'O let not this trouble you, good father, for whatever may become of me hereafter, I will only set myself to love my God the more ardently while here, and to praise him and rejoice in his goodness.' At last, the old man was convinced it was a delusion, and was comforted. The countess then said, 'O my good God, I will ever praise thee; I will never cease to praise thee; I hope only in thy mercy, and in the merit of my blessed Redeemer; I resign myself wholly to thee; I will never cease to love thee; O take the full possession of my heart, and let never any creature enter there any more.' You must not, it was again said to her, be discouraged if the Lord should not presently grant your request. Remember the Canaanitish woman. Jesus at first seemed to take no notice of her, and, when prevailed upon to speak to her, he seemed to deny her request. Yet this was but to make her faith and prayers the more ardent. Be not then discouraged, but wait for God: blessed are all they that wait for him. 'O what reason

have I,' she said, 'to wait for my God, who has waited for me so long, whose patience and long suffering have been so great towards me. Yes, my God, I will wait: thy will be done, not mine!' Besides, it was added, you must not despond, though God should not think fit to grant you any token of his favour in this world; for our Lord Jesus, to support his followers under such inward darkness and trials, was pleased, even upon the cross, to suffer the eclipse of the light of his Father's countenance, so that this inward cross of spirit was more painful than the outward one; which made him cry out, 'My God, my God, why hast thou forsaken me?' If he who knew no sin yet became sin for us, underwent such agonies to bring us to God, why should we think it strange if God should see fit thus to bruise us, that the old man, self, and corrupt nature may be crucified in us. On this, the countess said, 'O my Saviour, was this thy state? O why should I complain, who deserve not the least favour? Did Jesus on the cross cry out, as one forsaken of his God, and shall I complain at wanting the sense of his favour? O my God, I resign myself wholly to thee: thy will be done, not mine. Thou canst do nothing amiss. I cast myself down at his feet: if I perish, it shall be there. Though he slay me, yet will I trust in him. I will never cease to praise him, never cease to love him.'

"These conversations passed about ten or twelve days before her departure out of this life; and it pleased God to give her from that time a more quiet resignation to his will, and a humble hope in his infinite mercy, and her heart seemed always with God and in a divine frame. She had a profound view of the purity of God, combined with a deep sense of her own vileness; and these considerations made her sometimes despond, as being wholly unfit for communion with God. But she would be again comforted, and say, 'Yet my tongue shall never

cease to praise him while I have a being.' She had deep views also of the approaching judgment, so that when spoken to about worldly affairs, she would say, 'What significances all this to me? I am shortly to appear before my Creator and Judge.'

"After having been asked about her spiritual state, or after silent prayer to God, she would sometimes express great spiritual delight; but she would then check herself, under an apprehension that she was deluding herself, and say, that it was nothing but passion (meaning natural emotion) in her, and not a true settled principle of religion, for she had often had such fits of devotion before. She therefore begged earnestly that God would settle a solid principle of religion in her heart; that Christ might dwell in her heart by faith, and she might be rooted and grounded in divine love."—

"She never tasted any thing without begging God's blessing, or having some ejaculation, as, 'Most blessed God, I do not deserve this, who am an unworthy wretch; but thou art good and dost good: Lord, give me thy blessing with it.'"

"She had a deep sense of her sins, and was desirous to take shame to herself, and to acknowledge them before all, expressing great indignation against herself on account of them. 'What value I,' said she, 'my reputation? I will confess my sins, for they are great and many. I am sorry that any one should have thought me good. I loath and abhor myself for my sins.' There were two sins which she especially acknowledged with great grief and indignation against herself. One was, the mispending of her time, in being so much taken up about the cares and concerns of the world; the other in extending her pity, and her hands so little in the relief of the poor. She said, that when first married to her husband, their circumstances were but mean in the world; yet God had since blest them with a plentiful fortune, and

that she had not, as she ought to have done, clothed the naked, and fed the hungry, and relieved the miserable; and though it was true she looked upon herself as entrusted with all by her husband, yet both of them ought to have considered that they were but stewards entrusted by God, and she might have relieved the necessitous without wronging her husband. She entreated, that whoever thought themselves wronged by her, they would let her know it, and she would make reparation according to her power. When any of the neighbours came into the room where she was, she would ask them if she had wronged them in any thing, and desired to know it, that she might repair it. She called for some written obligations she had received of several persons, and cancelled them, delivering them up to them.

"She was most patient in her trouble, had nothing of fretfulness, but was calm and easy to all about her. She refused no medicine that was offered to her, however disagreeable to the taste, and although she had a strong aversion to all drugs. She laboured in every thing to deny herself.

"She expressed an ardent love to God, and desired to be wholly his, and prayed that he might take the entire possession of her heart. She would often say, 'O my God, take thou the full possession of my soul: shed abroad thy love in my heart: fill it with thy love: let there be no room for the world: let nothing of this world obtain admission, O thou my God, my Lord, my all!' She often repeated these words, 'peace on earth, good will to men. O how great is thy good will towards men!' She said she loved all the world, all mankind, all her neighbours, and only hated herself."

(To be continued.)

To the Editor of the Christian Observer.

I VENTURE to offer to you, for insertion in your valuable publication, a

comment on one of those interjected clauses (Rom. v. 15, 16, 17), of which St. Paul makes so much use, and which, in many instances, taking their rise from his animated conceptions of the divine scheme of man's redemption, are not the least important parts of his writings. At the same time, their twofold character, as being both separate from and allied to their respective contexts, subordinate to these and complete in themselves, renders them liable to a difficulty of interpretation.

The guilt and condemnation brought upon mankind by the sin of Adam, have their counterpart in the righteousness and justification superinduced by the atonement of Christ. If the former, by inconsideration, perverseness, and self-indulgence, attached to his posterity the displeasure of their Creator, and a disposition of resistance against his authority; the latter, by forethought, rectitude, and suffering for the sake of others, procured for his followers reconciliation to their heavenly Father, and a disposition of conformity to his will. "For as by the disobedience of the one man; the many were made sinners; so also by the obedience of the one, shall the many be made righteous."

But though the demerits of the first Adam, and the merits of the second, the misery occasioned by the one, and the happiness wrought by the other, are thus to be contrasted rather than compared; what the one is in respect of evil, such contrariwise being the other in respect of good; yet, on taking into the account by what method the conduct of each tended to its opposite end, occasion is found for comparison, and the result shews that the advantage, in point both of energy and precision, is altogether on the side of the efficiency of good. Now, the transgression of the first man may be considered as an insulated sin, which, without any further effort on the part of the perpetrator, but merely by being left to take its natural course, spread through and tainted

all his posterity: whereas the atonement of Christ may be considered, not as opposed to this single sin in the man that committed it, and then left to its natural course, but rather as set in array against this sin both in the first man and in all his descendants; each one of whom being personally and individually a sinner, each one must be regarded as having need of a special interposition for his salvation; and whoever, therefore, obtains salvation, as indebted for it to the special interposition of Christ. "And not as (is) the transgression, so also (is) the free gift. For if by the transgression of the one the many died, much rather the grace of God, and the gift by grace of the one man, Jesus Christ, abounded unto the many."

But further: the atonement of Christ may be considered not only as set in opposition to the one original sin committed by the first man, and carried on by all his posterity, but also as making head against it in all its multitudinous consequences, when, under various forms, it has been repeated and repeated continually by each individual. Hence there is no man but must confess, that having been guilty of sins without number, for each of which he is subject to condemnation; if he be accounted righteous before God, it must be, that for each particular sin of which he has been guilty, a particular satisfaction has been made by Christ. "And not as by one that sinned (is) the gift; for the judgment (was) from one (transgression) unto condemnation: but the free gift (is) from many transgressions unto justification."

As, then, the transgression of the first man, though thus comparatively inert and undistinguishing in its operation, has yet power to infix in those who feel its malignancy, the corroding fear of eternal death: how much rather may the atonement of the second man, thus absolutely in its operation energetic and appropriate, implant in those who, by

experience of its present effects, have reason to believe that it is exerted for themselves; that it enters into their own businesses and homes; how much rather may it implant in these the living and invigorating hope of life everlasting! "For if, by the transgression of the one, death reigned by the one; much rather they that receive the abundance of grace, and of the gift of righteousness, shall reign in life by the one, Jesus Christ."

F. T.

To the Editor of the Christian Observer.

YOUR correspondent, LAICUS, in the exposition which he has given in your number for October last, of *Mat. vi. 23*, appears to me to have misconceived the force of the passage; and the translation which he offers, is founded upon a manifest distortion of the original.

He renders the Greek as if it stood thus: *εἰ ἂν αὐτο τὸ φῶς σε σκοτός ἐστὶ, πόσον τὸ σκοτός τὸ ἐν σοι*; whereas the reading is, *εἰ ἂν τὸ φῶς τὸ ἐν σοὶ σκοτός ἐστὶ, τὸ σκοτός πόσον*; the literal translation of which is that given in our common version, viz. "If therefore the light that is in thee be darkness, how great is that darkness."

The expression, "the light that is in thee," is, it must be confessed, somewhat equivocal; and hence, probably, arose Laicus' misapprehension of the passage: but a very slight alteration in the turn of the words may, I think, clear away all difficulty even to a mere English reader. If they were rendered "the light within thee" (as I think they should be), would not the obscurity be removed? For the whole passage would then run thus: "Lay not up for yourselves treasures upon earth, where moth and rust corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your

treasure is there will your heart be also.—*The light (or lamp) of the body is the eye*: if, therefore, thine eye be single, thine whole body will be full of light (or be enlightened); but if thine eye be evil, thy whole body will be full of darkness (or be in darkness). If, therefore, *the light within thee* be darkness, how great is that darkness?" In other words, "If the *bodily eye* be sound or vitiated, the *whole body* is accordingly surrounded with light or darkness. How much greater and more momentous, then, is the darkness which arises from the corruption of the *mind's eye*; that *internal light*, on which depends our choice of *spiritual good or evil*!" The leading antithesis appears to me to be not so much between *φῶς* and *σκοτός*, as between *ὁ λύχνος τῆ σώματος*, and *τὸ φῶς τὸ ἐν σοὶ*; the latter phrase being, I conceive, equivalent to *τὸ φῶς τοῦ πνεύματος σε*.

D. M. P.

Sedburgh, 28th Nov. 1811.

To the Editor of the Christian Observer.

SHOULD the following hasty remarks be worthy of a place in your Magazine, the author will feel honoured by your insertion of them.

It may not be uninteresting to your readers to observe the *very different* comments of Bishop Wilson and Bishop Tomlyn on *Mat. ix. 13*, "I am not come to call the righteous, but sinners to repentance." Bishop Tomlyn (vide *Refutation*, &c. 2d edition, p. 13), says, that "the righteous," here spoken of, are "those who are truly and sincerely righteous; who have truly reformed their lives; who carefully endeavour to abstain from all known sins, and set themselves sincerely to the performance of their whole duty both to God and man, and so are righteous and acceptable in the sight of God; in which sense Job was righteous*, and eschewed evil; Za-

* Job, however, does not seem to have regarded himself as one of those righteous

charias and Elizabeth were righteous, walking in all the commandments of the Lord, and Simeon; and so they needed not that repentance, which consists in the change of the life from a course of sinning to a living unto God." The bishop had said, in the outset of his observations on the passage in question (p. 11), "I am aware that commentators, who wish to reconcile this passage to the Calvinistic system, explain the word 'righteous' by those who consider themselves righteous."

Now, as Bishop *Wilson* has never yet fallen, I believe, under the atrocious charge of Calvinism, but is regarded as a sober-minded man by all who pretend to piety, I will subjoin his interpretation of the words before us, and let your readers decide which of these *directly opposite* expositions is to be preferred. Bishop *Wilson* says (vide Works, 8vo. 3d. edition; and 1st vol. Sermons, p. 341, Serm. xvii.), "'I came not' (says he), 'to call the righteous, such as think themselves safe, 'but sinners to repentance.'"

The bishop goes on to observe, in the page following: "This was the case of the church of Laodicea; Thou sayest that thou art rich and wantest nothing, and knowest not that thou art wretched and miserable, and poor, and blind and naked." "This" (continues Bishop *Wilson*), "is a sad case, and yet it is the case (God knows) of too many Christians, as appears plainly by that great unconcernedness to be seen in the lives of Christians; who generally satisfy themselves, and place their hopes of safety and happiness in being free from scandalous sins, such as the magistrate would punish; in observing the outward duties of Christianity, such as the most unconverted* person may perform, without

persons who had no need of repentance, when he says, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee: I abhor myself, and repent in dust and ashes."

* This was written before the Bishop of

being sensible of the bondage of sin; and that religion must mend* their corrupt nature before they die, or they must never expect to be saved."

I am, &c.

PASTOR.

To the Editor of the Christian Observer.

THOUGH I was pleased with the ingenious paper of T. Y., in your number for December, I must confess it has appeared to me that the most palpable difficulty on this subject, and which strikes the unlearned infidel with the most peculiar force, is the apparent contradiction *in terms* (which T. Y. does not obviate) in the two accounts: the former asserting, that "Jacob was the father of Joseph;" and the latter, that "Joseph was the son of Heli." This is considered as an absolute contradiction, since the same man cannot have two fathers; and therefore no ingenious hypothesis, to shew that one line is meant to trace the descent of Joseph, and another of Mary, can obviate the verbal difficulty. I think, however, a little attention to the Greek text of St. Luke will satisfactorily do it. It runs thus, exactly as printed in the edition of Robert Stephens, of 1549: "καὶ αὐτὸς ἦν ὁ ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, ὧν, ὡς ἰνομί- ζετο, υἱὸς Ἰωσήφ, τῆ ἡλί, τῆ ματθὰν, τῆ λευί." And I would propose thus literally to translate it: "And Jesus himself began to be about thirty years of age, being, as was supposed †, the descendant of Joseph, of Heli, of Matthat, of Levi," &c. It is certain the Greek text does not (as our translation, I think, injudiciously does) assert, or, properly understood, imply any thing as to the relative connection between Joseph and Heli, but only the connection (according to supposition as to one,

London's last Charge appeared, which wages war with "conversions."

* "Renew" should be substituted for "mend."

† This qualification is evidently meant to apply to Joseph only.

and really as to the other), between Christ and them both; much less does it assert, that Joseph was the son of Heli. It is true, Stephens's edition, above quoted, gives some countenance to our translation, by putting no comma after *ἰωσήφ*, so making "*υἱὸς ἰωσήφ τῆς ἡλῆ*" run on together, as here printed; but this circumstance can, at best, only indicate what might have been Stephens's private judgment; but that we know how to estimate by the injudicious manner in which his subsequent edition of the New Testament, printed in 1551, frequently divided the text into verses, which had not been done before that period, and is not done in the above quoted edition of 1549 (see Marsh's *Michaelis*, vol. ii. p. 528.) But I have looked into four other Greek Testaments, each of which has a comma after the word *ἰωσήφ*, and three of them are very good editions; the first, the London edition of 1633; the second, the Cambridge edition of 1665, by J. Field; and the third, the London of 1727, from the press of Knaplock, Tonson, and Watts. I have rendered the word *υἱὸς*, "descendant," not only because it often has that sense (see Matt. i. 1, 20; xxii. 42, 45; Rom. ix. 27; Heb. vii. 5; see also Parkhurst, *Voc. Ἰουδαίου*), but because the connection evidently requires it. I must further notice, that our translation is, in this place, more deceptive than in any other, inasmuch as it does not print in Italics the whole of the words which are supplied, but only "the son," leaving us to conclude, that, in the original, there are words corresponding with "which was;" but this is not the case. It is impossible to conceive that there can be a real contradiction between the two evangelists, because the words in Luke, "as was supposed," bear an evident allusion to the miraculous conception, as recorded by Matthew; and there can be no reasonable doubt but Luke's account was meant to trace the genealogy through Mary, who was the real mother of Christ, as

Matthew had done with respect to Joseph, who was his supposed father: yet it is material to shew that the very words of Scripture do not place an express negative on this construction; and this, I submit, is above effected.

K.

FAMILY SERMONS. No. XXXVIII.

Col. iii. 2.—"*Set your affections on things above.*"

THAT man is fallen; that his nature is changed from what it was, when he first came out of the hands of his Maker, is not only told us with great plainness in Scripture, but is most clearly to be drawn also from its doctrines and precepts. Consider in this view the precept in the text. Why should it be necessary to urge men to set their affections on things above? Is there ever any occasion to raise their desires after earthly things? Does the heir to a valuable estate, for instance, feel indifferent to it? So strong indeed are our desires after earthly things, as to require that the law should say, "Thou shalt not covet." But who is in danger of too eagerly coveting what is heavenly? This shews what is in man. The soul would not move upwards to that glorious and excellent state above, so heavily and unwillingly, were not its moral feelings depraved. Hence arises the importance of the Apostle's exhortation; and certainly, under the proof we have of the natural tendency of our hearts to the earth, we ought to say with David, when we consider this subject, "My soul cleaveth unto the dust; quicken thou me according to thy word." With this view of ourselves, and depending on the promised assistance of the Holy Spirit, let us now inquire; 1st, What are the things above? 2d, What it is to set our affections upon them. 3d, The motives and encouragements we have to do this.

I. "*The things above*" are things spiritual, in opposition to things car-

nal; things heavenly, in opposition to earthly things; they are things eternal, as opposed to what is only temporal. Thus much is in general meant by "the things above." They refer to the kingdom of grace here, and of glory hereafter. But it will be proper to narrow this wide view of the subject, and to consider that part of it to which the words of the text seem more immediately to refer; I mean, the joys and employments of those who are admitted into the kingdom above. "Set your affections on things above;" set your affections on heaven, on its happiness, and its services. Would we rightly know (though it be through a glass darkly) what these are, we must with heart and mind thither ascend, where Christ has gone before, and there continually have our conversation. They are the pleasures which are at his right hand for evermore; the joyful adoration which is constantly paid to God and to the Lamb; the palms, the harps, the songs of the blessed, whose robes are washed white in the blood of the Lamb; the society of angels and of the spirits of the just; the absence of all pain and grief, temptation and sin; the sight of God as he is; entire conformity to his image; and unerring obedience to his will. These things, productive as they are of the highest happiness, and such as eye hath not seen, nor ear heard, nor man's heart hath conceived, are but a faint representation of "the things above," on which we are commanded to "set our affections."

II. But what is it "to set our affections" on these things? To set our affections upon them implies, first, that we view them as realities. We must believe that things exist, that they are real and substantial, before we shall be induced to seek after them. It is the child, not the man, who chases the rainbow. It is the certainty that he has a home which makes the traveller in distant lands sigh to return to it. We must have "the evidence," a

conviction of the real existence, "of things not seen," in order that we may be induced to set our hearts upon them, and toil through every difficulty to obtain them. Who would sail with a daring adventurer in search of new islands or new continents, and encounter the storms and perils of the ocean, with his life and all his property embarked in the enterprise, if he did not believe the reality of the object of his search? It is the same with us. Unless by faith we behold things invisible; unless we can believe that there are things above worthy of our pursuit, our desires must necessarily be cold, and our endeavours devoid of earnestness and sincerity.

2. But what hope could any man who knows himself, his weakness and sinfulness, have of entering into heaven; and what inducement, therefore, could he have for setting his affections upon it, and labouring to attain it, if it were not represented in Scripture as a free gift, purchased by the death, and bestowed by the grace, of his Redeemer and Intercessor? But for this, the obstacles to his reaching that pure and holy place would appear to be such as could not be overcome. His state would be hopeless, and he would see it to be so. For how could he make that the object of his affectionate desire and pursuit which he was persuaded could not be attained? Hope is the very spur of all exertion. We may indeed suppose a selfish man to desire heaven as a place of deliverance from sorrow and anguish, though not as a place of deliverance from sin, and a scene of holy employment. A heaven of holy obedience and grateful adoration can be desired only by humble and holy men. And yet such persons would give up the pursuit of it in despair, were they not told of their gracious Advocate in the courts above, who, after having obtained eternal redemption for his people, had gone before to prepare a place for them, and by his Spirit was now conducting them thither, that where

he is, there they might be also. The throne of a holy and heart-searching God, who cannot look on sin without abhorrence, and who has declared that he will by no means clear the guilty, would be too awful an object for such to think of approaching it, did they not know that Jesus Christ, their atonement, and their intercessor with God, is also exalted to the throne in heaven, and “is able to save them to the utmost that come unto God by him.”

3. To set our affections on any thing must imply preference and esteem. This is the condition of our nature. We cannot, then, set our affections on heaven, unless we prefer it to earth. The man whose heart is fixed on “things above,” must have a lively view of the comparative emptiness and vanity of things below. He must have entered into the spirit of our Lord’s solemn question, “What shall it profit a man if he should gain the whole world, and lose his own soul?” In how many different lights does our Saviour place the excellency of the kingdom of heaven, in order to increase our esteem of it, and our desires after it. It is “a pearl of great price;” “treasure hid in a field;” a place of perfect security, “where no thief approacheth, neither rust corrupteth;” a place of transcendent glory, where we shall be “as the angels.” He warns us also deliberately to count the cost, declaring that the kingdom of heaven suffereth violence; and that it is the violent, those who so prize it as to be willing to make the most strenuous efforts for that end, who at length reach it. Is not all this intended to shew us, that unless we value heaven so much as to be willing to submit to any sacrifices, however painful, and to make any exertions, however difficult, rather than come short of it, we cannot consider our hearts as properly set upon it, nor ourselves as likely to attain it?

III. We proceed to consider the motives and encouragements we have thus to act. It ought to be a

great inducement with us to set our affections on things in heaven, to consider that, by our calling and profession as Christians, we are bound to renounce those on earth. The apostle Paul frequently insists on this. “Ye are dead,” dead by your very profession, to this world; “buried with Christ by baptism unto death.” We have also each of us contracted an express and solemn obligation to this effect. We have promised to renounce the pomps and vanities of this wicked world. As many as have been baptized have thereby confessed themselves to be strangers and pilgrims upon earth, and have declared their determination to seek a better country, even a heavenly. There are, indeed, many hindrances to this course. The world, the flesh, and the devil stand opposed to it. But then our everlasting all depends upon it; and though our difficulties are great, our means of overcoming those difficulties are more than sufficient, if we will but avail ourselves of them. The Throne of Grace is open to us: we are invited to come to it boldly, there to obtain grace to help us in the time of need. Christ, our forerunner, has already entered within the veil; and we are allowed to fix our hope on him as an anchor to our souls, to keep us stedfast in our heavenly course. Jesus, who is the Saviour of his people, who has shed his blood to redeem them, who is their Head and Representative, the Author and Finisher, the Captain of their salvation, rules over all things in heaven and in earth. All powers and principalities submit to his authority. The hosts of heaven fall prostrate at his feet. All the powers of darkness tremble before him. Though we are weak, he is strong; though we are unworthy of the Divine regards, yet he pleads for us, and his merit is infinite.

And here let us faithfully ask ourselves, on what our affections are placed. Are we living to God, or to ourselves? Do we seek our own things, or the things of Jesus Christ?

These are momentous questions. Time is hastening on; and we are dying, accountable creatures. Let us not flatter ourselves that God will condemn us only for gross and notorious sins. If we do not supremely love Him, and endeavour to advance His glory, we shall in the end be numbered with those who have forgotten God. "The wicked shall be turned into hell, with all the nations that forget God;" that neglect to pay him the homage of hearts filled with his love, and devoted to his service. The rich man who lifted up his eyes in torment, and his companion in misery, who comforted his soul with the thoughts of his goods laid up for many years, may have led, for any thing we know to the contrary, what the bulk of mankind would call harmless and innocent lives. Their crime seems to have been, that, instead of being spiritually minded, they were selfish and sensual. They set their affections on the things below, not on those above; and thus they perished for ever. And thus will it be with all those who tread in their steps, who choose this world for their portion. They have chosen a hard service, and a most unsatisfying portion. They are preparing for themselves the bitterness of disappointed hope. "It shall even be as when a hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty: and when a thirsty man dreameth, and behold he drinketh; and he waketh and behold he is faint, and his soul hath appetite." Let us awake, then, from our dream of fancied security, to contemplate the awful realities of a death and judgment to come; and let us lift up our hearts unto the Lord. Heaven is surely worth our seeking. "One day in those courts is better than a thousand days of worldly joy;" and it is to an eternity of such blessedness that we are called to raise our hearts. In the view of it, let us adopt the language and cherish the feelings of David, when he thought on the house of

his God, and on the delights of communion with him. "How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God."

I am anxious to enforce the necessity of thus setting our affections on things above. It will not avail us that we are merely free from gross sins, that we are regular in the outward duties of religion, unless our whole lives are regulated by the word of God, and the temper of our minds is holy, heavenly, spiritual; unless we are anxiously praying and labouring to be delivered from the bondage of a corrupt nature, and to be admitted into the glorious liberty of the children of God; unless our desire and strenuous aim be, that Christ may dwell in our hearts by faith here, and that we may dwell with him hereafter. We may not be vain, or slothful, or dissipated; we may be friendly and humane in our disposition; we may be mindful of many social and relative duties; we may attend with regularity the public worship of God; we may establish the worship of God in our families; we may instruct our children and our servants; we may join in many good and charitable and even pious works; we may be the professed admirers of pure and evangelical religion; we may be all this: and, indeed, we must be all this, if we have any claim to be regarded as Christians: but, I repeat it, we may be all this, and yet come short of the kingdom of God. All is unavailing without that spiritual mind which is life and peace, without that faith which worketh by love, without that deadness to the world and the things of it, and that holy elevation of soul, which are especially implied in the words of the text. "Set your affections on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God." And then "when Christ, who is your life, shall appear, ye shall also appear with him in glory."

How inconceivable must be the misery of that man, who has been flattering himself with the hope of heaven, until he arrives at heaven's gate, and finds it barred against him. The conviction that he has been deceived, at once bursts upon him in its full blaze. "Lord, Lord, open unto us!" "I know you not whence ye are; depart from me into everlasting fire, prepared for the devil and his angels."

But let us turn to contemplations of a more cheering kind; to the view of those who, having set their affections on things above, at length arrive on the borders of that world on which their hearts have been fixed. Behold holy Simeon, on the eve of his departure from this life: "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Consider the faith, the hope, and the love of the martyred Stephen: "Lord, lay not this sin to their charge; Lord Jesus, receive my spirit. Behold I see the heavens opened, and Jesus standing at the right hand of God." Hear St. Paul in the view of his dissolution: "I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the righteous Judge will give me in that day, and not to me only, but to all them that love his appearing." Nor have there been wanting those in every age of the church who have manifested, in the hour of death, the unspeakable advantage there is in having set their affections during life on things above. And even if this were not the case, even if they should have no opportunity of leaving their dying testimony to this truth, it is not on that account the less certain. To those who have really set their affections on things above, however clouded their departure hence may be, an abundant entrance will assuredly be administered into the everlasting kingdom of their God and Saviour. This is true, as God himself is true. He has pledged his own

faithfulness and truth, that those who are thus wise shall shine for ever as the brightness of the firmament.

And, finally, let us bear it in mind, that we must not only desire and wish for heaven, but we must pursue it with earnestness and constancy, in the way which God hath appointed, and with clear apprehensions of its real nature. Let us seek it as the free gift of God through Jesus Christ; as a temple where God, and also the Lamb, are served and worshipped for ever; as a place where nothing enters that defileth; as a complete deliverance from sin as well as sorrow. Let us gladly forsake every thing, however sanctioned by custom, however dear to us by habit, which would retard us in this pursuit; and let us follow Christ. Let us act, in regard to heaven, as we do in the case of those things below which engross our affections; renouncing whatever might prevent our attaining them; despising reproach; submitting to labour and toil; exercising forethought, care, vigilance, perseverance. If we would get to heaven, let our employments now be heavenly; let us act with heaven in our eye; let us meditate upon it; let us talk of it; let us not only pray, "Thy kingdom come," but let our efforts also be directed to this end. If we thus "labour to enter into that rest," we may be confident that He, whose only gift it is that our hearts are thus far set on things above, will carry on his work in us, until we are made meet to partake of the glorious inheritance of his saints.—Now, unto him who alone is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

To the Editor of the Christian Observer.

In reading the tenth volume of South's Works, which I lately borrowed of a friend, I was very much

struck with the forcible language he used in speaking of "Original Sin," in a sermon on Rom. vi. 23, "The wages of sin is death." Should the extract I have sent you be deemed suitable to your invaluable Magazine, I hope you will insert it. It comes from one who wishes the Christian Observer to be read without prejudice by every clergyman of the established church.

A CLERGYMAN OF THE CHURCH
OF ENGLAND.

"Original Sin." It may seem strange, perhaps, that sin bears date with our very being; and indeed, in some respect, prevents it;—that we were sinners before we were born; and seem to have been held in the womb, not only as infants for the birth, but as malefactors in a prison;—and that, if we look upon our interests in this world, our forfeit was much earlier than our possession. 'We are' (says the Apostle) 'by nature children of wrath,' Ephes. ii. 3. Not only by depravation, or custom, and ill-contracted habits, but by nature; the first principle and source of action. And nature, we know, is as entire, though not as strong, in an infant as in a grown man. Indeed, the strength of man's natural corruption is so great, that every man is born an adult sinner. Sin is the only thing in the world which never had an infancy, that knew no minority. 'Tantillus puer, tantus peccator,' says St. Austin. Could we view things 'in semine,' and look through principles, what a nest of impurities might we see in the heart of the least infant! like a knot of little snakes wrapt up in a dunghill! What a radical, productive force of sin might we behold in all his faculties, ready upon occasion and the maturity of age, to display itself with a cursed fertility! There are some, I know, who deny that, which we here call original sin, to be indeed properly any sin at all; and will have it, at the most, not to be our fault, but our infelicity. And their reason is, because nothing can be

truly and properly sin which is not voluntary; but original corruption in infants cannot be voluntary, since it precedes all exercise of their rational powers, their understanding, and their will. But to this I answer, that original corruption, in every infant, is voluntary, not indeed in his own person, but in Adam his representative; whose actions, while he stood in that capacity, were virtually, and by way of imputation, the acts of all his posterity: as amongst us, when a person serves in parliament, all that he votes, in that public capacity or condition, is truly and politically to be esteemed the vote of all those persons, for whom he stands and serves as representative. Now, inasmuch as Adam's sin was free and voluntary, and also imputed to all his posterity, it follows that their original corruption, the direct and proper effect of this sin, must be equally voluntary; and being withal irregular, must needs be sinful. Age and ripeness of years does not give being, but only opportunity to sin. That principle, which lay dormant and inactive before, is then drawn forth into sinful acts and commissions. When a man is grown up, his corruption does not begin to exist, but to appear; and to spend upon that stock which it had long before. Pelagius, indeed, tells us, that the sons of Adam came to be sinners only by imitation. But, then, I would know of him, what those first inclinations are which dispose us to such bad imitations? Certainly that cannot but be sinful which so powerfully and almost forcibly inclines us to sin. We may conclude, therefore, that even this original, native corruption renders the persons who have it obnoxious and liable to death. An evil heart will condemn us, though Providence should prevent its running forth into an evil life. 'Sin is sin, whether it rests in the inclinations, or shoots out into the practice: and a toad is full of poison, though he never spits it.'—South's Works, vol. x. pp. 315—317.

To the Editor of the Christian Observer.

I BEG leave to solicit answers to a few questions, through the medium of your excellent publication, if they are such as you shall think compatible with its object, and worthy the attention of its readers.

Justin Martyr affirms, as most who have read his works will recollect, that the Jews *expunged* passages from their sacred writings, which bore testimony to the vicarious sufferings and death of Jesus Christ; and, among them, the following very striking passage: "When Ezra celebrated the passover (as is related Ezra, ch. vi. 19), he spake (says Justin) thus: 'And Ezra spake unto the people, and said, This passover is our *Saviour* and our *Refuge*; and if ye shall understand and ponder it in your heart, that we shall afflict *him* for a sign; and if afterwards we shall believe on *him*; this place shall not be desolated for ever, saith the Lord of Hosts. But if ye will not believe on *him*, nor hear *his* preaching, ye shall be a laughing stock to the Gentiles *.'" Now, if this has, as Justin affirms, been expunged from the Septuagint, the Jews have taken equal care to strike it out of their Hebrew copies likewise; for I am not aware that it exists in any copy extant. But what I wish to ask is,

1st. Is Justin's assertion confirmed by any other author of equal antiquity?

2d. Was it denied by any Jew of that period?

3d. Is the passage to be found in any ancient copy?

The only place; I conjecture, in which there is any chance of finding it, is in the *Buchanan* manuscript. Mr. Yeates, who has already given us such an interesting account of this manuscript, will perhaps have the goodness to communicate the requisite information on this point.

* Just. Martyri Opera ab Aberthur. vol. ii. p. 196.

My next question is of far less importance than the preceding ones; but as I know not where to obtain information respecting it, you will, I trust, allow me to ask it here. From Mat. xxvii. 52, 53, we learn that *after* the resurrection of our Lord, "many bodies of the saints which slept arose from their graves," which, as it would seem, had been thrown open by the earthquake at his crucifixion, "and went into the holy city, and appeared unto many." It does not seem, from this phraseology, that they *continued* in the city; what, then, became of them?

I am, &c.

ACADEMICUS.

To the Editor of the Christian Observer.

I BEG leave, through the medium of your publication, to spread abroad the following observation of Mr. Scott. "I have seen some copies of the Prayer-Book printed by Mr. Reeves, in which the word '*help*' is substituted for '*health*.' I hope it is an error of the press, and not intentional: for certainly no authority, except that of king, lords, and commons, in parliament assembled, is competent to make this alteration." —This error is *continued* through every edition I have seen subsequent to the year 1802. These editions, from size, type, paper, and binding, are the fashionable Prayer-Books. But I more particularly wish to draw the notice of your readers to another omission of some magnitude. In the Prayer-Book printed by Mr. Reeves, in 1808, at the end of the Second Collect at Evening Prayer, he has omitted "*the merits of*" Jesus. All who feel their want of spiritual *health*, and look to *the merits* of Jesus Christ for everlasting righteousness, will naturally be dissatisfied with such alterations.

A.

MISCELLANEOUS.

THE following communication has been made to us by a much esteemed friend; and in compliance with his wishes, as well as from sincere respect to the memory of the deceased, we take the earliest opportunity of inserting it.

SOME ACCOUNT OF THE LIFE OF THE
LATE REVEREND DR. KERR, SENIOR
CHAPLAIN OF THE PRESIDENCY OF
MADRAS.

Richard Hall Kerr, was the elder of the two sons of the Rev. Lewis Kerr, and was born in Dublin on the 3d of February, 1769. It would appear that several of his ancestors had been brought up to the sacred profession of a clergyman. Dr. Kerr's grandfather, at an early period of his life, held a curacy in the bishoprick of Clogher, and married the eldest sister of his diocesan, Bishop Sterne; whose extensive and munificent charities have justly entitled him to be enrolled among the principal benefactors of his Country*. Dr. Kerr's father, who

* "John Sterne, Bishop of Clogher. The Sternes were originally of Mansfield in the county of Nottingham; and this prelate was, I presume, of the family of Richard Sterne, who died Archbishop of York in 1683, aged 37; and the son of English parents, though born in Ireland, from whom also descended the late Lawrence Sterne, that eccentric genius, more commonly known of late years, by the familiar name of Parson Yorick. Dr. Sterne was Swift's immediate predecessor in the deanery of St. Patrick's, Dublin; and on a resignation thereof, by compromise in his favour, was, in May 1713, promoted to the bishopric of Dromore: from which he was, in March 1717, translated to Clogher, where he died in June 1745, at the age of 85. The generosity, hospitality, and charity of Dr. Sterne, were unbounded. The deanery house of St. Patrick, the palaces of Dromore and Clogher, and cathedral of Clogher, are lasting monuments of his munificence; and shew us what bishops can do in the cause of

recently died at an advanced age. had, while young, the misfortune to sustain a severe injury of the leg; and it became necessary that he should, in consequence of it, submit to amputation as the only means of preserving his life. He married the

religion when they have no families to support*. But even there we must not stop—they may do more: for he erected the university printing-house of Dublin: and bequeathed all his books to St. Sepulchre's Library, of which they had not duplicates. He acted as his own executor by giving his relations and friends most of the legacies he had designed for them; but the bulk of his fortune (full 30,000*l.*) he left to public institutions. Among these benefactions were ten exhibitions to the University, of 50*l.* per annum each; Mercer's hospital, 200*l.*; St. Stephen's hospital, 40*l.* for a chaplain; Dean Swift's hospital, 600*l.*; towards the spire of St. Patrick's cathedral, 1000*l.* Such acts as these confer honour on our Protestant prelates."—*Mr. Nolle's Continuation of Granger*, vol. iii.

But notwithstanding all this munificence, it becomes necessary, on the present occasion to observe, that his sister having married without his consent, Bishop Sterne was so highly incensed at this neglect, although she had been his favourite sister, as never afterwards to notice her. The paternal estate of Bishop Sterne was Belough, situated in the county of Dublin. After his death, it was enjoyed by his nephew Richard Hall, who, dying unmarried, left, together with his maiden sisters, legacies to a very considerable amount to Dr. Kerr's father. On the death of Richard Hall, the Belough estate became possessed by the trustees of St. Stephen's Hospital, in whose hands it still remains. Dr. Kerr's father was the heir-at-law, and was perhaps the person who ought to have possessed the estate; but he never adopted any measures to establish his right to it, being averse from engaging in the vexatious, expensive, and uncertain process of a tedious litigation.

* The author of the *Continuation of Granger*, we presume, from this insinuation, was a Roman Catholic. EDITOR.

daughter of Colonel Lynden, a gentleman who had resided many years at Gibraltar, and who was unfortunately drowned in returning thence to England. Though he entered into holy orders, he never held any preferment in the church. With less worldly prudence than is consistent with a due regard to his own interest and the welfare of his family, he was invariably respected for his upright and independent conduct; for the unaffected simplicity of his manners, and for his actively benevolent disposition. In the course of a long and eventful life, he presided over several respectable seminaries of education in Dublin and its vicinity; but his exertions were constantly more beneficial to others than to himself. His reputation, however, as a teacher, was always eminent; for, with a profound knowledge of the mathematics, he blended a refined taste for the beauties of Grecian and Roman literature.

The subject of this sketch was educated under the tuition of his father, until he attained the age of fourteen years. He was then admitted a pensioner of Trinity College, Dublin; and on the 27th February, 1788, he took his degree of Bachelor of Arts in that university.

About this period, his father became involved in pecuniary embarrassments, and the family was in consequence plunged into deep distress. Mr. Kerr, deeply affected with this reverse of fortune, and desirous to relieve his father from expenses which he was no longer able to support, quitted college and formed the design of settling in America in the medical profession. With this view, he engaged in a course of study and professional attendance at the hospitals of Dublin and London; but the exigencies of his situation did not admit of his devoting to these studies sufficient time for maturing the attainments which he felt to be necessary, in order to a conscientious discharge of the duties he had proposed to under-

take. He accordingly relinquished this design in favour of another pursuit, and embarked for Virginia on Good Friday, 1788: but he had scarcely arrived there before he was attacked with an obstinate intermittent fever, the long continuance of which impaired his constitution; and it was to the effects of this disorder that he was wont principally to ascribe the ill health to which he was ever afterwards subject. To this visitation of Providence, he was also wont with fervour to attribute the mental revolution which disposed him to undertake the sacred duties of a profession to which his whole life was thenceforth exclusively devoted. It was in consequence of these deep and serious impressions that he returned to England early in 1789, and, thence passing over to Dublin, resumed his studies in the university. On the 21st October, of the same year, he was ordained deacon by Dr. Cogan, bishop of Sodor and Man; and on the 1st November, that prelate appointed Mr. Kerr his domestic chaplain. This venerable dignitary of the church, who is still living, was the friend of Mr. Kerr's father. His lordship honoured the son also with his friendship, and on various occasions gave him unequivocal proofs of warm and unalterable attachment*.

The most scrupulous view of his

* In an account of the Isle of Man, published in the Monthly Magazine for September 1802, this accomplished and venerable prelate is thus spoken of.

“The bishop is near sixty; in his countenance, benevolence and penetration are strongly marked; at times the latter is peculiarly severe, and at such moments it is difficult to bear steadily the scrutiny of his eye. He has great dignity in his deportment, especially when he addresses a stranger; his manners are the most finished, his conversation is replete with fashionable anecdote, and his style of expression is uncommonly fluent and elegant. His family are amiable and highly accomplished; as may be supposed, when it is known that his lordship himself undertook the principal care of their education.”

new duties could not, however, render him insensible to the distresses of a father; and if Providence should not enable him to alleviate, he was determined, at least, not to add to his embarrassments. Our Indian settlements appeared to be a field well suited to the combined duties which pressed upon his mind; and having obtained letters of recommendation to gentlemen of respectability at Bombay, he accordingly embarked for that settlement, and arrived there on the 5th June, 1790. Neither the hopes of filial piety, nor the objects of a vocation to which he felt the most serious impulse, were much promoted by the first results of this voyage.

Soon after his arrival in India, he was appointed to superintend the Portuguese College at Mankeim, in the island of Bombay; a situation which, although by no means congenial to his wishes, he held during the space of nearly two years. After that period was elapsed, despairing of obtaining an appointment that would enable him to accomplish these objects, he determined to return to Europe; among other purposes, for that of obtaining priestly ordination, to which, when he embarked for India, he had not attained the requisite age to be admitted.

It being understood that the *Perseverance* frigate was shortly to be dispatched to England, Mr. Kerr solicited the appointment of chaplain to that vessel, chiefly with the view of being enabled to return home without expense. But another of our Indian settlements was destined to be the scene of his future labours; and the *Perseverance*, having sailed from Bombay in 1792, proceeded, contrary to his expectation, first to Madras, and arrived there on the 3d June.

At this settlement, he was attacked by a severe fever; in which he long lingered, friendless and forlorn, at St. Thomas's Mount near Madras, and the ship sailed to England without him. On his recovery, however, he was enabled, by the kind

aid of the Hon. Basil Cochrane, whose official connection with the navy introduced him to his acquaintance, to establish a seminary on a respectable and extensive scale in the Black Town of Madras. To this object he exclusively directed his attention; and he had the satisfaction, in a very short time, of succeeding in it beyond his expectations.

Hitherto we have seen Mr. Kerr struggling against adverse fortune with laudable perseverance. But his industry, his good sense, and his exemplary demeanour, could not fail to attract notice, and attach to his interest friends respectable from their worth, talents, and official employments. Occasionally solicited by the resident clergymen, he officiated in the church of Madras; and Sir Charles Oakley, at that time the governor, was so gratified with his discourses, and held his character in such high estimation, that, unsolicited by Mr. Kerr, he resolved to appoint him one of the East India Company's chaplains. This appointment accordingly took place on the 10th April, 1793. He now discontinued his school, and shortly afterwards proceeded to join the 4th battalion of European infantry at Ellore, at that time the principal station in the northern territories subject to the Government of Madras.

Arrived at Ellore, he evinced his zeal in his sacred profession by a sedulous attention to its duties. He was the first clergyman who had been stationed in that part of the Company's dominions; and, as might be expected in a society which had long been deprived of a spiritual instructor, he found that the observances of the Sabbath were entirely disregarded, and, in general, all the established rites of religion. To overcome this prevailing indifference to Divine institutions, and to excite and keep alive in his congregation that devout and reverential feeling which constitutes one of the chief benefits resulting from religious ordinances, he conceived no measure

would be so effectual as that of erecting a building exclusively for the performance of Divine worship. Having communicated his sentiments on this subject to the principal officers of the district, he was encouraged, in February 1794, to address the public and solicit contributions towards erecting a church at Ellore. His exertions to promote the subscription were unremitting; and for this purpose he undertook a journey through the Northern Circars, performing divine service at every station. A considerable sum was thus obtained through his individual exertions, which, with the addition of 1000 pagodas contributed by the Government, was deemed adequate to defray the expense of the building; the erection of which together with a free school adjoining were begun about that period.

On the 16th August 1794, Mr. Kerr was married at Madras to Miss Eliza Falconer; a lady who, with an excellent understanding and a cultivated mind, blended every feminine virtue. With such a companion he had the prospect of every happiness which the matrimonial state can confer, and never was there a union crowned with more perfect harmony.

In the endearing society of his amiable consort, in providing materials for his church, and in the performance of his ministerial functions, his time was for a while delightfully occupied. In January 1795, he received the distressing intelligence that the Court of Directors had thought proper to annul his appointment as a chaplain in their service; a resolution adopted not from any personal objection to Mr. Kerr, but because the appointment had been conferred upon him in India, and not, as is usual on such occasions, by the Directors in England. To his merits, Lord Hobart, then governor of Madras, was not a stranger; and his lordship was pleased in this instance to suspend the execution of the order, and await the result of

a further reference in Mr. Kerr's favour to the authorities at home.

In February he received instructions from Government to desist from his preparations for the church, it having been determined to remove the troops from Ellore to Masulipatam. Mr. Kerr had reason to regret this arrangement; for, in the expectation that Ellore would continue to be a principal military station, he had expended a considerable sum in building a suitable house for the accommodation of his family. Mrs. Kerr's health had sustained a severe shock about this period; and his anxiety for her recovery, his apprehensions respecting the confirmation of his appointment, the welfare of all most dear to him being deeply involved in the decision, together with the loss attendant on the removal of the garrison, owing to the great depreciation in the value of property in consequence of that event, were so many circumstances conspiring to render his present situation peculiarly distressing. But

“ ——— Fortunaque perdat
Opposita virtute, minas.”

And besides the consolations he derived from religion and the applauding testimony of his own mind, he received, in this period of adversity, seasonable relief of another kind.

A friend, who appears to have been well acquainted with his embarrassments, sympathizing in his distress and solicitous to relieve it, forwarded to him by the post a letter, of which the following is a copy, containing a Bank note of 500 pagodas (200*l.*)

“ 5th March, 1795.

“ A friend to virtue in distress takes this method of contributing to its relief. It will be sufficient satisfaction to him to know, by a line in the Courier, that A. B. has received the favour of a *Christian*.”

Such an instance of genuine benevolence commands our admiration. In the highest degree delicate

and generous, it was the act of one, "who," to use the words of Mr. Kerr, "confers the greatest obligations without exacting the blush of the receiver, who lets not his left hand know what his right hand doeth; who, actuated by the pure motive of benevolence, seeks from his own heart his own reward*."

It is unnecessary to say, that the obligation was gratefully acknowledged by Mr. Kerr in the *Courier*. His solicitude to discover his benefactor may be easily imagined; but he could never, with apparent probability, attach to any individual the performance of this truly generous act.

Notwithstanding his straitened circumstances, it would seem that at this time Mr. Kerr afforded some pecuniary aid to his father. At a subsequent period, when his resources were more ample, he allowed his father an annuity sufficient to render his declining age comfortable and happy.

The Reverend Dr. Bell, Superintendent of the Military Male Orphan Asylum, at Egmore, near Madras †, under whose direction the charity was founded, and who had the merit of introducing into the institution a system of education, the advantages of which have since become known and acknowledged throughout England ‡, having intimated that it was his intention to return to Europe,

* Dr. Kerr has noticed this interesting circumstance in his *Religious Tracts and Sermons*. See Vol. IV. Sermon VI.

† The Military Male Orphan Asylum is an institution for the support and education of the children, legitimate or otherwise, of European soldiers, both in the service of his Majesty and of the East India Company, employed under the presidency of Madras. By far the greater number of the boys admitted are born of native mothers. The institution was founded in the year 1789. An Asylum for female children was founded at Madras some years before, under the auspices of Lady Campbell.

‡ See Dr. Bell's publication, entitled, "An Experiment in Education made at the Male Asylum at Egmore, near Madras."

the Directors of the Asylum selected Mr. Kerr as the fittest person to succeed Dr. Bell in his important charge. He accordingly undertook the superintendence of the Asylum, on the resignation of Dr. Bell, in August 1796; and about the same time he received the gratifying intelligence that the Court of Directors had confirmed his appointment as a chaplain on the establishment.

In September following, he was appointed junior chaplain of Fort St. George, a vacancy having occurred at the presidency by the retirement of the Reverend B. Millingchamp.

He was now placed in situations the emoluments of which relieved him from the pecuniary difficulties under which he had long laboured; and the Asylum afforded a sphere for the exertion of his talents and the exercise of his benevolence more extensive than any he had hitherto enjoyed. At the period of his appointment to the superintendency of that charity, it was on a narrow scale compared with the present extended establishment; the inadequacy of its funds necessarily excluded many destitute objects from partaking of its benefits; and as the appeals to the public for assistance had been frequent, the contributions diminished, and were no longer commensurate with the increasing wants of the institution.

"Under these circumstances," to quote the words of Mr. Kerr, "I felt that there was no object of greater importance to my charge, than the establishment of some certain plan by which the orphans themselves might be made to bear a part of their own expense, and benefit both themselves and the public by their own labours.

"After various attempts to ascertain the best means for so desirable a purpose, I found that none could be so lucrative, none so extensively beneficial to the public, as the establishment of a printing press at the Asylum.

"Finding, however, that I could not easily convince others of the practicability of such a plan, I was obliged to make the experiment at my own cost; and having purchased a press and types, and employed a few of the orphans in working them, I had the pleasure of soon giving a solid proof of the excellence of my scheme; and, having presented a large sum of money to the school from the work, the directors of the institution resolved to give their sanction and support to the undertaking*."

The merit of introducing the art of printing at the Asylum, is exclusively due to the active and persevering efforts of Mr. Kerr. Totally unacquainted with the practice of the art, and unable to procure any person duly qualified to instruct his young pupils, he had, at the commencement of the undertaking, to contend against obstacles which appeared almost insurmountable. He not only derived no assistance from others, but he had to encounter opposition instigated by those who, in the success of Mr. Kerr's plan, contemplated the diminution of their own emoluments. These difficulties, sufficient to have appalled an ordinary mind, so far from discouraging, served rather to stimulate him to more strenuous exertion. The success of his experiment having at length induced the Directors to patronize the press for the benefit of the Asylum, it yielded progressively increasing revenues to the institution, so as to admit of the number of children being augmented to 300, beyond which it has been deemed inexpedient to extend the establishment. In the year 1799, the Government having resolved to establish a printing-office at Madras, Mr. Kerr was interrogated with respect to the ability of the press at Egmore to perform the printing of the Government. The result of this communication was a permanent arrangement, by

which the government-press was established at the Asylum, and whence have flowed effects reciprocally advantageous to the community, to the Asylum, and to the East India Company.

In this arrangement was involved the publication of a weekly government-newspaper, in which all the advertisements and public notifications of the Government were in future to be printed. The profits arising from this paper, in conjunction with those produced by the sale of various books, &c. &c. the printing of which is undertaken for the benefit of the charity, have constituted the chief resource of the institution on its present extended scale. Besides the execution of all the English printed work required by the Government, at no other expense than that of paper, printing is gratuitously performed to a great extent in the several native languages; in the Persian, Telinga, and Malabar characters; and the saving in printing charges which has been produced to Government, through the exertions of Mr. Kerr, may be estimated at upwards of 10,000 pagodas (4000*l.*) annually*.

Nor did the extensive benefits resulting to the Asylum from the press, constitute the sole claim which he possessed to the gratitude of that institution. His merit was scarcely

* This calculation is made with reference to the expenses of government-printing at a period antecedent to the establishment of the experimental press, at the Male Asylum, by Mr. Kerr. By a minute of Lord Clive's (his lordship being then governor of Madras) it appears that, by means of the Asylum press, before it obtained the patronage of Government, the Committee of Reform were enabled to check the expenses of printing at the other offices, and reduced them, as expressed in the report of the Committee, to one half. The actual saving to Government without attention to this circumstance, of course, will not much exceed half the sum stated in the foregoing paragraph.

Letter from Mr. Kerr to the Court of Directors, dated January 19, 1803, and Appendix. Also Minutes of the Male Asylum, September 20, 1806.

* Letter to the Court of Directors, January 19, 1803.

less conspicuously evinced in the diligent and able manner in which the education of the children and the general concerns of the charity were conducted under his fostering protection. The improved regulations he established, the attention he invariably shewed to the health and comfort of the boys, and the mechanical arts in which he caused them to be instructed*, at once render them more useful members of society, and to afford them more ample means of afterwards maintaining themselves, are circumstances which ought to be mentioned with merited encomium.

(*To be continued.*)

To the Editor of the Christian Observer.

I AM one of those who unite the offices of minister and tutor; and have read with attention the remarks in the *Christian Observer* for and

* Encouraged by the success which attended his experiment of the press at the Asylum, Mr. Kerr was led to extend his views for the mutual benefit of the charity and of the objects to whom it afforded support, by proposing that the boys should be instructed in various handicraft employments, and taught the business of cabinet-makers, bookbinders, smiths, engravers, &c.; occupations which would always afford support to the industrious, and contribute greatly to the convenience and advantage of the community. This plan was patronized by the Directors of the Asylum and partially adopted; but owing to the difficulty of procuring proper masters to instruct the boys, and to other unexpected impediments, it was never carried to the extent Mr. Kerr designed. Bookbinding and some other arts continue to be performed by the boys of the charity.

Experience hitherto has shewn the apprehensions to be void of foundation, which were entertained, that employment could not be found for the new and increasing class of subjects brought up at the Asylum. The boys have scarcely time to attain the rudiments of education, before applications are made for them from various quarters, to be indentured as clerks, accountants, farriers, and assistants in the medical department of the army, artizans, &c. &c.

against this union. It is not my intention to support the arguments of a former correspondent in favour of the practice, but merely to state the reasons which, under the general circumstances of the case, induce me to think it justifiable.

I. I do not conceive these offices to be incompatible, unless peculiar circumstances render them so.

1. Because the canons of our church permit, in certain cases, this union. If it be said that this permission refers to the children of a clergyman's parish, it will still be granted that it was not considered inconsistent with a minister's ordination-engagements, to employ a considerable portion of his time in imparting knowledge, which is not strictly professional.

2. Nor is there any thing in Scripture which militates against this union. On the contrary, the example of the Apostle, whose "hands ministered to his necessities," affords a direct countenance to those, whose peculiar circumstances render an honourable, or even an honest subsistence impracticable, from an exclusive attention to the spiritual concerns of his parishioners. The writer of this paper did not think it inconsistent with his character or profession, when leaving a people, among whom he had laboured with some success for several years, to appeal to his congregation that he had "coveted no man's silver or gold," but that his talents, such as they were, had ministered to the support of himself and his family.

3. It may be added, that the two offices in question concur in one common object—the communication of knowledge, and the forming of moral and religious habits: so that the office of tutor does not unfit, but rather qualifies him for a more successful discharge of his duty as a minister, and collaterally promotes the good of his parish.

4. The greater part of private tutors reside in villages, where the parishes are generally small, and where, of

course, the number of professional visits is restricted within narrow limits.

5. The intervals of teaching, and occasional holidays, afford many, and, in most cases, probably sufficient opportunities of private visiting.

6. It is not difficult to devise expedients to supersede the necessity of constant, individual visits: such, for instance, as taking a cup of tea once or twice a week with a parishioner, who is gratified by the attention; and, after the hours of labour, collecting at his house eight or ten of the neighbours for the purpose of religious conversation, expounding the Scripture, and prayer. I have adopted this plan for some years, and have found the best effects result from it.

7. It does not appear, nor do I think it can be shewn, that clergymen who unite these offices are less useful and successful in their parishes than others. The time which others spend in literary ease (and few scholars possess the self-denial to renounce all the pursuits which have engrossed their attention for a succession of years, in which their habits have been formed, from which they have derived much refined pleasure, and which have qualified them for usefulness on an extensive scale); I say, the time which these spend in literary ease may be devoted with advantage to the education of youth. I may add, too, that time will, in general, be better husbanded by tutors. They will rise earlier; spend less time at the table; have the best excuse for declining invitations; have fewer intrusions from triflers; attain to greater regularity in domestic concerns; and turn almost every fragment of time to some useful account. Nor let it seem invidious (for we are put on our defence) if it be added, that they will be less likely to have their houses crowded with a succession of visitors; that they will pay fewer and shorter visits to their friends;

will have less temptation to frequent watering-places, or to make excursions of pleasure; and, in short, will be more likely to be found at their post than many others.

II. If these offices are not, in themselves, incompatible, so, in some cases, their union is necessary.

1. Many private tutors will be found among curates, who have no other respectable means of obtaining a bare subsistence.

2. Others possess livings which are unequal to the support of a family; and it is presumed, that very few will be found in this class of tutors whose circumstances raise them above the necessity of this arduous undertaking.

3. It may, however, be added, as a justification, probably, of all those who are engaged in this office, whose circumstances may seem to be easy, that the children of clergymen labour under peculiar disadvantages. They are necessarily brought up with different views from the children of most of their parishioners. They see nothing in the occupation of their parents, which, by association, may gradually train them to business: they are generally looked up to by their neighbours, and, in spite of all that can be said to the contrary, they will imagine themselves destined to move in higher circles than the children of the farmer and mechanic. Now, what is to be done for them under these circumstances? Must the parent, by declining the only means by which he can procure them a decent entrance on the course of life in which they can be expected to appear with advantage, render it morally certain that his children will be either a blank or a blot in the world? Other children are imperceptibly led to enter into the profession and plans of their parents: must those of clergymen be precluded from the literary pursuits of theirs, and, by an unnatural counteraction to their prejudices and

feelings, be thrown upon a mode of gaining a livelihood, which, to say the least of it, would be a continual burden?

It deserves consideration, whether some of the unhappy instances of the children of excellent ministers turning out idle and vicious,—a source of misery to their parents, and a pest to society,—may not be accounted for by the circumstance of their parents having no means of early introducing them to business, or of putting them in the way of forming those associations between industry and success, exertion and respectability, which repel idleness at its first approach, and connect sensual indulgences with wretchedness and disgrace.

4. It may be added, that not many livings will enable the parent of a tolerably large family to put out his children to schools where a sound education may be obtained. Necessity, therefore, makes him the tutor of his own children: but he finds that, without much additional expense of time, he can, with great advantage, educate a few others with his own children. Company and superior attainments afford a salutary stimulus, and greatly lessen the fatigue of instruction, and smooth the path to knowledge.

One or other of these reasons, it is presumed, will justify most of those ministers who are embarked in educating the rising generation. But,

III. I will advance a step further, and “magnify my office.” I do not think that the increasing number of private schools, conducted by clergymen, is a subject of lamentation, but rather of congratulation.

1. Much collateral advantage is often derived to a parish from this union of offices. Not to mention that little tradesmen are much assisted by the money which is necessarily put in circulation; a clergyman is enabled to be much more liberal in his parish, than, with his

confined means, without a school, he could have been. If his visits to the sick are less frequent (and, unless his parish be large, this need not be the case); they are the more welcome and profitable, from the relief which is administered to the body as well as the mind. Sunday and day-schools may be established and supported. Clothes and food, Bibles and religious tracts, are distributed to an extent proportioned to a minister’s increased means. Besides this, the parents of his pupils are never backward to assist in any work of benevolence which may be going on in his parish: even his pupils themselves will often feel a pleasure in doing good among the poor. I have seen the sons of members of parliament and of noblemen—nay, a nobleman himself—constantly and unsolicited, attend a Sunday-school, take peculiar interest in the progress of the poor children, and liberally reward their improvement. I may be permitted to add, that much more has been done in my own parish for the good of the whole, than could have been done, had my labours been confined solely to the ministry.

2. Let us next consider what influence this union of offices has on the propagation and extension of sound learning. Without detracting from the literary attainments of many laymen, it will be admitted that, of those who have drunk deeply into science, not many are in such dependent circumstances as to render any arduous employment necessary; and those who are, have opportunities of turning their knowledge to a better account than by applying it to the education of youth. It will, therefore, be conceded, I suppose, that were the clergy to decline this post, it would not be very easy to find a substitute for their “lack of service;” and the interests of literature must, of course, materially suffer. On the other hand, what can so effectually secure the extension of knowledge,

as the devoting of those attainments which were made, under peculiar advantages in preparing for the ministry, to the instruction of the rising generation?

It has been recommended, indeed, that those clergymen whose circumstances or inclination induces them to undertake the tuition of youth, should relinquish their ministry, and pursue this object exclusively. Some have done so. I neither condemn nor approve their conduct: "let every man be persuaded in his own mind." I may, however, be allowed to say, what I suppose many others would also assert for themselves, that *I* could not abandon my ministry: "A dispensation is laid upon me," &c. ; and till it can be shewn that the two offices are incompatible, and that serious evils result from their union, I presume to think that this recommendation is unauthorised and premature.

3. In the discussion of this important subject, we must not overlook the aspect which it bears on true religion and our church establishment. Admit that clergymen cannot conscientiously combine the two offices of minister and tutor, and into whose hands must the religious instruction of youth necessarily devolve? This is a question of no small importance. Where shall we find an equal guarantee against either the general neglect (we are speaking of *private* schools) of a sound, religious education, or the overwhelming influx of Socinian or infidel principles? One of the most encouraging signs in these portentous times is, the increasing attention which is every where paid to the diffusion of knowledge and true religion; and though I should incur the censure of vanity, I will assert it, that this day of better promise has dawned from the labours of pious clergymen in educating youth, as well as preaching the Gospel. I am persuaded that many of my brother tutors will unite with me in ascribing their greatest usefulness (and I humbly hope that we

have not fallen greatly short of the success of others in the work of the ministry under similar circumstances) to this department of their labours. The name of every minister or public character whom they have educated is "legion;" and if they have succeeded in imbuing these with true piety and Christian principles, the ultimate advantage of their labours is incalculable.

But view this subject as it stands connected with our church establishment. Are these times when we may repose in security in the ark of the church? Is there nothing to apprehend from the various classes of dissenters? and may we safely leave the field of private education, and the training of our future divines and senators in their hands? Do the hierarchy and the established ministry possess such firm hold on the minds of the community, and command such universal respect, as to leave nothing to fear from the private insinuations, or open ridicule, or hostile attack of the enemies of our church? If the affirmative of these and similar questions will not be advanced, I would ask whether the perpetuity of our tolerant, mild, and scriptural establishment is altogether independent of the labours of pious clergymen in the tuition of youth? For my part, I cannot help connecting the diffusion of sound learning and Christian principles; the safety of our church establishment; and the good of the public at large with the labours of the regular clergy in the education of the rising generation. It is now too late to discuss the question of the comparative advantages and disadvantages of public and private schools; a considerable portion of the community will prefer the latter: and, in my humble opinion, those clergymen, who, without neglecting their appropriate duties, devote a considerable portion of their time and talents and spirits to the benefit of youth, act in no way inconsistently with their profession: and that, so far from deserving the

imputation of pride or avarice, or a dereliction of duty *, as they are "in labours more abundant," so they are entitled to some degree of public gratitude.

I am, Sir, yours, &c.

J.

To the Editor of the *Christian Observer*.

I SEND you the following brief account of the renowned John Fox, the Martyrologist, written by Donald Lupton, and published in the year 1637, if you think it will be acceptable to your readers.

THEOGNIS.

"Behold this man, and thou canst not choose but wonder at his extraordinary labour and travaile, to gather together so many of God's servants in a bundle: hee was borne in the county of Lincoln; his young yeares shewed that he was layd out for a scholler, and so he had education accordingly, in a famous schoole. After being ripe, he was sent to *Oxford*, and was admitted into *Magdalen Colledge*, where hee gave himselfe strictly to study, and then profest divinity. Hee attained to an excellent skill in the *Latine, Greek, and Hebrew* tongues, in King Edward Sixth his reigne; and for his better safety and security, left this kingdome in Queen *Maries* dayes, and lived in the *Low Countries*. But when the date of that Queene's dayes were expired, hee came backe into *England*, and proved a famous divine. Hee had an excellent faculty in preaching; and added to painefulnesse, constancy and willingnesse: but that worke of his called '*The History of the Martyrs*,' made his name famous in this kingdome and elsewhere, and will for ever speake his praise.—Hee was a man of an humble spirit, and had truly learn'd that doctrine of *St. Paul*, in what estate soever he was in, therewithall to be content. Hee was one that had, as it seem'd, crucified himselfe to the world and its

vanities, as it may appeare, in a kind and fatherly reprehension of his eldest sonne, who having a great mind to travel into forraigne parts, which when hee had performed, hee came to his father in *Oxford*, then being old, and hee being attired in a loose out-landish fashion; 'Who are you?' said his father, not knowing him. To whom his sonne replied, 'I am your sonne:' to whom this Master *Foxe* answered; 'Oh, what enemy of thine hath taught thee so much vanity?' which speeche of his shewed, that his minde was weaned from the love of the world. And, indeed, I cannot conceive how hee could have any liberty to addict himselfe to follow delights and pleasures, doing so exquisitely such rare pieces of schollership, which tooke up all his time: nay, it is rather to be wondered, how hee performed so great labours in so short a time; which he could not have done without long and tedious watchings and fastings; which three, study, fasting, and watching, will subject the flesh to the spirit; and this course tooke hee.

"This man never sought after, greedily, any promotions or preferments, but held and approved of that estate in which he dyed. Hee departed this life in *London*, and lyes buried in the church of *Saint Giles* without *Cripplegate*, upon whose marble monument his sonne, *Samuel Foxe*, hath caused to be ingraven this inscription:

"CHRISTO, S. S.

"To John Foxe, his honoured father, the faithful Martyrologian of our *English Church*, a most disert searcher into the antiquities of histories, a most stiffe bulwarke, and fighter for the evangelical truth, which hath revived the Martyrs, as so many *Phœnixes*, from the dust of oblivion, is this monument made. Hee dyed 18th of April, 1537; and of his age 70."

P. S. Among the many reprints of old chronicles and other works, why is Fox overlooked? A reprint

* Vide the concluding paragraph, signed R., of page 752, of *Christ. Observ.* for Dec. 1811.

of him, from the first edition of 1563, may be considered a desideratum, and would certainly well repay some of our speculating booksellers; and I hope soon to see a new edition of the "Acts and Monuments of the Church," announced on the covers of the *Christian Observer*.

To the Editor of the Christian Observer.

I SEND you an improved edition (at least I hope it is one) of a hymn which you once honoured with insertion in the *Christian Observer*. If you are of the same opinion, you will probably insert it when you have a spare column.

I am, &c. E.—r. D. R.

"For we have not an High Priest who cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin."—*HEB.* iv. 15.

WHEN gathering clouds around I view,
And days are dark, and friends are few,
On him I lean, who, not in vain,
Experienc'd every human pain;
He sees my wants, allays my fears,
And counts and treasures up my tears.

If ought should tempt my soul to stray
From heavenly virtue's narrow way,
To fly the good I would pursue,
Or do the sin I would not do,
Still he who felt temptation's power
Shall guard me in that dangerous hour.

If wounded love my bosom swell,
Deceiv'd by those I priz'd too well,
He shall his pitying aid bestow,
Who felt on earth severer woe;
At once betray'd, denied, or fled,
By all that shar'd his daily bread.

When vexing thoughts within me rise,
And sore dismay'd, my spirit dies,
Yet he who once vouchsaf'd to bear
The sickening anguish of despair,
Shall sweetly soothe, shall gently dry,
The throbbing heart, the streaming eye.

When sorrowing o'er some stone I bend,
Which covers all that was a friend;
And from his voice, his hand, his smile,
Divides me—for a little while,—
Thou, Saviour, see'st the tears I shed,
For thou didst weep o'er Lazarus dead.

And O, when I have safely past
Through every conflict—but the last,
Still, still unchanging, watch beside
My painful bed,—for thou hast died;—
Then point to realms of cloudless day,
And wipe the latest tear away!

REVIEW OF NEW PUBLICATIONS.

Essays on the Nature and Principles of Taste. By ARCHIBALD ALISON, LL. B. F. R. S. London and Edinburgh, Prebendary of Sarum, &c. 2 vols. Edinburgh, Bell and Bradfute; London, Rivingtons. 1811. Price 18s.

If any of our readers feel a disposition to complain, that we are in some measure breaking bounds, by entering upon the examination of a work with the title of that before us, we beg them to suspend their judgment till they understand the system of Mr. Alison, and have done us the favour of considering our poor observations upon it. If a more general objection be urged to any

review of a work originally published in 1790, it may be answered, that this publication never met with the attention it appears to us to deserve; that it has been republished with some additions, within a few months; that the public eye has been lately fixed upon it, by a very splendid critique in a periodical work; and that the work itself, whilst it yields some advantage to religion, will derive much by being brought into a closer contact with it. It will be our endeavour, in the following critique, first, to present, as may suit us best, in his words and by his machinery, or in our own, a faithful exhibition of the system of Mr. Alison; and then to carry the

system and the subject of it, from the schools, as it were, to the temple; and, for a moment, examine its bearings upon those grand topics, to which our labours are more especially consecrated.

If the inquiry be made, "what is Taste?" it is frequently answered, "that faculty by which we perceive or appreciate beauty." And if we ask, "what is beauty?" it is answered, "that quality which gratifies taste." Now, it is obvious, that the inquirer will not be much the wiser for these answers. And, accordingly, minds with any sprinkling of philosophy, or, indeed, of rational curiosity, have seldom stopped at this point of the inquiry.

In repeating the question, "what is taste?" the examiner will find two classes of respondents, each of whom pretend to satisfy his curiosity by a more philosophical reply. Say the *first*, "Taste is a distinct sense, appropriated to the perception of beauty; beauty consists in certain peculiar lines, forms, colours, motions; and taste, like an eye, discovers and approves them." Such is the theory of most technical writers upon this subject—of most painters, and sculptors, and architects; of Hogarth; of our distinguished countryman, Sir Joshua Reynolds; of the Abbé Winkleman. The *second* class of theorists, on the contrary, rejecting the idea of a peculiar sense, consider taste as the modification of some other simple emotion. One, for instance, perceiving the mind to be gratified by the perception of *utility*, resolves taste into a perception of utility. Another, in like manner, calls it the perception of *relation*; a third, the perception of *design*; a fourth, the perception of *order* and *fitness*.

This last class of theorists are chiefly to be condemned, as taking a part of the truth for the whole. Any one of their systems will solve some of the phenomena involved in the question before us, but no one of them will go near to solve all. We frequently perceive beauty or

sublimity, where we do not perceive utility; or where there are no indications of relation or design; or where, if there be a peculiar fitness for the end proposed, it is concealed from us. The champions of "utility" have often been put to flight by the peacock's tail; those of "design," silenced by the fact, that a strong perception of "design" in the artist, frequently destroys the beauty or sublimity of the performance; and those of "fitness," have been confounded by the necessity of acknowledging the beauty of many objects, which, as far as we know any thing of them, are fit for nothing in the world but to be looked at. It is perfectly compatible with the theory of Mr. Alison, as will be seen, to allow all the range to these several systems which belongs to them. He distinctly admits, that the perception of utility, design, fitness, may promote the emotion of Taste. If he errs at all upon the point, it is, that in the course of his triumphant career, he sometimes suffers his system to run away with him, and then tramples a little upon that class of perceptions which, in calmer moments, he is disposed to treat with due reverence.

To the other class of theorists who resolve taste into a distinct sense, and beauty and sublimity into certain material qualities, as lines, colours, motions, &c., it is the peculiar object of the present work to reply; and, in our judgment, the refutation is complete; not, indeed, that this work assumes any thing of a controversial aspect; and this is one of its many merits. The author has felt, that the establishment of his own system is the best refutation of every other; and, in a work on taste, has proved his own possession of that faculty, by not kindling in his readers those bad passions which so ill harmonize with the exquisite scenes of nature, and productions of art, to which he introduces them. We shall now proceed to develop his system to our readers, reserving to ourselves, however, the liberty of

passing over what is not material, and of taking any short cut to a point to which the author travels by a circuitous course. We forewarn our readers also, that no analysis of ours can do justice to the merits of the original work. They have here, however, a sort of rude skeleton, and if they wish to see it very beautifully clothed, we beg them to turn from the reviewer to the author.

The theory, then, of Mr. Alison is simply this, *that the beauty or sublimity of any object is not to be ascribed to its material qualities, but to certain other qualities of which these are the signs or expressions, and which are fitted, by the constitution of our nature, to produce pleasing or interesting emotion; and that beauty or sublimity are not perceived till both such pleasing or interesting emotions are excited, and the imagination is stimulated to conceive a train of ideas corresponding with these emotions.*

In the establishment of this theory, the first proposition which the author sets himself to prove is, that where the imagination is not excited or set to work, beauty or sublimity are not perceived, or, in other words, the emotion of taste is not felt. The illustrations of which this admits, are numerous: for instance, if peculiar circumstances, such as grief or sickness, check the workings of the imagination, objects the most admired seem, at once, to be shorn of all their beauty. The beauties of poetry, of painting, and even of nature, fade in the eyes of the traitor who has forfeited his life, or the parent who has lost her child: the imagination is here chained to a point, and all its sensibility exhausted upon one subject. In like manner, certain employments, by fettering the movements of the imagination, destroy the perception of beauty; as the critic, who is employed in detecting the faults of language or of editorship in a poem, almost ceases to discern its beauty; or as the purchaser of any tract of the most picturesque country, in the act of proportioning guineas (if there

were any such thing) to acres, forgets the fairy scenery which, perhaps, had originally seduced him to purchase. In the same way, there is a certain constitution of mind which seems to disenchant all scenes and objects of the beauties which others discern in them: the mere calculator sees nothing in the face of nature, but the value of her productive surface; the philosophizer regards all objects in the dry shape of materials for thinking; in youth, when the imagination is all awake, beauty or sublimity are easily recognized and strongly felt, while the old sit calmly by, and, perhaps, expatiate with wonder upon the enthusiasm of youth. But if the beauty or sublimity resided in the scenes or objects themselves, could all this variety exist in the perception of different individuals, or of the same individual at different periods?

There are other instances which tend to the same result. To whom do not his *associations* with certain scenes and objects enhance their beauty? The scenes of our infancy, the songs of our native country, the residence of those once dear to us, have all a factitious beauty for us. Could an Englishman behold Runnymede, or the fields of Agincourt and Blenheim, without discovering a sort of charm spread over them, which lent the scene new lustre in his eyes? All other beauty may, indeed, be lost in that thus adventitiously communicated. Thus De Lisle, in describing Vaucluse:

“ Mais ces eaux, ce beau ciel, ce vallon enchanteur,
Moins que Petrarque et Laure interessoient
mon cœur.—
Partout mes yeux cherchoient, voyoient,
Petrarque et Laure,
Et par eux, ces beaux lieux s'embellissoient
encore.”

But the author here pleads his own cause too eloquently to permit us any longer to speak for him.

“ The delight which most men of education receive from the consideration of antiquity, and the beauty that they discover in every object which is connected with ancient times, is in a great measure to be ascribed to

the same cause. The antiquarian, in his cabinet, surrounded by the relics of former ages, seems to himself to be removed to periods that are long since past, and indulges in the imagination of living in a world, which, by a very natural kind of prejudice, we are always willing to believe was both wiser and better than the present. All that is venerable or laudable in the history of these times present themselves to his memory. The gallantry, the heroism, the patriotism of antiquity rise again before his view, softened by the obscurity in which they are involved, and rendered more seducing to the imagination by that obscurity itself, which, while it mingles a sentiment of regret amid his pursuits, serves at the same time to stimulate his fancy to fill up, by its own creation, those long intervals of time of which history has preserved no record. The relics he contemplates seem to approach him still nearer to the ages of his regard. The dress, the furniture, the arms of the times, are so many assistances to his imagination, in guiding or directing its exercise, and offering him a thousand sources of imagery, provide him with an almost inexhaustible field in which his memory and his fancy may expatiate. There are few men who have not felt somewhat, at least, of the delight of such an employment. There is no man in the least acquainted with the history of antiquity, who does not love to let his imagination loose on the prospect of its remains, and to whom they are not in some measure sacred, from the innumerable images which they bring. Even the peasant, whose knowledge of former times extends but to a few generations, has yet in his village some monument of the deeds or virtues of his forefathers; and cherishes with a fond veneration the memorial of those good old times to which his imagination returns with delight, and of which he loves to recount the simple tales that tradition has brought him.

“And what is it that constitutes that emotion of sublime delight, which every man of common sensibility feels upon the first prospect of Rome? It is not the scene of destruction which is before him. It is not the Tiber, diminished in his imagination to a paltry stream, flowing amid the ruins of that magnificence which it once adorned. It is not the triumph of superstition over the wreck of human greatness, and its monuments erected upon the very spot where the first honours of humanity have been gained. It is ancient Rome which fills his imagination. It is the country of Cæsar, and Cicero, and Virgil, which is before him. It is the mistress of the world which he sees, and

who seems to him to rise again from her tomb, to give laws to the universe. All that the labours of his youth, or the studies of his maturer age have acquired, with regard to the history of this great people, open at once before his imagination, and present him with a field of high and solemn imagery, which can never be exhausted. Take from him these associations, conceal from him that it is Rome that he sees, and how different would be his emotion!” Vol. i. pp. 39—42.

Although much might be added under this head, neither less striking nor less eloquent, we hasten on to the second position taken by the author. It is evident, that all exercise of the imagination does not lead to the emotion of taste. Many objects excite a train of ideas in the mind which yet excite no emotion of pleasure. The ideas which are excited by objects of beauty and sublimity have two peculiarities: 1. They are “ideas of emotion,” or ideas by which emotion is excited; and, 2dly, They have a principle of connection by which the whole train have a tendency to excite the same emotion. That the *complex emotions of beauty and sublimity* are never felt *except when some simple emotion is excited, or affection is kindled*, is capable of various proof. Who ever calls that beautiful which he, at the same time, declares to be *indifferent* to him? If an object also is beautiful to us and not to another, do we not ascribe it to some association by which it has laid hold of our mind, or formed a lodgement in our *feelings*? In like manner, all which contributes to give us *an interest* in any pursuit or object invests it with new beauties.

“The lover reads or hears with indifference, of all that is most sublime in the history of ambition, and wonders only at the folly of mankind, who can sacrifice their ease, their comforts, and all the best pleasures of life, to the unsubstantial pursuit of power. The man, whose life has been passed in the pursuits of commerce, and who has learned to estimate every thing by its value in money, laughs at the labours of the philosopher or the poet, and beholds with indifference the most splendid pursuits of life, if they are not repaid by wealth. The anecdote of a late celebrated mathematician is well known, who read the

Paradise Lost, without being able to discover in it any thing that was sublime, but who said that he could never read the queries, at the end of Newton's Optics, without feeling his hair stand on end, and his blood run cold. There are thousands who have read the old ballad of Chevy-Chace, without having their imaginations inflamed with the ideas of military glory. It is the brave only, who, in the perusal of it, like the gallant Sir Philip Sydney, feel 'their hearts moved, as by the sound of a trumpet.' Vol. i. pp. 87—89.

In like manner, when, through the circumstances of the moment, the sensibility is deadened, a pall seems to be cast over the most splendid objects: And in the same way, when the attention is withdrawn from the interesting, and directed to the uninteresting, qualities of an object, the emotion of beauty decays. The artist who withdraws his attention from the expression of the Apollo Belvidere to measure its proportions; the affluent who are familiarized to their splendid furniture, and who look on them not as the mere ornament of the drawing-room, but as the apparatus of daily life; the auctioneer whose enthusiasm is divided between the colours of a picture and the construction of its frame; one and all cease to perceive the beauties upon which others are feasting.

It is scarcely less obvious that the train of images by which the emotion of taste is excited is distinguished by some general principle of connection. When the eye, for instance, wanders over a landscape, the taste is often offended by some feature which does not harmonize with the rest. In like manner, in poetry, in painting, or in music, a discordant sentiment, image, or tone often checks the rising emotion of taste. In each of these cases it is evidently a certain character or expression to which the discordant part is referred, and by its discrepancy with which it offends. This expression is the charm by which the emotion is kindled, and, as the one is weakened, the other vanishes. The corner stone of the edifice of our feeling or affection is touched and the fairy fabric falls to the ground.

It is curious to observe how nature, in some rare instances, by her very prodigality tarnishes the beauty of her own scenes. One object clashes with another, and so destroys the expression of the whole. Nor is it less curious to observe the artist or poet, by the labour of selection and assimilation, endeavouring to improve upon this profuse expenditure and bold irregularity of nature. The author, however, by stating this point too broadly; seems to us to do a little dishonour to Nature. The discordancies discovered in her scenes are often less in the prospect than in the examiner. The narrowness of the mind often betrays us into a false interpretation of their character. If a spectator mistook the expression which a painter meant to give to his picture, and which he actually did convey to the accurate eye, many parts, really appropriate, must seem to him out of place. And thus, if we narrow the expression of the landscape, parts, which in fact conspire to adorn the scene, appear discordancies to us. Man, in this instance, should do homage to the great Artist of the scenery before him; and not cripple the landscape to the mind, but strain the mind to follow and embrace the landscape. "Non mihi res, sed me rebus subjungere conor," should be our motto here; and a readiness be discovered to vindicate Nature at our own expense.

The foregoing observations, however, we think, sufficiently establish the two last mentioned propositions of the author; so that we may rest in the conclusion stated by him at the end of his first essay, that wherever the emotions of beauty or sublimity are felt, an exercise of imagination is promoted, and that the train of thought upon which the imagination is employed is made up of ideas of emotion, associated by a general principle of connection. Hence, he adds, the difference between our emotions of simple pleasure and the emotion of taste are obvious.

“In the case of these last emotions, no additional train of thought is necessary. The pleasurable feeling follows immediately the presence of the object or quality, and has no dependence upon any thing for its perfection, but the sound state of the sense by which it is received. The emotions of joy, pity, benevolence, gratitude, utility, propriety, novelty, &c. might undoubtedly be felt, although we had no such power of mind as that by which we follow out a train of ideas, and certainly are felt in a thousand cases, when this faculty is unemployed.

“In the case of the emotions of taste, on the other hand, it seems evident, that this exercise of mind is necessary, and that unless this train of thought is produced, these emotions are unfelt.” Vol. i. pp. 159, 160.

The author having thus, in his first essay, shewn the nature of the emotions of sublimity and beauty, proceeds to shew, in the second, that it is by a process of this kind that the sublimity and beauty of the “*material world*” are discovered and felt. In this argument also, we shall endeavour to follow him.

The qualities of matter are known to us only by the senses, by which, though sensation and perception are conveyed to the mind, emotion plainly is not. The smell of a rose, or the taste of a pine-apple, produces agreeable sensations, but not agreeable emotions. But although the qualities of matter are incapable, in themselves, of producing such emotions, they may acquire a new power upon the mind by their being *associated* with other qualities, of which they may thus become the *signs* or *expressions*. And such associations are very numerous. All external objects, for instance, employed for use or pleasure, become signs to us of the uses or pleasures for which we employ them. The plough suggests the idea of rustic labour, and of the plenty which follows it; and the harp, of the animation it has often communicated; and thus each produces the emotion which properly belong to the qualities they signify. In like manner, all works of art suggest the idea of design, wisdom, and skill in the artist. In the same way, we are accustomed to

associate the qualities of quickness, tenderness, magnanimity, with certain casts of countenance; and thus the features acquire the influence of the qualities they represent. Having thus also learned that certain features of body indicate certain qualities of mind, when we discover, in animate matter, forms resembling these features, we insensibly erect them into representatives of the same qualities. We speak of the strength of the oak, the delicacy of the myrtle, the boldness of the rock, the modesty of the violet, &c. &c. which are qualities not of matter but of mind. Besides these, language is productive of many such associations, by conveying to us, in its figurative expressions, the analogies between the qualities of matter and mind discovered by other men in other places and ages. To all these are to be added the associations springing from the peculiar circumstances of every individual. Particular sounds, colours, motions, scenes, suggest images, and therefore emotions, to us, which they may not to any other.

Having thus explained the various processes by which these associations are generated, the author proceeds to shew, in successive chapters, that it is only through these associations that we are impressed with the beauty or sublimity of sounds and colours. It would be absolutely Quixotic to attempt to follow him through this part of his career. We shall content ourselves, like the chart-makers, simply with dotting his track through these, in a degree unexplored, regions, now, and then pausing to give a sketch of some particular scene.

The general arguments by which he establishes his main position appear to be these, that if beauty were the mere object of a sense, then all possessed of that sense must be familiar with it; must discover in it the same properties; must be affected by it in the same manner; must be affected by it in the same way, at different times; must

be able with certainty to define its effect upon others, and to reduce it to certain general laws. But no part of this description applies to the case of the emotions of sublimity and beauty. Here all is irregularity. No two men are affected in the same way; no one man, perhaps, in the same manner, at two different times; and the alleged objects of this sense appear and disappear according to the frame of the examiner, or the society in which the object is viewed.

Take, in the first place, the case of *sounds*. Thunder, when heard as the "artillery of heaven," is sublime. Is it the mere quality of *loudness* which renders it sublime? Let it, on the contrary, be discovered that what we supposed to be thunder is the mere rumbling of a cart, and the emotion of sublimity is destroyed. Indeed, there are instances in which the lowest sounds are invested with the same sublimity:

"Along the woods, along the moorish fens,
Sighs the sad genius of the coming storm."

Or to take a more striking instance from that unfathomable mine of all that is beautiful or sublime, the Scriptures. It is a passage in which the appearance of the Deity to the prophet Elijah is described. "And he said, Go forth, and stand upon the mount before the Lord. And behold the Lord passed by, and a great and strong wind rent the mountains and brake in pieces the rocks before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a *small still voice*. And it was so, when Elijah heard it, that he wrapped his face in his mantle."

Here, then, we have instances both of the same sound, by different associations, affecting the mind in an opposite manner; and of the most opposite sounds affecting the mind in the same manner. Can we need any stronger proof that the beauty or sublimity does not reside in the

mere sound, but in the quality of which it is the sign or expression?

In proceeding to apply his theory to *colours*, the author remarks that the greatest part of colours are "connected with a kind of established imagery in the mind," and are considered as "expressive of many pleasing and interesting qualities." These associations are, 1st, such as arise from the nature of the objects thus permanently coloured; as black, from being the complexion of night, is expressive of gloom: or, 2dly, such as arise from some analogy between certain colours and certain dispositions of the mind, whence these colours are called mild, or bold, gay, or gloomy: and, 3dly, such as arise from accidental connections; as purple is to us the sign of imperial dignity, and yellow to the Chinese. These associations will sufficiently explain the peculiar attractions of some colours, while a few plain observations will shew that they have no intrinsic beauty. For, if they had, the same colour would always be beautiful, and we should rejoice to see the pink of the cheek extended to the nose: neither would the beauty of colours vary with the caprices of fashion, whereas half a dozen duchesses may, by dint of the associations which rank can convey, clothe the town in a new colour every winter: nor would different nations make their elections of opposite colours, and the dusky beauties of one hemisphere be the monsters of another.

In chapter IV. upon *Forms*, the course of argument is nearly the same as before. The illustrations are numerous and convincing. As it is on the subject of forms that the old theories chiefly dwelt, the author had here many prejudices to combat, and difficulties to overcome. We think, however, that the hitherto wavering converts of Hogarth and Burke, and of the more recent upholders of the intrinsic beauty of lines, will rejoice to find here a key to many difficulties confessedly impervious by their ancient masters.

In successive sections, the influence of design, of fitness, and of utility, upon the beauty of forms, is examined with great acuteness. Many striking extracts might be made. We owe it, however, to our readers, to whom we have hitherto manifested, perhaps, unbecoming parsimony in quotation, to give them one or two, which may both teach them some curious truths, and supply them with a fair specimen of the manner of the author. The first is a curious history of the decay of works of taste.

“However obvious or important the principle which I have now stated may be, the fine arts have been unfortunately governed by a very different principle; and the undue preference which artists are naturally disposed to give to the display of design, has been one of the most powerful causes of that decline and degeneracy which has uniformly marked the history of the fine arts, after they have arrived at a certain period of perfection. To a common spectator, the great test of excellence in beautiful forms is character or expression, or, in other words, the appearance of some interesting or affecting quality in the form itself. To the artist, on the other hand, the great test of excellence is skill; the production of something new in point of design, or difficult in point of execution. It is by the expression of character, therefore, that the generality of men determine the beauty of forms. It is by the expression of design, that the artist determines it. When, therefore, the arts which are conversant in the beauty of form, have attained to that fortunate stage of their progress, when this expression of character is itself the great expression of design, the invention and taste of the artist take, almost necessarily, a different direction. When his excellence can no longer be distinguished by the production of merely beautiful or expressive form, he is naturally led to distinguish it by the production of what is uncommon or difficult; to signalize his works by the fertility of his invention, or the dexterity of his execution; and thus gradually to forget the end of his art, in his attention to display his superiority in the art itself.” Vol. ii. pp. 110—112.

“Nor is this melancholy progress peculiar to those arts which respect the beauty of form. The same causes extend to every other of those arts which are employed in the production of beauty; and they who are acquainted with the history of the fine

arts of antiquity, will recollect, that the history of statuary, of painting, of music, of poetry, and of prose composition, have been alike distinguished, in their latter periods, by the same gradual desertion of the end of the art, for the display of the art itself; and by the same prevalence of the expression of design, over the expression of the composition in which it was employed. It has been seldom found in the history of any of these arts, that the artist, like the great master of painting in this country*, has united the philosophy with the practice of his art, and regulated his own sublime inventions, by the chaste principles of truth and science.

“For an error, which so immediately arises from the nature, and from the practice of these arts themselves, it is difficult, perhaps impossible, to find a remedy. Whether (as I am willing to believe) there may not be circumstances in the modern state of Europe, which may serve to check at least, this unfortunate progression; whether the beautiful models of antiquity in every art, may not serve to fix in some degree the standard of taste in these arts; whether the progress of philosophy and criticism may not tend to introduce greater stability, as well as greater delicacy of taste; and whether the general diffusion of science, by increasing in so great a proportion the number of judges, may not rescue these arts from the sole dominion of the artists, and thus establish more just and philosophical principles of decision, it is far beyond the limits of these essays to inquire. But I humbly conceive, that there is no rule of criticism more important in itself, or more fitted to preserve the taste of the individual, or of the public, than to consider every composition as faulty and defective, in which the expression of the art is more striking than the expression of the subject, or in which the beauty of design prevails over the beauty of character or expression.” Vol. ii. pp. 115—117.

The other observation is equally striking, and is meant as a reply to those who urge the permanence of certain proportions in architecture in proof of their inherent and exclusive beauty. After having noticed the influence lent to these proportions by our veneration for antiquity, he goes on to observe:

“But besides these, there are other causes in the nature of the art itself, which sufficiently account for the permanence of taste upon this subject. In every production of

* Sir Joshua Reynolds.”

kuman labour, the influence of variety is limited by two circumstances, viz. by the costliness, and the permanence of the materials upon which that labour is employed. Wherever the materials of any object, whether of use or of luxury, are costly; wherever the original price of such subjects is great, the influence of the love of variety is diminished: the objects have a great intrinsic value, independent of their particular form or fashion; and as the destruction of the form is in most cases the destruction of the subject itself, the same form is adhered to with little variation. In dress, for instance, in which the variation of fashion is more observable than in most other subjects, it is those parts of dress which are least costly, of which the forms are most frequently changed: in proportion as the original value increases, the disposition to variety diminishes; and in some objects, which are extremely costly, as in the case of jewels, there is no change of fashion whatever, except in circumstances different from the value of the objects themselves, as in their setting or disposition. Of all the fine arts, however, architecture is by far the most costly. The wealth of individuals is frequently dissipated by it: and even the revenue of nations, is equal only to very slow and very infrequent productions of this kind. The value, therefore, of such objects, is in a great measure independent of their forms; the invention of men is little excited to give an additional value to subjects, which in themselves are so valuable; and the art itself, after it has arrived at a certain necessary degree of perfection, remains in a great measure stationary, both from the infrequency of cases in which invention can be employed, and from the little demand there is for the exercise of that invention. The nature of the Grecian orders very plainly indicates, that they were originally executed in wood, and that they were settled before the Greeks had begun to make use of stone in their buildings. From the period that stone was employed, and that of course public buildings became more costly, little farther progress seems to have been made in the art. The costliness of the subject, in this as in every other case, gave a kind of permanent value to the form by which it was distinguished.

"If, besides the costliness of the subject, it is also permanent or durable, this character is still farther increased. Those productions, of which the materials are perishable, and must often be renewed, are from their nature subjected to the influence of variety. Chairs and tables, for instance, and the other common articles of furniture, cannot well last

above a few years, and very often not so long. In such articles accordingly, there is room for the invention of the artist to display itself, and as the subject itself is of no very great value, and may derive a considerable one from its form, a strong motive is given to the exercise of this invention. But buildings may last, and are intended to last for centuries. The life of man is very inadequate to the duration of such productions: and the present period of the world, though old with respect to those arts, which are employed upon perishable subjects, is yet young in relation to an art, which is employed upon so durable materials as those of architecture. Instead of a few years, therefore, centuries must probably pass before such productions demand to be renewed; and long before that period is elapsed, the sacredness of antiquity is acquired by the subject itself, and a new motive given for the preservation of similar forms. In every country, accordingly, the same effect has taken place: and the same causes which have thus served to produce among us, for so many years, an uniformity of taste with regard to the style of Grecian architecture, have produced also among the nations of the east, for a much longer course of time, a similar uniformity of taste with regard to their ornamental style of architecture; and have perpetuated among them the same forms, which were in use among their forefathers, before the Grecian orders were invented." Vol. ii. pp.162—167.

The length to which these reasonings and extracts have extended, and our farther designs of a somewhat collateral nature upon the reader, admonish us here to state the final conclusions to which the author comes in the 6th section of his last chapter. "The preceding illustrations" (he says) "seem to afford evidence for the following conclusions."

1. "That all the qualities of matter are, from nature, from experience, or from accident, the sign of some quality capable of producing emotion or the exercise of some moral affection; and, 2dly, that when these associations are dissolved, or in other words, when the material qualities cease to be significant of the associated qualities, they cease also to produce the emotions of beauty or sublimity."—Such, therefore, is the theory of the author.

Before entering upon some observations, which perhaps, when it is remembered who the author is, he should have saved us the trouble of making; we deem it necessary to observe, that the present work, as an essay on taste, is defective in two material points. The author has taught us, and taught us ably and truly, that the emotions of beauty and sublimity are to be ascribed, not to the mere perception of material qualities, but of *other qualities* of which these are the natural or accidental signs. But should he not have taught us, distinctly, and at length, what these other qualities are? No classification, generalization, or enumeration of them is attempted. They may be any thing, it would seem, but qualities of matter.

—The other question left untouched by the author is, whether there be any standard of taste, any such thing as good or bad taste. He indeed, in his preface, acknowledges certain deficiencies in his present literary contributions, and expresses his readiness to make them good, if the public should call for them. But if he thought it fit to publish at all upon *taste*; and if he can, when the public calls for it, find leisure to publish still more upon this subject; then we are disposed to question the propriety of his publishing at all, without entering upon topics so material to the rounding of his system.

Any attempt to fill up the chasms in Mr. Alison's work would be great presumption; and, especially when we are trembling at the huge demand we have already made upon the time of our readers, would be impossible. We will therefore enter upon ground where we tread with more security, and which is more appropriate to our feelings and to our office, viz. to examine the bearing of this subject upon religion.

We have already suggested, that from Mr. Alison, as "one who ministers and serves the altar," we had, perhaps, a right to expect some such consecration of his subject. In his enthusiasm upon many secular or

literary topics, we could have wished to see him now and then kindle with a more sacred flame. Even his reviewer, in the critique to which we have already referred, though not of a fraternity who make any loud profession of religion, is sometimes surprised into devout allusions, which constitute a part of the charm of his oratory. Indeed, much of the scenery employed in the display of this subject, is calculated to sublime and spiritualize the mind; and we wonder, that, when the car mounts, the prophet should not ascend with it. But we should do injustice to Mr. Alison, if we left our readers persuaded that he had not in any degree connected his system with religion. There is a splendid, though somewhat objectionable, and in part *mysterious*, passage with which the work concludes, and which, though long, yet, in justice to Mr. Alison, we shall extract.

"There is yet, however, a greater expression which the appearances of the material world are fitted to convey, and a more important influence which, in the design of nature, they are destined to produce upon us; their influence I mean in leading us directly to religious sentiment. Had organic enjoyment been the only object of our formation, it would have been sufficient to establish senses for the reception of these enjoyments. But if the promises of our nature are greater: if it is destined to a nobler conclusion; if it is enabled to look to the Author of being himself, and to feel its proud relation to him; then nature, in all its aspects around us, ought only to be felt as signs of his providence, and as conducting us by the universal language of these signs, to the throne of the Deity.

"How much this is the case with every pure and innocent mind, I flatter myself few of my readers will require any illustration. Wherever, in fact, the eye of man opens upon any sublime or any beautiful scene of nature, the first impression † is to

* Quere, proud? Ought it not to be humble?

† Is this true in point of fact? That this impression is made on the religious mind we admit; but we do not believe that the finest prospect in the world would have the

consider it as designed, as the effect or workmanship of the Author of nature, and as significant of his power, his wisdom, or his goodness: and perhaps it is chiefly for this fine issue, that the heart of man is thus finely touched, that devotion may spring from delight; that the imagination, in the midst of its highest enjoyment, may be led to terminate in the only object in which it finally can repose; and that all the noblest convictions, and confidences of religion, may be acquired in the simple school of nature, and amid the scenes which perpetually surround us*. Wherever we observe, accordingly, the workings of the human mind, whether in its rudest or its most improved appearances, we every where see this union of devotional sentiment with sensibility to the expressions of natural scenery. It calls forth the hymn of the infant bard, as well as the anthem of the poet of classic times. It prompts the nursery tale of superstition, as well as the demonstration of the school of philosophy. There is no æra so barbarous in which man has existed, in which the traces are not to be seen of the alliance which he has felt between earth and heaven, or of the conviction he has acquired of the mind that created nature, by the signs which it exhibits; and amid the wildest, as amid the most genial scenes of an uncultivated world, the rude altar of the savage every where marks the emotions that swelled in his bosom when he erected it to the awful or the beneficent deities whose imaginary presence it records. In ages of civilization and refinement, this union of devotional sentiment with sensibility to the beauties of natural scenery, forms one of the most characteristic marks of human improvement, and may be traced in every art which professes to give delight to the imagination. The funeral urn, and the inscription to the dead, present themselves every where as the most interesting incidents in the scenes of ornamented nature. In the landscape of the painter, the columns of the temple, or the spire of the church, rise amid the ceaseless luxuriance of vegetable life, and by their contrast, give the mighty moral to the scene, which we love, even while we dread it; the powers

of music have reached only their highest perfection when they have been devoted to the services of religion; and the description of the genuine poet has seldom concluded without some hymn to the Author of the universe, or some warm appeal to the devotional sensibility of mankind.

"Even the thoughtless and the dissipated yield unconsciously to this beneficent instinct; and in the pursuit of pleasure, return without knowing it, to the first and the noblest sentiments of their nature. They leave the society of cities, and all the artificial pleasures, which they feel have occupied, without satiating their imagination. They hasten into those solitary and those uncultivated scenes, where they seem to breathe a purer air, and to experience some more profound delight. They leave behind them all the arts, and all the labours of man, to meet nature in her primeval magnificence and beauty. Amid the slumber of their usual thoughts, they love to feel themselves awakened to those deep and majestic emotions which give a new and a nobler expansion to their hearts, and amid the tumult and astonishment of their imagination,

Præsentiore[m] conspiciere Deum

Per invias rupes, fera per juga,

Clivosque præruptos, sonantes

Inter aquas, nemorumque noctem*.

"It is on this account that it is of so much consequence in the education of the young, to encourage their instinctive taste for the beauty and sublimity of nature †. While it opens to the years of infancy or youth a source of pure, and of permanent enjoyment; it has consequences on the character and happiness of future life, which they are unable to foresee. It is to provide them amid all the agitations and trials of society, with one gentle and unrepublishing friend, whose voice is ever in alliance with goodness

* Mr. Alison has clearly formed too lofty conceptions of the state of mind which belongs to the crowd who run annually from the town to the country, and from the country to town, or who fill the room at an oratorio. We apprehend that his imputations would surprise many of them.

† Has not Mr. Alison completely inverted the right order of things? Ought he not to have urged the formation of religious sentiment in the young, that they might thence acquire a higher taste for beauty and sublimity, rather than to have taught them, as he has done, that the cultivation of taste will lead to religion, a position which we believe to have little or no foundation in fact?

effect of producing such an impression as this in a mind not already imbued with religious sentiment.

* This will prove but a poor substitution for the school of Christ. How miserably has Mr. Alison's new school failed of its effect in every age! Can he produce instances of "convictions and confidences" thus wrought?

and virtue, and which, when once understood, is able both to sooth misfortune and to reclaim from folly. It is to identify them with the happiness of that nature to which they belong; to give them an interest in every species of being which surrounds them; and amid the hours of curiosity and delight, to awaken those latent feelings of benevolence and of sympathy, from which all the moral or intellectual greatness of man finally arises. It is to lay the foundation of an early and of a manly piety; amid the magnificent system of material signs in which they reside, to give them the mighty key which can interpret them; and to make them look upon the universe which they inhabit, not as the abode only of human cares, or human joys, but as the temple of the living God, in which praise is due, and where service is to be performed." Vol. ii pp. 441—447.

Mr. Alison has here instructed us, in very soaring language, how the cultivation of taste is calculated to promote the exercise of religious sentiment. We should be glad to borrow a pen from the same wing, while we endeavour to establish a far less dubious, and therefore more important, doctrine, which is, the *necessity of religion to the highest enjoyments of taste*. Whether we regard the works of nature or of art, it will be found that it is the associations which connect them with religion, that supply them with their highest characters of sublimity and beauty. If, for instance, we cast our eye over some vast expanse of country, how does it rejoice

"To view the slender spire

And massy tower from deep embowering shades

Oft rising in the vale, or on the side
Of gently sloping hills, or, loftier placed,
Crowning the wooded eminence!"

It at once unsecularizes the soul, and carries it with hasty wing from earth to heaven. If, in like manner, we are viewing some sunny vale, where the lake seems to sleep, where every field is whitened by flocks, and every cottage pours forth its brown sons and daughters of exercise, what fresh beauties kindle in the scene, when we regard all these features of peace as the expression of Divine mercy, of the gracious

prodigality of a heavenly Father? When, again, we lift our eyes to the rocky regions of the north, and see nature as it were in her elemental shape, mountain piled on mountain, rocks which seem like the skeleton of the world waiting to be clothed, interminable wastes, where the Creator appears almost to have forgotten to be gracious; what a new sublimity pervades the scene when we regard this desolation as the indication of Divine wrath, as the solemn relics of a deluge in which Jehovah broke up the fountains of the deep, and let loose his angry waters upon a guilty world? In like manner, when we contemplate the heavens and see the lamps with which they are hung, with what fresh sublimity are they clothed when we refer them to the Infinite Being who suspended them there; when we consider them as the parts of a machine stretching through all space, but following the controul of his mighty hand; when we regard each star as the sun of a system, and each system perhaps peopled with immortal souls, who are to feel the terrors of his wrath, or to wear the crown of glory which God hath prepared for them that love him?

Nor does religion minister less to the enjoyments of taste in the works of art. When the *artists* of antiquity meant to give perpetuity to their labours, to chissel the statues which should command the admiration of all times and places, they did not choose the mere heroes of their country, but the gods. It was a Hercules or Apollo which levied the tribute of idolatrous homage through all the regions of heathenism. Ignorant of religion, they borrowed the aid of superstition; and even with its false glare threw a glory round their statues which ensured the admiration of the world. In like manner, when the painters and sculptors of Italy sprung up as it were from the graves in which the artists of antiquity slept, and sat down to project new schemes for the

pacific conquest of the world; they did not roam for subjects in the regions of heathenism, of romance, or even of modern history, but sought them in the pages of Scripture. Thence, as from a mine, they dug the ore and cast the coin which was to circulate in all ages and countries. Thence, as from a quarry, they hewed their stones and wrought them into the enduring pillars of their own reputation. Consecrated by their close affinity to religion, these works seem to catch a portion of its perpetuity; and the Virgins of Raphael, the Infants of Correggio, and the Ecce-Homos of Carlo Dolce and Guido, levy their contributions of applause upon the people of many nations and successive ages. If we turn from painting to music, and it is asked "where is it that the richest repasts have been provided for this modification of taste?" We answer, "where music has been allied to religion." It is Handel who is the musician of all times and countries. It is Handel who is called "immortal," from the immortality of the subjects to which he has tuned his lyre. It is Handel who has almost caught a portion of the inspiration of his themes, and has sung the songs of angels in strains scarcely unworthy of them. It is Handel whom the connoisseurs in this fascinating art, forgetting the exclusive worship of Jehovah inculcated by his own harmonious lessons, have assembled to commemorate, in strains which belong alone to the Author of the language he harmonized.

Let us turn next to poetry, and we shall find how immense its debts are to religion, or to those superstitions which were the shadow of it. How are the Iliad and Odyssey ennobled by their mythological machinery; by the scales of fate, the frown of Jove, the interpositions of Minerva! How does Virgil endeavour to throw around his scenery the fictitious splendour of the popular superstition in the storm of Neptune, and the descent to Tartarus!

And why does Milton, inferior perhaps in the embodying of his ideas, and in the accomplishment of his vast designs, to these his elder brethren of Greece and Rome, yet take the first place in the procession of bards? It is because he borrowed a lustre from celestial truth, which superstition did not supply. It is because he copied the heaven and hell which the ardent, though erring, imagination of Homer and Virgil fancied. It is because, spurning at the interest which the development of human passions and the history of human crimes communicates, he climbed to heaven for the theme of some sublimer song. And finally, whence is it that Cowper, though unpopular in many of his topics, though careless in the structure of his verse, though somewhat overcharged in his satire, though sometimes dark, low, prosaic, is yet the delight of thousands who stand condemned by his verse? It is not merely his true English spirit, his ardent love of liberty, his bold and idiomatical language, his strong vein of sense, his variety of imagery, his love of nature; but it is what has been called, by a somewhat reluctant panegyrist, the "magic of his morals." It is because, if we may so say, he writes in the spirit of one whose lips had been touched by a coal from the altar of his God. It is because he never fails to introduce the Creator into the scenes of his own universe. It is because he sets the imagination roaming far beyond the bounds of space and time. It is because he draws so largely upon the fountains of Scripture, and so continually addresses man in the language of God.—But the length to which these observations have extended, warns us to dwell no longer upon this copious topic, than to ask, if religion be thus essential to the highest enjoyments of taste, shall any pretenders to taste be found among the impugners of religion? Is not this throwing away the lamp which would light them to their chosen treasures? Is it not

trampling under foot a number of associations calculated to yield them that harvest of pleasure they most desire? We know, indeed, that the gratifications which religion thus yields to the refined taste are among its very smallest fruits. But still we urge the point, because we wish to shew the irreligious, that they are but clumsy architects of their own little fabric of happiness, that they are not worse Christians than philosophers, and that the enemy of religion is the enemy of taste. We urge it also to shew those of the young who may conceive that religion is calculated to give a sort of torpedo touch to the more refined sensibilities of our nature, to extirpate by a sort of Vandal attack all the gratifications of taste, to disenchant the scenery with which the creative hand of painting and poetry surprises and delights us; that religion is strong even at her supposed weak point; that she is rich even where she is confessedly the poorest; that she is the friend of all innocent pleasure, the ally of genius, the living fountain not less of our daily gratifications than of our eternal joys.

A topic not less important than this remains still to be noticed. It appears (if indeed it could ever be disputable) incontrovertibly from this essay, that the beauty and sublimity of all objects depend much upon the associations with which they are connected. Now this proposition is so extensively true, that even religion may be disfigured by the medium through which, or the society in which, it is seen. It is indeed true that the really philosophical will learn, as in certain optical illusions, to correct the effect of a refraction such as this; and not charge upon the object the defects of the medium. But since all men are not philosophers, and therefore this sort of correctness cannot be expected, how ill do those serve the interests of religion who shew it to the world through a medium which must distort its proportions or

change its complexion; or who present it in society by which it cannot fail to be disgraced! This subject admits of much enlargement. It may, however, be sufficient to hint at some of those disfiguring processes to which we have referred. Some thus degrade it, for instance, who teach its truths in a vulgar, canting, or needlessly technical phraseology. Others do it like dishonour, by associating it with absurd peculiarities; unauthorised demands, or capricious prohibitions; who send it abroad in a large-brimmed hat, cut off the lappels of its coat, or deny it a bow to its neckcloth. But far deeper are the wounds which those inflict upon it who display it to the world shorn of those moral graces, those charms of temper and affections, which are some of its appointed passports to the heart. Are there not some who teach the world to associate frowns with religion; who clothe its neck with the thunders of disputation; who invest it with the porcupine coat of an irritable temper; who throw into its eye the glare of envy, and into its cheek the hue of jealousy; who arm it with the knife of controversy, and satire, and censoriousness? We dare not trust ourselves to complete the sketch. It is a sort of portrait wholesome neither to conceive nor to contemplate. Rather would we call upon the friends of religion to present her to the world in all the native "beauty of holiness." How sublime are the associations with which she is transmitted to us, both in the language of Scripture, and in the person of Christ! Let then the guardians of these "oracles of God," and the followers of this Master, adhere to the language of the one and endeavour to reflect the image of the other. It is a rule of eternal obligation, both as to the language in which we describe and as to the portrait which we exhibit of Christianity, "see that thou make all things according to the pattern shewed to thee in the mount:" see that all be cast in the moulds of heaven. Whilst we re-

proach the enemies of the Gospel with their aspersions upon religion as if offensive to taste, let us beware of supplying any ground for them. If her lessons are to have universal currency, we must teach them in the universal language of intelligence and good taste, and not in the patois of a party. If she is to be raised to the throne of the world, her soldiers must muster, not under the petty flags of faction, but under the mighty banner of the Cross. She must be presented to the world invested with her own infinite and immortal attributes; and we trust that, led by the hand of God, they will see the star, and worship.

We here take our leave of Mr. Alison, and of the topic to which he has directed our attention, with some regret that our limits do not admit of a wider excursion with him. His book would be improved, we think, by one or two additional chapters on the unnoticed parts of his subject to which we have adverted; by a general abbreviation of the chapters already in our hands; by the simplification of some of his sentences; and, above all, by his treating at length, as he is bound, both in the character of a philosopher and a clergyman, upon the topic so inadequately touched by us—the importance of religion to the most exquisite enjoyments of taste. These defects, however, with the exception of the last, are but small spots in a brilliant performance. We should be glad to learn by a volume of sermons from the same hand, that the author thinks as justly upon theology as on belles lettres; that he is an equally formidable enemy to all prejudices and errors; and that (if we may venture upon the allusion), having slain “the lion and the bear” of unsound philosophy, he is as terrible an assailant of the “giant” enemies of religion, infidelity, worldliness, dissipation, and indifference.

An Account of the Society for promoting Christian Knowledge. London: Rivington. 1811.

THE title of the present article will probably surprise many of our readers. They will be greatly disappointed, however, if they are led to expect from it a discussion of the comparative excellence of the systems of education of Bell and Lancaster, to which the sermon of Dr. Marsh, prefixed to this account, might be supposed to invite us. They will be no less disappointed, if they look for a critique on the tracts of this Society, for an exposition of its various claims on the public gratitude and support, or for a statement of the circumstances in the management of its affairs which may tend to diminish the weight of those claims. We mean to direct the attention of our readers to the single point of the information which the Society has this year thought proper to give to the public respecting the Syrian Christians of Malaya. We briefly alluded to this subject in the abstract of the Society's Report in our last number, p. 59, intimating an intention to consider it more fully hereafter. Be it therefore known to our readers, that the Society for promoting Christian Knowledge have published, in their last Report, some particulars concerning the Syrian Christians, which have been transmitted to them by their missionaries in India. The Society had put a question to these missionaries, whether it would be practicable to employ the Syrian Christians in their Indian mission in conjunction with them, the German and Danish missionaries. The reply to this inquiry, as stated in the Society's Report, we will now lay before our readers.

“In reply to a query, whether Syrian priests could be employed in the missions, they (Messrs. Kolhoff and Horst) enclose a memorandum, stating their reasons why they decline a union with those priests, as

they hold doctrines which militate against the Thirty-nine Articles of the Church of England, the Augustine Confession, and the Nicene Creed. This memorandum the Board deem proper to be submitted to public inspection." The memorandum is as follows :

"Already, in 1725 and following years, our predecessors, the missionaries at Tranquebar and Madras, by the advice of their friends in Europe, endeavoured to make acquaintance with the dignitaries and priests of the St. Thomas or Syrian Christians, and to unite them with the Protestant Church; or, at least, to bring them to agree in doctrine with the Protestants. They hoped that the hatred of the Syrians against the Papists would favour such a union. They employed for this purpose a very learned divine of the Reformed Church at Cochim, the Reverend Valerius Nicolai, and they spoke with several Syrian priests that came to the coast at different times. But they were at last obliged to give up all hopes of such a union. The following abstract of the result of these researches will shew how unfit the Syrian clergy are to be Protestant missionaries.

"The Syriac Christians are split into two sects directly opposed to each other, yet equally receding from the orthodox doctrine of the Christian church; Nestorians and Eutychians. They pray, moreover, to the Virgin Mary and to the saints (though not precisely to the same as the Church of Rome), and desire their mediation. They believe that good works are meritorious. They hold the doctrine of works of supererogation. Their public prayers and administration of the sacrament are in a tongue not understood by the people. Celibacy has grown customary among their priests, though it is not enjoined. Thus their doctrine militates against the 2d, 5th, 11th, 14th, 24th, and in a manner also against the 32d articles of religion, and against the Nicene Creed.

"They are so ignorant that they could not even be used as sub-assistants to our native Catechists, and of course, as such people use to be, they are obstinate and would demand of us to conform to their persuasion and ritual instead of conforming themselves to that of the Church of England.

"Their proper language is not Syriac, but the Malayalin idiom. They only make shift to read as much Syriac as is necessary for celebrating the mass, and reading their liturgy, which are almost the same with those of the Armenians.

"The cast out of which all the priests are taken are the Cassanares, and the priests claim an equality with the highest cast of that country, the Nairs; and, on this account, they have hardly any intercourse with people of lower casts*, whereby they incapacitate themselves for the propagation of Christianity.

"We hope that the above reasons will justify our request, that we may be excused from admitting those Christians to a union of faith with ourselves, and to the office of teachers in our orthodox congregations, in violation of our ordination oath."

"The Rev. Mr. Pohlé, in reply to the same query, observes 'that he can only mention, with respect to the Christians of the Syrian church, what his predecessors, the former German missionaries, had reported on that subject in their German Missionary Accounts, which he had got translated into English by Mr. Horst, and a copy whereof he had subjoined; from which he drew, as a conclusion, the impracticability of uniting in missionary concerns with those Christians; adding, however, that their present situation might probably be better known if some person acquainted with their language were to reside among them for a year or two, for the purpose of gaining sufficient information respecting their present state. The extracts herewith transmitted,' the Society adds, "are so interesting and pointed that it has been deemed proper to subjoin them."

These extracts, however, it will be unnecessary to transcribe, as the substance of them has been already given in the memorandum of Messrs. Kolhoff and Horst. We shall, however, have occasion to refer to them.

Mr. Pæzold also gives his decided opinion, that it would be impracti-

* It is a remarkable circumstance, that the immediately preceding report of this society, viz. that for 1810, contains a letter of these very gentlemen, Messrs. Kolhoff and Horst, in which they anxiously defend themselves from a similar charge brought against them by the missionaries of the London Missionary Society; a charge originating probably in misapprehension in both cases.

cable to employ the clergy of the Syrian church in the Society's missions, "they being sectaries of the Nestorian and Eutychian principles, praying idolatrously to the Virgin Mary and to the Apostle St. Thomas, and laying a great stress upon many very superstitious ceremonies. Before they could be employed in a Protestant mission, they must themselves," he observes, "be converted from the error of their ways, of which little if any hope could be entertained."

The missionaries therefore, it is obvious, have *no knowledge themselves* of the Syrians, who live in a country far remote from them; but they had found some notices of them in looking over the journals of their brethren the Danish missionaries, between the years from 1725 to 1738, as appears from the extracts above mentioned, where no allusion is made to any communication of a later date. These former missionaries also had not themselves visited the Syrian Christians; but they had seen, as appears by the extracts from their journals, some Syrians evidently of the Romish church, who came to Madras on a pilgrimage to St. Thomas's Mount, as is usual with the Roman Catholics in India. That the only Syrians they saw were of the Romish church is fully proved by these very extracts, which ascribe to them the use of "missals" and "mass," the acknowledgment of "the supremacy of the pope," and "subjection to a Portuguese bishop," &c. &c. Such Syrian Christians as have joined the Church of Rome are well known to be in a degenerate and most illiterate state, and they are justly so described by the missionaries. But it does not appear that they ever saw one of those Syrian Christians of Malayala who continue separate from the Church of Rome. They state, indeed, their having seen a Nestorian Syrian priest; but he also must have belonged to that church, for he spoke of "the adoration of the mother of God," and

informed them, that he had been ordained by Mar Gabriel, a Nestorian bishop, who "celebrated mass," and used a "missal," and who, we are afterwards told, when solicited to unite in the true orthodox doctrine, answered "in a papistical strain." The journals of the Danish missionaries further record, that they had some correspondence with Valerius Nicolai, a Dutch minister at Cochin, respecting the Syrian Christians. It appears that, about the year 1729, Mr. Nicolai had written several letters to a Syrian bishop, one Mar Thomas, with a view to reclaim him from an error in doctrine by proofs from holy writ, (the bishop maintaining, as is alleged, a tenet of Eutyches, that Christ had but one nature), but this bishop had declined giving any answer till he should receive permission from his patriarch in Syria.

From the perusal of these journals the Society's present missionaries had come to the conclusion, that the Syrian Christians of Malayala "are Nestorians, and worship the Virgin Mary," and that, therefore, they cannot be admitted to "an union of faith with themselves."

Such is the account which, in the year 1811, the Society for promoting Christian Knowledge have thought proper to publish respecting the Syrian Christians of Malayala. Its publication, however, could only have been proper on the supposition that no more recent and authentic accounts of this interesting people could be obtained. It is possible, indeed, that the worthy missionaries of the Society, who are chiefly Germans, and have little intercourse with the English in India, were ignorant of the existence of any such accounts. But it seems hardly possible that, to some members at least of the Board for managing the affairs of this society, it should not have been known, that in the year 1805, the Madras Government sent the Rev. Dr. Kerr, senior chaplain at the presidency of Ma-

dras, on a special mission to Malabar and Travancore, (before Dr. Buchanan visited those countries), in order to investigate the state of the Syrian and other Christians; and that the official Report which this esteemed and much-lamented clergyman made to Lord William Bentinck, was afterwards published under the authority of the Supreme Government of India. If they had paid the slightest attention to this Report, it would probably have prevented their present publication. It would, at least, have prevented their charging the Syrian church of Malayala with the errors of Rome; for it would have clearly pointed out to them the distinctions which exist among the Christians on the Malabar coast, and must have convinced them that the account which they have given to the world, under the sanction of their authority, referred principally, if not wholly, to the Syrian Roman Catholics, and not to the true Syrian Church of Malayala. An extract from the Report of Dr. Kerr will prove this point.

“In the creeds and doctrines,” he observes, “of the Christians of Malabar, internal evidence exists of their being a primitive church; for *the supremacy of the pope is denied*, and the doctrine of transubstantiation never has been held by them. They also regard, and still regard, the worship of images as idolatrous, and the doctrine of purgatory to be fabulous. Moreover, they never admitted as sacraments, extreme unction, marriage, or confirmation. All which facts may be substantiated on reference to the Acts of the Synod, assembled by Don Alexis de Menezes, Archbishop of Goa, at Udiamper, in the year 1599.”

“The Christians on the Malabar coast,” he proceeds to state, “are divided into three sects; 1. The St. Thomé, or Jacobite Christians. 2. The Syrian Roman Catholics. 3. The Latin Church.”

“1. The St. Thomé Christians still retain their ancient creed and

usages, and consider themselves as the descendants of the flock established by St. Thomas, who is generally esteemed the Apostle of the East. Their ancestors emigrated from Syria, and the Syro-Chaldaic is the language in which their church service is still performed. *They admit no images* within their churches, but a figure of the Virgin Mary with the child Jesus in her arms, which is considered merely as an ornament, and not a subject of idolatrous worship.”

“It has been long believed, that these Christians held the tenets of the Nestorian heresy, and that they were obliged to leave their own country in consequence of persecution. However, it appears, that *the Creed they now hold denies that heresy, and seems to coincide in several points with the Creed of St. Athanasius*, but without its damatory clauses. The service in their church is performed very nearly after the manner of the Church of England; and when the Metropolitan was told, that it was hoped that one day an union might take place between the two churches, he seemed pleased at the suggestion.

—The character of these people is marked by a striking superiority over the heathens in every moral excellence; and they are remarkable for their veracity and plain dealing. They are extremely attentive to their religious duties. They are respected very highly by the Nairs; and the Rajahs of Travancore and Cochin admit them to rank next to the Nairs. Their number, it is generally supposed, may be estimated at seventy or eighty thousand. The direct protection of the British Government has been already extended to them; but as they do not reside within the British territories, I am doubtful how far it may be useful to them. *To unite them to the Church of England* would, in my opinion, be a most noble work; and it is most devoutly to be wished, that those who have been driven into the Roman pale might be recalled to their ancient church; a measure

which it would not be difficult to accomplish, as the country governments would be likely to second any efforts for that purpose. Their occupations are various as those of other Christians; but they are chiefly cultivators and artizans; and some of them possess a comfortable, if not a splendid independence. *Their clergy marry in the same manner as Protestants. Their residence is entirely inland.*"

"2. The Syrian Roman Catholics are those who were constrained, after a long struggle, to join the Latin church, and who still continue in her pale, though distinguished from her in this, that they are allowed, by a dispensation from the pope, to perform all services of the Church of Rome in the Syro-Chaldaic language." "The Hindoos have a much greater respect for the Christians of the original church, than for the converts of the Latin communion." "Their priests," we are also told, "act under the direction of the Church of Rome, and leave no means unessayed to draw over their primitive brethren to the Romish communion." These priests are spoken of as being very ignorant. "They read prayers in Malabar, according to the ritual of the Church of Rome."

Dr. Kerr closes his Report with some general observations.—"It appears," he observes, "from the foregoing statement, that pure Christianity is far from being a religion for which the highest cast of the Hindoos have any disrespect; and that it is the abuse of the Christian name, under the form of the Romish religion, to which they are averse."

No candid man can read the above Report, without perceiving that the Syrians spoken of by the Society's missionaries in their journals, are identified with the Roman Catholic part of the Syrian Christians described by Dr. Kerr; and it would be just as fair to judge of the Church of Ireland by the sentiments of those

who had apostatized from her communion and joined the Romish church, as to judge of the Syrian church of Malayala by the opinions or conduct of those who had quitted her pale and conformed to the Roman Catholic ritual. The journal of the missionaries accords entirely with the Report of Dr. Kerr, if we allow that they refer, not to the Syrian church of Malayala, but to the Romish converts from that church; but otherwise these documents are directly at variance.

But Dr. Kerr's Report is not the only recent and authentic information we possess on this subject, and with which the Society might have collated the obsolete and unsatisfactory hear-say statements of their missionaries. An account of the Syrian Christians was published in India in 1807, by the Rev. Dr. Buchanan, after his return from Travancore, part of which was afterwards re-published in England by the late Bishop of London. It also appeared in the *Christian Observer* for 1807, p. 654. The following is an extract from this account, which contains some particulars not mentioned in the *Christian Researches*.

"The number of Syrian churches is greater than has been supposed. There are at this time fifty-five churches in Malayala, acknowledging the Patriarch of Antioch. The last church was erected by the present Bishop in 1793.

"The Syrian Christians are *not Nestorians*. Formerly, indeed, they had bishops of that communion, but the liturgy of the present church is derived from that of the early church of Antioch, called 'Liturgia Jacobi Apostoli.' They are usually denominated *Jacobitæ*, but they differ in ceremonial from the church of that name in Syria; and, indeed, from any existing church in the world. Their proper designation, and that which is sanctioned by their own use is 'Syrian Christians,' or 'the Syrian church of Malayala.' The old-Syrians have continued till late-

ly to receive their bishops from Antioch*.”

We have understood from Dr. Buchanan's private communications, since he came to this country, that he had found a few of the Syrian priests who held that tenet of Eutyches, which asserts, that Christ had but one, and that a divine nature; but even these seemed to explain it away in words, for they spoke of Christ's human nature like Protestants. Their bishop never once mentioned the subject, although he knew that Dr. Buchanan held a contrary opinion; and, as for the bulk of the people, they seemed to know no more of Eutychian doctrine than the common people in England; and they are probably as little acquainted with it as our population is with the Arian or Socinian doctrine. In his discussions with the Syrians, Dr. Buchanan appears not to have thought it fit to canvass with them difficult points of doctrine. He wisely made it his chief object to forward the translation of the Bible, knowing that this was the *fountain of light*; and that if they were once possessed of this, it would be easier to adjust particular doctrines. Under the peculiar circumstances, indeed, in which this people are placed, it is impossible that their minds should not be in a somewhat fluctuating state with respect to doctrinal points. The nation in general are called *St. Thomé* Christians. This is their name in all parts of India, and it imports an antiquity that *reaches far beyond* the Eutychians or Nestorians, or any other sect; but in process of time certain Nestorian, and after them certain Eutychian, bishops obtained the supremacy among them †; and now the Roman Catholics constantly

* Account of Syrian Christians, p. 3. Calcutta, 1807.

† It surely would be unfair to infer the character of any church; of our own, for example, from the character and doctrinal sentiments of individual bishops or priests. What say our Articles? What say our Liturgy?

assail them whenever an opportunity offers. Much allowance was, therefore, to be made for them; and Dr. Buchanan, finding them placed in such interesting circumstances, holding fast the few Bibles and fragments of Bibles they possessed, and resisting the antichristian spirit “which had deceived the nations,” he appears rather to have sought, in what things they might agree, than in what they might differ; how he might do them good by the communication of scriptural light, than how he might find reasons to justify his exclusion of them from the pale of Christian fellowship.

In following such a conduct, we think Dr. Buchanan acted wisely and well. In giving an account of them in his *Christian Researches*, he has chiefly confined himself to his conversations with their most learned men on important subjects. In regard to the state of the people generally, he has observed “that he perceived all around symptoms of poverty and political oppression; that in the churches and in the people there was the air of fallen greatness; and that they appeared like a people who had known better days;” to which one of their priests replied, “We are in a degenerate state, compared with our forefathers; the learning too of the Bible is very low amongst us.” Dr. Buchanan also notices, that “they have some ceremonies nearly allied to those of the Greek church;” and in his conversation with the Bishop, he remarked, “that there were some rites and practices in the Syrian church which our church might consider objectionable or nugatory.” Had the Society thought proper to examine this living witness, they might have found reason to qualify, if not entirely to withhold, their statements.

But the most competent authority on subjects relating to the Syrian Christians, is Colonel Macaulay, This is the only fair test. Even supposing that all our bishops and all our clergy are now orthodox, have they always been so?

late Political Resident for the British Government, in Travancore; who is now in this country. This officer, we are informed, resided for about eight or ten years in the vicinity of the Syrians, had constant official intercourse with them, saw them very frequently, and often visited and received visits from their metropolitan and chief priests. We also understand this officer to have declared, that the account which states the Syrian Christians in Malayala, who are not in the connection of Rome, to be Nestorians, and that they worship the Virgin Mary, is utterly groundless; for that the metropolitan Mar Dionysius (whom he is said to describe as having been a man of great piety and respectability) had sent to him the Creed of his Church, which disclaims the errors of Arius and Nestorius *by name* *. Dr. Kerr has stated in his Report, that "the direct protection of the British Government had been extended to the Syrians." This was done through this British Resident (Colonel Macaulay), who, if we are

* This information appears to be confirmed by a statement in our volume for 1807, p. 655, where there is the following note: "In a written communication to the Resident of Travancore, the Metropolitan states their creed" (viz. that of the Syrian church of Malayala) "to be as follows: 'We believe in the Father, Son, and Holy Ghost, three persons in one God, neither confounding the persons nor dividing the substance; one in three and three in one; the Father generator, the Son generated, and the Holy Ghost proceeding. None is before or after other in majesty, honour, might, and power, coequal; Unity in Trinity, and Trinity in Unity.' He then proceeds to disclaim the different errors of Arius, Sabellius, Macedonius, Manes, Marcianus, Julianus, Nestorius, and the Chalcedonians, and ends with repeating their belief in the doctrine of the Trinity, and that 'in the appointed time, through the disposition of the Father and the Holy Ghost, the Son appeared on earth for the salvation of mankind; that he was born of the Virgin Mary, through the means of the Holy Ghost, and was incarnate God and man; so that in this union of the divine nature, there was one nature and one substance.'"

not misinformed, constantly exerted his influence with the Rajahs of Travancore and Cochin, to defend the old Syrian Christians, and also the Syrians of the Romish Church, against the oppression of the Rajah's officers, and particularly of the Dewan of Travancore, the chief who afterwards fomented the war of 1808—9 against the English, which ended in the humiliation of the Travancore power. It was to Colonel Macaulay, also, that the Syrian Bishop entrusted the portions of the New Testament, as he translated them into Malayalim; and the printing of them afterwards at Bombay was conducted under the direction of the same officer. As Colonel Macaulay possesses such indisputable means of communicating to the Society for promoting Christian Knowledge and to the public at large the most authentic accounts of the present state of the Syrian Christians, we trust that he will be induced by the importance of the points which have been mooted, to the interests, not only of the Syrian Church, but of Christianity itself, to come forward with a statement on the subject, which may serve to remove all farther doubts respecting it. If the charge brought against the Syrian church be, as we believe, unfounded, he will thus assist in rescuing from an unmerited stigma, a body of Christians, whose constancy through so many ages in the profession of a comparatively pure faith, while almost every other church yielded to the overwhelming power either of the Latin or Greek superstition, is well fitted to command our highest veneration.

In one important particular, the journals of the missionaries confirm the more recent intelligence; we mean, as to the respectable character of the Syrian clergy in their own nation. It is stated, "that the priests claim an equality with the highest cast of that country, the Nairs." It may be expected, that when such shall be led to turn their attention to biblical literature, they should make some proficiency in it.

As to their incompetence to instruct the poor on account of their difference of rank, such an objection would apply equally to the clergy of England. Give them the means of studying the Bible in their vernacular tongue, and let them imbibe its spirit, and we have no doubt that any difficulties arising from difference of rank will speedily vanish. We have already alluded to the defence made by Messrs. Kolhoff and Horst against what they call a charge of Messrs. Cran and Desgranges, that they had "allowed the cast—i. e. the difference between nobility, clergy, gentry, and common people—to subsist." This charge they pronounce to be "highly uncharitable." They admit, at the same time, that they, the missionaries, never did "insist on any person, who wished to embrace Christianity, to renounce his cast. To desire a man to renounce his cast," they proceed to argue, "signifies, for example, to require a man of the high Seyva, or Wellaler cast, who is accustomed from his infancy to live only upon vegetables, to eat meat, to enter into a close connection or to level himself with the lower classes, or to intermarry with one another, e. g. with the Pariars;"—"and we do not feel ourselves warranted to require of the higher ranks such an *unscriptural* surrender of their birthright, to which no nobleman or gentleman in our own country would ever submit."—Society's Report for 1810, p. 164.

Now if all this be sound reasoning, as it respects the converts made by the Society's missionaries, why should it not be good when applied to the Syrian Christians? We can see no difference in the two cases; nor, indeed, is there any proof in the journals of the missionaries, that the attachment to cast on the part of the Syrian priests, or their separation from the lower classes, was, in the very slightest degree, greater than what they themselves (be it right or wrong) allow and justify in their own congregations.

These journals also, as far as they go, shew that there was no unwillingness on the part of the Syrian Christians, not in connection with the Church of Rome, to listen to proposals for an union with Protestants. The only person mentioned in these journals, who appears not to have been of the Romish communion, is one of the bishops with whom the Rev. Valerius Nicolai corresponded on the subject of the Eutychian heresy*, and whom he invited to unite "in the true orthodox doctrine."

The bishop, Mar Thomas, did not receive this invitation in an ungracious manner; he merely answered, "that he could not reply to the subject until he had received permission from his patriarch in Syria."—Now, if the Syrian bishop was willing to give the subject a consideration at the suggestion of an individual, the Dutch minister at Cochin, what might not be expected if our Church were to use her influence to conciliate, and instruct, and reform that nation? If it be true that they are in the low state which has been alleged, the proper inference from this is, that we should use the opportunity, if such be offered, of *instructing* them. It does not seem possible to be entirely indifferent to a people in their circumstances, who notwithstanding their having had, from time to time, spiritual heads who held erroneous opinions; and notwithstanding the cruel persecutions they have had to sustain from their Romish brethren in former ages, and their no less prejudicial arts of seduction in the present; to say nothing of the sufferings they have experienced from the native powers to whom

* This bishop seems not to have been aware that he was an Eutychian, until he was informed of it by Mr. Nicolai. The words of the journals are, "The Rev. Valerius Nicolai wrote, on the 11th July, 1729, both to Mar Gabriel and to Mar Thomas, and pointed out to them that Mar Gabriel is a Nestorian, and Mar Thomas an Eutychian, and offered his mediation, for to unite them both in the true orthodox doctrine."

they are in subjection, have maintained, to this day, a primitive character. Nor would it be a grateful reflection to the Church of England to learn hereafter, that, in consequence of her *passing them by* (as being called Eutychians) they had at last, after 1600 years or more of independence, and of resistance, for the truth's sake, even unto blood, yielded to the solicitation and local power of the Church of Rome.

As to the idea of employing the Syrian priests in the missions of the Society on the east coast of India, it is not for a moment to be entertained: and we cannot help expressing our surprise, that such a plan should have been thought of by the Society. For even supposing that they were qualified, which we believe they are not, the language is *quite different*. Indeed, it is evident, from all that is said above, that the missionaries at Tranquebar and Tanjore know no more of the Syrian Christians of Malayala, of their language, religion, manners, or customs, than the Society's missionaries in Scilly know of the Syrian Christians in the island of Cyprus. But, surely, their unfitness for becoming missionaries at present, is no reason for not endeavouring to enlighten and improve them.

In regard to a union with the Syrian Christians in India, even supposing it to be at present impracticable, either on account of the political circumstances of the country—they being the subjects of another state—or on account of certain differences of religious opinion or practice; yet surely there is nothing, even now, to prevent a friendly intercourse with them; or, as the late Bishop of London expressed it, “such a connection as might appear to both churches practicable and expedient:” such a connection as should tend to their improvement in scriptural knowledge, as well as to their civil happiness. Such a connection as this, we will venture to add, in the words of that lamented prelate, would

be “a happy event, and favourable to the advancement of religion.”

It ought not to be alleged, that we cannot have any intercourse with the Syrian Christians merely because they are *denominated* Eutychians. We believe it to be a fact, and if so it will be allowed to be most important, that both the Syrians in Malayala and the Christians in Ceylon (Romanish and Protestant) are, at this time, in a state to become what we may choose to make them. Surely, under those circumstances, it will not be said that we are in no way to connect ourselves either with the Dutch church of Ceylon, or with the Eutychians of Travancore. These are not times when we ought to scan too accurately the nominal creed of our neighbour, particularly in heathen lands. We “that have knowledge,” must bear the infirmities of “the weaker brethren.” The great dispute in these lands is not between shades of Christian doctrine, but between light and darkness, between the true God and an idol. It will be time enough, at least, to enter on particular points of doctrine, *after we have given* them the Bible, and can refer to a common testimony. We ought to remember, that our church has even cherished the hope of a union with the Roman Catholics themselves. It is well known, that Archbishop Wake, while president of the Society for promoting Christian Knowledge, was engaged in a correspondence with doctors of the Sorbonne, the object of which was a union with the Gallican church; and the present Bishop of Durham, in his last Charge, observes, “that there appears to him to be, in the present circumstances of Europe, better ground of hope for a successful issue to a dispassionate investigation of the differences which separate the two churches of England and Rome, than at any former period.” *Charges*, p. 441. And the learned prelate adds, that if, “by persevering in a spirit of truth and charity, we could bring the Roman ca-

tholics to see certain important subjects in the same light that the catholics of the Church of England do, a very auspicious opening would be made for that long desired measure of CATHOLIC UNION, which formerly engaged the talents and anxious wishes of some of the best and ablest members of both communions." *Charges*, p. 443.

A union, therefore, with the Syrian Christians, at a future time, ought not to be accounted a visionary object. At present, however, they only want our countenance and the means of instruction. They are descended from the first Christians at Antioch (at least with more certainty than we can trace the descent of almost any other people); they maintain a primitive character, and can boast of an antiquity to which we cannot pretend; and although, in respect of refinement and learning, they may not be deemed worthy to sit at meat with us, yet we may give to them, and it appears that they would thankfully receive, "the crumbs that fall from our table."

Before we conclude this article, we wish it to be distinctly understood, that we have no intention to censure the Society's missionaries. They, we doubt not, gave the best answer they could to the query that had been put to them. We think, however, that the query itself was ill-timed. The Society might have known that the members of a church, however apostolical that church may be in its constitution and in its creed, which is deprived of free access to the word of God, the grand fountain of light and knowledge, cannot be in a capacity to become the heralds of the everlasting Gospel to other nations. The inquiry ought rather to have been, What can we, as a society embodying within its pale the constituted authorities of the English episcopate—what can we do to raise this ancient, but fallen and oppressed, church to a participation of the privileges with which the Divine mercy has favoured us? Can

any thing be done to enlighten her darkness; to rectify the errors produced in the long lapse of ages, by her isolated state, and by her destitution of the means of religious knowledge? Can any thing be done to protect her against the oppression of the native governments, and against the insidious arts of the Romish church, aided by the terrors of an inquisition? Such are the inquiries which the occasion called for; and these inquiries, we trust, will yet be effectually prosecuted, not only as a duty incumbent on the Society under any circumstances, but as doubly requisite in order to repair the injurious effect of the present publication. Of course, no injury could have been intended by the Society; that is altogether impossible: but an injury has nevertheless been done, by the mistatements which have thus been forced into circulation under an authority so generally venerated as that of the Society for promoting Christian Knowledge. Had the purpose, however, of these mistaken representations been to excite the commiseration and the exertions of the members of the Society in favour of this suffering and destitute body of Christians, though we should still have regretted their incorrectness, we should have applauded the motive which gave them publicity. But we cannot discover that such is its intention; on the contrary, if any inference may be drawn from the general colour of the Report, it would be, that the Society designed to justify itself for making no efforts to enlighten the Syrian Christians. This inference, however, will prove to be unfounded, and we shall rejoice to witness the proof of its injustice, in the early adoption of some measures on the part of the Society with a view to ascertain the practicability of its beneficial interference in behalf of this people. If, on the other hand, no such measures should be adopted, we must then call loudly on all the members of the Church of England, who feel for her true

honour, as a dispenser of the blessings of salvation, and as "a light of the world," (whether they are members of the Society for promoting Christian Knowledge or not) to consider how they can best dis-

charge the obligation which is imposed upon them, to employ their utmost exertions to raise from its present state of darkness and depression this most interesting community of Christians.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—By subscription, *Memoirs of the late Philip Melville, Esq. Lieut. Governor of Pendennis Castle*, prepared by a Friend: the profits to be applied to the benefit of his widow and family. The price to subscribers will be 10s. 6d.

In the press:—A *History of the University of Cambridge*, in two volumes, including the *Lives of the Founders*, with Engravings, by Mr. George Dyer;—*Shipwrecks and Disasters at Sea*, in three volumes 8vo.;—A *View of the Political State of Scotland at Michaelmas 1811*, comprehending the *Roll of Freeholders, &c. &c.*;—*Outlines of a Course of Natural Philosophy*, by Professor Playfair;—*Lectures on Portions of the Old Testament*, intended to illustrate Jewish History and Scripture Characters, by Dr. Hill, Principal of the University of St. Andrew's;—A *Treatise on Algebra*, by Mr. Bonnycastle, in two volumes 8vo.;—A *System of Algebra and Fluxions*, by Mr. Joyce, for the use of schools;—*Sermons and Letters to a Young Clergyman*, by the late Rev. Mr. Gunn, with a Sketch of his

Life, by the Rev. I. Saunders, A. M.;—Mr. Bullöck's *Catalogue* (considerably enlarged) of the London Museum of Natural History, removing to the new building in Piccadilly;—and The fifth edition of *Cotterill's Psalms and Hymns adapted to the Festivals of the Church of England*, with additions.

The following are the subjects for Sir William Brown's gold medals for the present year at Cambridge:—For the Greek ode,
Crimenque timendi

Sideris et terris mutantem regna Cometen.
LUCAN.

For the Latin ode,
Honestæ paupertatis laus;

For the Epigrams,
Miraturque nihil nisi quod Libitini sacra vit.
HORACE.

Several genuine MSS. (many of which are in the hand-writing of Oliver Cromwell) have been discovered in a chest containing records of the town of Haverford-west.

The following is a comparative statement of the population of Great Britain, in the years 1801 and 1811; shewing the difference between the two returns.

	1801.			1811.		
	Males.	Females.	Total.	Males.	Females.	Total.
England	3,987,935	4,343,499	8,331,434	4,555,257	4,944,143	9,499,400
Wales	257,178	284,368	541,546	289,414	317,966	607,380
Scotland	734,581	864,487	1,599,068	825,377	979,487	1,804,864
Army, Navy, &c.	470,598		470,598	640,500		640,500

Totals 5,450,292 5,492,354 10,942,646 6,310,548 6,241,596 12,552,144

Difference in the Returns.—England, 1,167,966—Wales, 65,834—Scotland, 208,180—Army, Navy, &c., 169,902.—Total, 1,611,882.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Russell's *Letters, Essays, and Poems*, on Religious Subjects. Second Edition. 12mo. 5s.

A Second Volume of *Sermons*. By David Brichan, D. D. 8vo. 9s. boards.

An Address, delivered at Worship Street, Nov. 3, 1811. By the Rev. J. Evans, A. M. 1s.

A Sermon, preached before the University of Cambridge, Jan. 27, 1811. By J. Plumptre, M. A. 1s.

Charge delivered to the Clergy of the Diocese of Rochester, June 1811. 2s.

A Sermon preached in the Parish Church of All Saints, Derby, Oct. 7, 1811. By Mr. Gisborne. 2s.

Conferences between the Danish Missionaries resident at Tranquebar, and the Heathen Natives of Hindoostan, now first rendered into English. 12mo. 5s.*

Scripture Directory, or an Attempt to assist the unlearned Reader to understand the general History and leading Subjects of the Old Testament. By T. Jones. 2s. 6d.

A Sermon on the Necessity of educating the Poor, before the University of Oxford, at St. Mary's, Dec. 1, 1811. By the Rev. G. Faussett. 1s.

A Defence of Infant Baptism, and of Sprinkling, as a proper Form of Bapting. 1s.

A Sermon on the Duties of the Clergy. 1s.

The Life of John Knox, containing Illustrations of the History of the Reformation in Scotland, with Biographical Notices of the principal Reformers, and Sketches of the Progress of Literature in Scotland, during a great Part of the Sixteenth Century. By the Rev. Thomas McCrie. 8vo. 12s.

MISCELLANEOUS.

Serio-political Observations, or Thoughts on the Circulation of the Holy Scriptures, and on the British and Foreign Bible Society. By the Rev. L. J. Hobson, Master of the Grammar School, Doncaster. 1s. 6d.

Memoirs of Joan D'Arc, or Du Leys, called the Maid of Orleans. By G. Ann Graves. 8vo. 7s.

The Life of the Rev. J. Hough, D. D. By J. Wilmot, Esq. F. R. S. 4to. 1l. 11s. 6d.; fine paper, 2l. 2s.

A Narrative of the Persecution of Hippolyto Joseph da Costa, imprisoned and tried by the Inquisition for the pretended Crime of Freemasonry. 2 vols. 8vo. 20s.

* This work proceeds from some disciple of Voltaire's school, and is as paltry in its execution as it is mischievous in its intention. CAVETO.

Caſi Julii Cæſaris Opera omnia; ad optimorum exemplarium fidem Recenſitata, notulis ſermone Anglicano exaratis illustrata, et indice Nominum propriorum uberrimo inſtructa. In uſum Scholæ Glaſguenſis. Studio Joannis Dymock. 12mo. 6s. bound.

An Essay on the good Effects which may be derived from the British West Indies. By S. Gaisford, Esq. 8vo. 7s.

The Poor Child's Library, designed as a Gift to Children on leaving the eleemosynary Schools. By the Rev. John Barrow. 3s. 6d.

A Father's Bequest to his Son, containing Rules for his Conduct through Life. Foolscap 4s. 6d.

Political Essay on the Kingdom of New Spain. By A. De Humboldt. Translated from the French by J. Black. Vol. III. and IV. 8vo. 31s. 6d.

A Concise History of the Moors in Spain, from their Invasion of that Kingdom to their final Expulsion. By T. Bourke, Esq. 4to. 21s.

Mechanical Exercises, or the Elements and Practice of Carpentry, Joinery, &c. By P. Nicholson. 8vo. 18s.

Designs of Modern Costume, &c. engraved in outline by Henry Moses, the Artist who so ably executed the Costume of the Ancients. By Mr. Hop.

An Examination of the Mineralised Remains of the Vegetables and Animals of the Antediluvian World, generally termed Extraneous Fossils. By J. Parkinson. Vol. III. 4to. 3l. 13s. 6d.

Evening Amusements, or the Beauty of the Heavens displayed; for the Year 1812. By W. Friend, Esq. M. A. 3s.

A Companion to the Telescope. 8vo. 6s.

A Dictionary of the Malayan Language in two parts, Malayan and English, and English and Malayan. By W. Marsden. 4to. 2l. 2s.

The Situation of Great Britain in 1811, by M. M. de Montgaillard, published by authority of the French Government, and translated from the French by F. W. Blagdon. 9s.

History of Aberdeen. By W. Thomas. 8 vols. 12mo. 10s. fine paper, 12s.

RELIGIOUS INTELLIGENCE.

HERTFORDSHIRE AUXILIARY BIBLE SOCIETY.

A VERY numerous and highly respectable meeting, convened by public advertisement, was held at the Shire-hall in Hertford, on Friday the 24th of January, 1812, for the purpose of establishing an Auxiliary Bible Society to co-operate with the British and Foreign Bible Society.

William Plumer, Esq. was unanimously called to the chair, but declined it on account of his health; when, in compliance with the same unanimous request of the meeting, expressed on the motion of Mr. Plumer, seconded by Sir John Saunders Sebright, Bart. William Baker, Esq. accepted it.

The Chairman, in a very concise and able

manner, explained the occasion of the meeting, and stated, that, according to his view of the question, the only difficulty that existed on the subject must rest with those who were disposed to object to the formation of so truly excellent and important an institution. "The object," he observed, "is simple, totally unconnected with every question of politics, on which parties might be formed; and the means proposed to attain it, such as, in my opinion, every Christian might safely and conscientiously agree to unite in supporting. It has my cordial approbation."

Mr. Plumer then rose, and addressed the meeting in a short, but very impressive speech. He stated that this was probably the last time he should ever meet his friends and neighbours on any public occasion. He was glad that he had an opportunity of bearing his testimony in so good a cause. It would be a consolation to him, as he approached his last hour. Difference of judgment must exist on many points, "but if we cannot reconcile all opinions," said Mr. P. (quoting Mr. Vansittart's letter to Dr. Marsh) "let us endeavour to unite all hearts." Mr. Plumer concluded by moving a series of resolutions, which were seconded by Sir John Sebright.

The Secretaries of the parent society then proceeded to explain the nature, objects, and progress of the institution.

Mr. Steinkopff forcibly stated the want of Bibles in various parts of the continent, and the great anxiety to obtain them. Among other interesting facts, which he mentioned, was the following. An offer was made by a person from Stockholm to the governor of Russian Finland, of some pecuniary assistance towards supplying the poor Finlanders with Bibles. The governor inquired from what generous hands the proposal came. When he learnt that they were indebted for it to England, he could not refrain from tears; but added, that without consulting the Emperor nothing could be done. The Emperor was consulted, and has contributed, from his private purse, five thousand roubles to the Bible Society now forming in Finland.

Mr. Hughes entered upon a vindication of the nature and constitution of the parent society and its auxiliary associations. His speech was almost entirely argumentative, and, to the conviction of all who heard him, he established the expediency of such a union for such a purpose.

The resolutions were then read from the chair, and unanimously adopted.

On the motion of Adolphus Meeterkerke,

Esq., seconded by Culling Smith, Esq. it was resolved, that Lord Viscount Grimston be requested to accept the office of President of the Society. His Lordship has acceded to the wish of the meeting.

The following is the list of the Vice-Presidents.

The Right Hon. Lord John Townshend, M.P.*

Hon. Thomas Brand, M.P.

Hon. William Lamb, M.P.

Hon. Edward Spencer Cowper, M.P.

Sir John Saunders Sebright, Bart. M.P.

Cavendish Bradshaw, Esq. M.P.

Nicholson Calvert, Esq. M.P.

Oliver Cromwell, Esq.

Daniel Giles, Esq. M.P.

Thomas Greg, Esq.

James Gordon, Esq. M.P.

Joseph Halsey, Esq. M.P.

Adolphus Meeterkerke, Esq.

William Plumer, Esq.

Sir Culling Smith, Bart.

Abel Smith, Esq. M.P.

Culling Smith, Esq.

Samuel Smith, Esq. M.P.

The Rev. Mr. Lidden entered at some length, and with considerable force, into the character and probable effects of the Bible Society. He considered it not merely as a powerful instrument of God, but as likely to become a permanent blessing.

The Hon. Mr. Brand, in proposing the Secretaries of the Auxiliary Society, delivered a very manly and strong appeal upon the beneficial tendency of the institution. He adverted in terms of high and just encomium to Mr. Dealtry's "Vindication of the Bible Society," and gave it his warmest recommendation, as a most candid and unanswerable defence of the object and proceedings of the institution.

The motion for the appointment of the Rev. William Dealtry and the Rev. C. Maslen, as secretaries, having been seconded by Nicholson Calvert, Esq. and adopted by the meeting, Mr. Dealtry rose to return thanks.

We are happy that it is in our power to insert the substance of this excellent speech, which has been printed at the particular request of the Committee of the Hertford Auxiliary Bible Society. It was as follows:

"In rising to return my thanks for the distinction which you have been pleased to con-

* An extract was read from a letter of Lord John Townshend, at Bath, expressive of his cordial support, and regretting his unavoidable absence on account of his health.

fer upon me, I feel myself called upon to express my warmest wishes for the prosperity of the great cause which has brought us together. So far as my humble exertions can promote its glorious object, they will not be wanting; and I think it an honour and a privilege to be thus employed. If facts of the most interesting nature can operate upon our minds, what facts can be more impressive than those which we have this day heard? If our reason is to be swayed by arguments, I have never heard arguments more cogent and conclusive. To me, indeed, the whole range of argument, for the dispersion of the Scriptures; whatever else we distribute, appears to lie within a very narrow compass. If these records are indeed the revelation of God, and expressly intended to make us wise unto salvation, where is the Christian that shall dare to arrest their progress? The pretence, that the free circulation of the Bible can do harm, what does it amount to? That, in the most important of all concerns, Infinite Wisdom has devised means ill adapted to their end! That man is wiser than his Maker! That God is not to be trusted with the declaration of his own will in this world, which his hands have made!

"When the disciples of John inquired of our Saviour what were the proofs of his divine authority, he crowns the catalogue by stating, that *the poor have the Gospel preached to them*. And what is the object of the Bible Society? It is to give that Gospel to the poor: it is to fulfil, as far as human agency may be permitted to fulfil it, the great end of our Saviour's mission. And who could endure the thought of refusing to a poor man the comfort of a Bible! What sort of consolation would any of us derive upon his death-bed from reflections like these: "I saw my poor brother hungering for the bread of life, and I withheld it: I perceived him thirsting for the waters of salvation, and I refused to give them: he was perishing for lack of knowledge, but I turned and passed by!" Is there in this assembly one person, who would not shrink with terror and dismay, if addressed in that awful hour by the voice of conscience and in tones like these? Let us act now, as we shall then wish that we had acted. Are we commanded to make the Gospel known to every creature? Let us have the Christian courage to do so, and leave the consequences to God. Is there a member of the Church of England, who can reasonably entertain apprehensions for the Establishment from the widest dispersion of the Scriptures? As a minister of that church, I beg leave to say that I fear

not the test; she is not built upon a foundation of sand, but upon the firm basis of the everlasting Gospel. She has no need to hide herself in darkness: her goodly proportions are then best discerned, her pillars and her towers are then seen to the fairest advantage, when reflecting back the full blaze of the light of truth.

"I would even venture to adopt the language of a distinguished ornament of the university of Cambridge (Dr. Clarke) upon a recent occasion, and declare, 'So soon as it shall be proved' (what I am sure never will be proved) 'that the distribution of the Bible alone is hostile to the interests of the Established Church, then, and then only, be that church subverted.'

"I have been led into these observations by a printed paper now in my hand, and which was yesterday circulated through this town and neighbourhood with considerable assiduity. It bears the signature of a "Churchman:" and, with views not very friendly to the object of this meeting, presents us with a sort of parallel between the Bible Society, and another admirable institution, the Society for promoting Christian Knowledge. I am myself a member of this latter society: other members have been admitted on my recommendation; and I heartily wish that every churchman in the land, who can afford to subscribe, would lend his assistance to both institutions. But for what end can any man wish to introduce jealousy and hostility in a cause like this? Why should there be any other rivalry between these great institutions, but the generous rivalry of conferring benefits on mankind? Here is a world lying in sin: here is a world to be evangelized; surely there is abundance of room for the labours of both; every heart and every hand should be pressed into the service, and invited to partake of the reward. In attachment to the Church of England, I will yield to no man living: but God forbid that I should fetter the liberal exertions of any benevolent mind, or seek to deprive my church of the distinguished honour of assisting and co-operating with good men, though not of my own communion, in the diffusion of universal blessing.

"If the time would permit me, and if I considered the paper in my hand as likely to produce much impression in the county, I would enter more at large into a discussion of its statements. My observations for the present shall be very concise. I would first call your attention to a question of fact. It is here asserted, that the British and Foreign Bible Society is patronised by "a small proportion of our bishops." I need not inform this as-

sembly, and that the number of prelates in Great Britain and Ireland is forty-eight. I will now read you the names of those who patronise the Parent Society or institutions of a similar nature. In Great Britain, we find the Right Rev. the Lord Bishops of Durham, Salisbury, Bristol, Norwich, Chichester, St. David's, and Llandaff*. In Ireland, the Most Rev. the Lord Primate, the Archbishop of Dublin, the Archbishop of Cashel, the Archbishop of Tuam, the Right Rev. the Lord Bishops of Kildare, Derry, Clogher, Cloyne, Limerick, Cork, Down, and Killala. The archbishops and bishops, whose names have just been recited, amount to nineteen. I am not wholly unacquainted with arithmetical calculation; and I know that nineteen is *not* a small proportion of forty-eight †. So much for the matter of fact.

"It is further stated by the "Churchman," that the Bible Society "distributes Bibles alone." We must really plead guilty to the charge. *We give nothing, as a society, but the pure and unsophisticated word of the most high God.* The Society for promoting Christian Knowledge distributes "the Scriptures and other religious Books and Tracts." This also is correct. Many of their tracts are very excellent, and cannot fail to do good. But are we therefore enemies to the dispersion of good tracts, because, in the first place, and above all things, we wish to supply the poor with the New Testament? A worthy rector in this county, at present immediately below me, who has for nearly twenty years been a member of the Society for promoting Christian Knowledge, and who is now a very earnest advocate for an Auxiliary Bible Society, has supplied with tracts from the old society, all the poor families in his parish, that can use them. And great has been the benefit. But is our opinion of the New Testament such that we dare not trust it without a tract? Does the Church of England appeal for its authority to the inventions of men, or to the Bible? When it can be shewn that religious tracts contain something more essential to our salvation than the word of God contains, or that in them the terms of redemption are more clearly and conclusively expressed than in

the language dictated by the Holy Spirit, then I will admit that the dissemination of such tracts will be more useful than that of the Bible itself: but till this proof shall be given, I will not be offended with the British and Foreign Bible Society for circulating the Bible alone, *without note or comment*, and unaccompanied by tracts of any kind.

"It is further contended, that we ought to give Prayer Books with our Bibles. To whom, I would ask, ought we to give them? To Dissenters? No: but to the members of our own church. Is it meant to be insinuated that we neglect to do so? I hold it to be the duty of every clergyman to supply his poor with Prayer Books to the utmost of his power: and I am well persuaded, that no men are more active in discharging this duty than the clerical members of the Bible Society. The worthy rector to whom I have just alluded, has in this respect also set an example in his own parish, which all his brethren would do well to follow. In looking to general benefit, I never would forget, that I am a member of the Church of England. Does my connection with a society, from which I purchase the Scriptures alone, deprive me of the right or the inclination to do every thing for the poor of the Establishment, which a friend to the Establishment ought to do? The force of such logic I cannot perceive. By this connection I forfeit none of my means, I abandon none of my principles: but I procure incalculable good, which I could procure in no other way. By the united co-operation of Christians of all denominations, in a cause where all can safely unite, asperity is subdued, Christian charity is promoted, and, above all, resources are called into existence, which descend in blessings, not merely upon this land and people, but upon every nation to which the liberality of Britain can direct them.

"Gentlemen, if we would fully appreciate the glorious exercise of charity, to which the Bible Society invites us, we should consider ourselves not merely as Englishmen, but as members of the whole family of man. The miserable savage, who wanders in the desert or the forest, untutored and unsubdued, is still a brother of our own, created like ourselves in the image of God, and like us an heir of immortality. For near six thousand years, the groans of nature have been heard in every land: but sages and prophets have consoled us with the assurance, that these times shall have an end; that a new order of things shall arise; and that the blessings of the Gospel shall, ere long, call forth from all nations the sacred and lofty mea-

* We have since to add the Right Rev. the Lord Bishop of Litchfield and Coventry.

† There are, it is true, forty-eight bishops in England and Ireland, but only thirty-two of these belong to the Society for promoting Christian Knowledge, while the number who patronize the British and Foreign Bible Society is, as above stated, twenty. EDITOR.

tures of adoration and praise. Even now, I seem to myself to behold the dawning of that brighter day: even now, by the favour of Providence upon the labours of Englishmen, and especially by means of the Bible Society, the glad tidings of the Gospel are heard in the most distant regions. Translations of the Scriptures are proceeding to an extent beyond all example; and if the society continue to act according to the promise of its present exertions, the Gospel will soon have been preached not in this land only, or where its institutions and language are known, but 'unto all that dwell on the earth, to every nation, and kindred, and tongue, and people.' Wherever the footsteps of civilization can be traced, there will men read, in their own tongue, the wonderful works of God. In the contemplation of these things, I am struck with a degree of admiration and astonishment which I cannot express. I would venture to borrow the words of that sacred book, which it is the object of this meeting to dispense to all men, and inquire, 'Who hath heard such a thing? Who hath seen such things?' 'Ask now of the days that are past, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?' Except the day of Pentecost, I know of nothing to compare with it. The temple of Truth has been founded and built up in Britain: but the light is streaming through every outlet to all the regions of the world. It has penetrated the hut of the shivering native of Labradore: it has cheered the dwelling of the poor Hindoo. The glory of the Lord is visiting his Church; from every quarter the gentiles are coming to her light, and kings to the brightness of her rising. The consoling declarations of the prophets appear, even in these days of conflict, to be fast approaching their completion; the brightest visions of our poets seem on the point of being realised, when,

'The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy,
'Till, nation after nation taught the strain,
Earth rolls the rapturous Hosanna round.'

"As sure as the voice of prophecy has foretold them, these glorious times will arrive; and we in our generation are called to the distinguished honour of acting as instruments in the Divine Hand to hasten their approach. We are invited to the privilege of humbly

combining our efforts 'as workers together with God.' The ardour and unanimity, which we have this day witnessed, afford a convincing proof, that we shall enter with zeal upon this work of faith and labour of love. Let us then work, while it is day; the night cometh, when no man can work: the opportunity is now in our hands. we soon shall go hence and be no more seen."

In the course of his speech, Mr. Dealtry took occasion to read part of an interesting and appropriate letter from the Principal of the East-India College, which was received with much attention and applause.

Sir John Sebright observed, that he perfectly concurred in the sentiments expressed by the last speaker, and was a warm friend and well-wisher to the Church of England. It was in this view that he felt himself particularly called upon to support the society.

A motion for thanks to the secretaries of the parent society, for their valuable assistance on this occasion, having been made by the Rev. J. H. Mitchell, seconded by Mr. Fordham, and adopted by the meeting, Mr. Owen entered into a lively description of the extensive field of labour which lies before those persons who wish to supplant the Bible Society and its numerous dependencies. After leading them through all parts of Great Britain and Ireland, he then proposed, that they should visit the continent of Europe, and pass over into America and Asia. When they should have accomplished their purpose to the extent already pointed out, he thought that he could tell them of additional employment. His conclusion was marked by some striking observations on the retrospect of the proceedings of this day. It would prove a source of consolatory and animating reflection to many distinguished gentlemen around him, particularly to those who were terminating a long career of public usefulness by their generous co-operation in support of the cause of religion throughout the world.

Mr. Plummer, seconded by Sir John Sebright, then moved the cordial thanks of the meeting to William Baker, Esq. for his able conduct and important exertions in the business of this day.

Mr. Baker, in an address of great feeling, expressed the delight which he experienced in seeing, on the close of a long political life, one meeting of unanimity. It had been his lot to witness many of dissension; he had been opposed to gentlemen near him on questions of great interest to public men, when both sides considered themselves as

engaged in the right cause. It rejoiced his heart to find, at last, that there was one subject on which they could all agree, and especially that this subject was the dispersion of the Scriptures. "They are," he observed, "the only solace of affliction in this life, and afford the only ground of hope for the life to come."

An eye-witness of what passed at this meeting assures us, that "the harmony, so uniformly manifested on the formation of auxiliary societies in every part of the kingdom, was eminently displayed on this occasion." "A more gratifying scene," he adds, "has seldom been witnessed. The effect produced upon the minds of those who were present, will not be the transient impression of a day. They will, many days hence, acknowledge the excellence of a cause that can unite in perfect cordiality gentlemen of distinction who have long been opposed upon political questions; and elicit the best feelings from men of every class. Their principles of Christian charity will be enlarged and confirmed. From the good which has already been done by means of the Bible Society, they will see what the united exertions of Christians can effect in the most benevolent of all projects, and will perceive, that we are not merely called by a sense of duty, but invited by our best interests to co-operate in its service, and to share its blessings."

SUTTON COLDFIELD AUXILIARY BIBLE SOCIETY.

On the 23d of Dec. 1811, a society was formed at Sutton Coldfield, for that town and neighbourhood, in aid of the British and Foreign Bible Society. Henry Grimes, Esq. the warden, was appointed treasurer, and the Rev. Joseph Mendham secretary. The committee consists of the rector, the Rev. J. Riland; Sir E. C. Harlopp, Bart.; Francis Hackett, Esq.; Thos. Terry, Esq.; and W. Webb, Esq.

In the address of the society, it is well observed, "Religion is communicative. One of its two great branches is love to man; and he who understands the value of divine blessings by his own enjoyment of them, will be desirous of imparting the benefit to others. This is the best benevolence: it is benevolence eminently Christian: we add, it is a benevolence, which will return seven-fold into our own bosom. For, certainly, it will prove no unprofitable bargain, if, in return for our liberality, we become instrumental in conferring upon a fellow-creature the best of blessings, obtain a share in the fervent
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prayers and benedictions of the righteous and find our own piety rekindled and increased by contemplating the zeal of others."

BRISTOL AUXILIARY BIBLE SOCIETY.

The annual meeting of this institution was held at the Guildhall on the 13th inst. the Rev. Dr. Randolph, prebendary of Bristol, in the chair. The report of the committee having been read, and received with great approbation, several gentlemen addressed the meeting; among whom were, Mr. S. Cave, Mr. J. Smith, the Rev. Mr. Thorpe, Mr. E. Protberoe, Mr. Lowell, the Rev. Mr. Rowe, and the Rev. Mr. O'Donnoghue. Mr. Smith observed, "that England had been called the land of Bibles; yet the scarcity of them, before the establishment of this institution, was truly surprising. Even in our city and neighbourhood it had been a subject of equal regret and astonishment." To prove the truth of this statement, Mr. Smith read a letter from Keynsham, where, although a small place, and lying between two such cities as Bath and Bristol, yet, on inquiry, 150 grown persons were found without Bibles in their possession. "Even in the Bristol Infirmary, out of 205, only fourteen possessed this sacred treasure."—Mr. Thorpe, among other things, observed, "In the year 1804, if any man had ventured to predict that an institution would soon be formed, under the patronage of the mitre and the coronet, with the sanction of genius and literature, comprehending the religious of all denominations, whose jarring principles had so long repelled them from each other, but who should all at once feel themselves drawn, as by some powerful but invisible magnet, into a friendly association, where, actuated by one spirit, they would combine to promote one and the same object: if he had gone farther, and ventured to predict that, within a few years after the establishment of this society, the Scriptures would be printing in about fifty different languages, into many of which they had now, for the first time, been translated, and that near 200,000 copies of the Old, and near 300,000 copies of the New Testament, would be dispersed in the course of six years, would he not have been deemed a visionary?"

The amount raised by this society, during the preceding year, was about 1750*l.* Upwards of 1700*l.* of that amount was remitted to the British and Foreign Bible Society.

THE BIBLE SOCIETY AND DR. MARSH.

We should have been glad, had our limits
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admitted of it, to have noticed the formation of many other Auxiliary Bible Societies; but this we must reserve for another opportunity. We were also anxious to have given some account of a pamphlet which has recently appeared, against the Bible Society, from the pen of Dr. Marsh; because we think the air of confidence with which it is written may produce some effect on persons ignorant of the real merits of the subject. We have only delayed, however; we have not abandoned our purpose; and we here pledge ourselves to prove, that the learned author's single ground of objection to this society—the forlorn hope of his party—is as destitute of weight, and as little entitled to consideration, as any one of the “eighteen” refuted objections of Dr. Wordsworth, Mr. Spry, and Mr. Sykes; most, if not all, of which, indeed, Dr. Marsh himself seems to consider as too weak to be defended. His own single objection, though produced with much “pomp and circumstance,” appears to us to have already received its answer in Mr. Dealtry's speech, inserted two pages back.

CAPE OF GOOD HOPE.

The missionary Read, writing from Cape Town, in the month of June last, states, that he and Dr. Vander Kemp had been sent for from Betheldorp by the Government, in order to assist in investigating the complaints which had been made of cruelties exercised towards the Hottentots by the Dutch boors. From his account, a considerable degree of concern about religion had been excited at Cape Town; which was greatly increased by a severe earthquake, which occurred on the 4th of June. “I found,” he says, “on my arrival at the Cape, my hands full. I have preached four times

a week to the soldiers and others. Amongst the soldiers, the work of the Lord seems greatly flourishing. Among the Dutch is a greater revival than we ever saw. One speaks to the Christians on the Saturday evening, and another instructs the slaves on the Sunday evening. Mrs. Smith and Mrs. Hyser are indefatigable in their labours, instructing the slaves; &c. We have morning and evening lectures in our own hired house, which, in the evenings especially, is not only crowded, but numbers, who cannot come in, hear from the open windows: I have commenced a Sunday school for the poor slaves, which is likely to be of important service. There are numbers of young friends who will carry it on, and much good, we hope, will be done.” A revival of religion, similar to that at the Cape, is said to have taken place in other parts of the settlement.

UNITED STATES.

The General Assembly of the Presbyterian Church, in the United States, have proposed the establishment of a Theological School for the education of ministers. In the prospectus it is affirmed, that the progress of population is four times greater than the increase of ministers; that ministers and missionaries are loudly called for, and that there are 400 vacant congregations within the bounds of their jurisdiction.

The Philadelphia Bible Society have distributed during the last year 8185 Bibles and Testaments. It is a rule of the society not to give a copy where one was previously possessed.

Dr. Buchanan's Christian Researches in India have been re-published in America, and are said to be producing much effect in that country. The Christian Observer is also regularly re-published at New York.

VIEW OF PUBLIC AFFAIRS.

SPAIN.

CIUDAD Rodrigo was carried by assault on the 19th of January, being the tenth day after it had been invested by Lord Wellington. This is unquestionably one of the most brilliant exploits of the war. The Prince Regent has expressed his sense of it by conferring an Earldom on the gallant general, and Parliament by a vote of thanks and an additional pension of 2000*l.* a year. Nothing could exceed the gallantry of our

troops during every part of the siege, and particularly during the storm. The governor, 78 officers, and 1700 men, were made prisoners. We got possession also of 158 pieces of ordnance. The French general Marmont appears to have been astonished at the rapidity with which this place has been reduced. He professes to have attempted the junction of troops from different quarters, in order to march to its relief; but the vigour of the besiegers disappointed all his calcula-

tions. "There is, in this event," he says, "something so incomprehensible that I will not permit myself to make any observation upon it." Our loss during the siege, we are sorry to say, amounted, including the Portuguese, to 150 killed, and 600 wounded. Two general officers, Major-generals Mackinnon and Crawford, were among the former. It was expected that the siege of Badajoz would be immediately undertaken. Ciudad Rodrigo has been given up to the Spaniards.

The same post which brought the official account of the capture of Ciudad Rodrigo brought that also of the fall of Valencia. This event took place on the 6th of January, and it appears at least as incomprehensible as the fall of Ciudad Rodrigo. Blake with 17,000 men, well supplied with ammunition, was within its walls. Where was the spirit of Palafox and the heroes of Saragoza, or that more recently displayed by Colonel Skerret and his thousand British troops at Tarifa, against ten times his force? The besieged were in this instance about half as numerous as the besiegers.

The guerillas continue to make vigorous head against their oppressors.

A complete change has taken place in the executive government of Spain. The members of the old regency have been displaced, and a new regency has been appointed, at the head of which is the Duke del Infantado, now ambassador from Spain to the British Court. Great hopes are entertained from the increased vigour which is to be expected from the new administration. We anxiously wish they may be realized. We should rejoice to see the new reign commence by the extinction of the abominable Inquisition, and we should augur from such a commencement the happiest issues.

A truce has been agreed to by the rival parties in the Rio Plata, under the mediation of the Portuguese Government; the basis of which is the mutual acknowledgment of Ferdinand VII. and a disposition to receive the proposals of the Commissioners who have been appointed by Great Britain and Spain to settle the affairs of the South-American provinces.

SWEDEN.

A strong hope is entertained of peace between Sweden and Great Britain. Such a measure would clearly imply that Bernadotte was desirous of shaking from his shoulders the yoke of France; and the recent forcible seizure of Swedish Pomerania by a body of French troops gives ground to sup-

pose that a disposition of this kind has been manifested by Sweden. If peace should actually take place between that country, and Great Britain, such an event could not fail greatly to embarrass Bonaparte.

SICILY.

A complete revolution appears to have taken place in this island. On the 16th January, the King issued a Royal Act, appointing the Hereditary Prince, Vicar-General of the kingdom, with the whole of the royal authority. And on the 19th, the Prince appointed Lord W. Bentinck Captain-General of the Sicilian forces. The British army had been ordered to Palermo, and was expected in a few days. The Sicilian nobles who were banished in July last were recalled, and an entire change has taken place in the ministry; the Prince Cassano having for the present the chief direction.

UNITED STATES.

In what will be found in a subsequent page, on the licensing system, we think that a decisive answer is given to the complaints of America on the subject of our Orders in Council. The Orders in Council are neither more nor less than a justifiable, and, as we conceive, necessary measure of defence against Bonaparte's open and avowed war on our commerce, which is the seminal principle of our power. Nor is it our own interests, or our own existence only, that we are defending, but those of America also. America, however, is not disposed to take this view of the subject; and she appears bent on going to war with us, because, in aiming some hard blows at our enemy, she, who has been told to keep out of their reach yet chooses to put herself in the way of them, receives a few scratches. That her trade must be lessened by our blockade (for, in fact, our Orders in Council are a blockade under another name) of the ports of Holland, France, and the north of Italy, is unquestionable; but still it is obvious, that it is only when she chooses to attempt to render nugatory this defensive measure of ours, by entering the prohibited ports of our enemy, that she can sustain any actual loss. If, then, our right of self-defence be unquestionable; if our right to retaliate on France her decrees against our commerce be equally unquestionable, surely the neutrals who oppose themselves to those rights ought not to complain of the belligerent if they should suffer from their intrusion. We still hope that circumstances may arise to abate the violent feelings towards this country which pervade the

American councils. This hope, however, becomes every day somewhat weaker; the whole of their proceedings bear a warlike aspect; and neither in the government nor in the legislature does there appear any disposition to listen to proposals, which do not involve the abandonment of our essential rights. In this state of things, we can only look to Him who has the hearts of all men, as well as the course of events, in his hands, that he would so "order their unruly wills and affections," that the peace of the two countries may not be broken, nor the blood of their sons sacrificed in a contest, which must injure both, and can benefit neither.

A statement of the exports of the United States, for the year 1811, has been laid before Congress. This is an important document, especially at the present moment, and we will proceed to analyse it. The exports of domestic growth or manufacture are estimated at 45,294,043 dollars; and those of foreign growth at 16,022,790; the total being 61,316,833 dollars, or about 15 millions sterling. The amount of their manufactures exported, including, as we presume, pot-ashes, perhaps tar, pitch, maple-sugar, &c. is 2,376,000 dollars. The rest consists of fish, lumber, and the produce of agriculture, as flour, tobacco, cotton, rice, &c. The proportion of these exports, sent to different parts of the world, is as follows—first,

Of Domestic Growth or Manufacture.

Russia, Prussia, Sweden, and Denmark	3,055,835
Spain and Portugal	18,266,466
France and Italy	1,194,275
Great Britain	20,308,211
All other countries	2,469,255

Of Foreign Growth or Manufacture.

Russia, &c.	5,340,117
Spain, &c.	5,772,572
France and Italy	1,712,537
Great Britain	1,573,314
All other countries	1,624,220

Total.

Russia, &c.	8,395,952
Spain, &c.	24,039,038
France, &c.	2,906,812
Great Britain	21,881,525
All other countries	4,093,475

Now, it is to be observed, that the trade of America to the Baltic, to the Peninsula, and to all other countries, except France and Italy, is perfectly unshackled. The whole, therefore, of the large exports to those countries have probably reached their destination. With respect to the three millions of dollars, and this was the whole exported to France and Italy, it is impossible to say how much has been turned from its original destination, and brought into England. From the rate of insurance between America and France, which is about 40 per cent., we should suppose that the amount might be about a million of dollars, or 250,000*l.* sterling. This, therefore, is the loss of which America has to complain, during the last year, in consequence of our Orders in Council; and it is a loss voluntarily incurred. Had we chosen, however, to assert our undoubted right of excluding all commerce from the Baltic as well as from France, upwards of eight millions of American commerce would have been at once annihilated, for it would have been almost impossible to have traded at all with the Baltic in the face of our prohibitory decree; and the pressure would have been still more severe had we extended the prohibition to such parts of Spain as are under the controul of France, which we also might fairly have done. America, therefore, ought rather to be thankful for our forbearance, than to declaim against our rigour. The injury she has sustained was not intended by us. It has been incidental, and, what is more, self-induced. She has been fairly warned to avoid France. She has contemned the warning; and she has consequently incurred loss. But to say that we have caused the loss; that we are pillagers, because we enforce decrees clearly and solemnly published, and standing on the most satisfactory grounds of belligerent right, is childish, and can impose only on those who wish to be deluded. As for the allegation that Bonaparte has repealed his Berlin and Milan decrees, we ask for the document to shew that he has done so. None has yet appeared.

GREAT BRITAIN.

STATE OF PARTIES.

THE following are copies of a letter addressed by his Royal Highness the Prince Regent to the Duke of York, in order to its being communicated to Earl Grey and Lord

Grenville, and of the reply of those noblemen to the proposition submitted to them.

"MY DEAREST BROTHER,

"As the restrictions on the exer-

cise of the royal authority will shortly expire, when I must make my arrangements for the future administration of the powers with which I am invested, I think it right to communicate those sentiments which I was withheld from expressing at an earlier period of the session, by my warmest desire, that the expected motion on the affairs of Ireland might undergo the deliberate discussion of Parliament, unmixed with any other consideration.

“ I think it hardly necessary to call your recollection to the recent circumstances under which I assumed the authority delegated to me by Parliament. At a moment of unexampled difficulty and danger, I was called upon to make a selection of persons to whom I should entrust the functions of the executive government. My sense of duty to our Royal Father solely decided that choice; and every private feeling gave way to considerations which admitted of no doubt or hesitation. I trust I acted in that respect as the genuine representative of the august person whose functions I was appointed to discharge; and I have the satisfaction of knowing, that such was the opinion of persons, for whose judgment and honourable feelings I entertain the highest respect in various instances, as you well know. When the law of the last session left me at full liberty, I waved any personal gratification, in order that his Majesty might resume, on his restoration to health, every power and prerogative belonging to his crown. I certainly am the last person in the kingdom to whom it can be permitted to despair of our Royal Father's recovery. A new era is now arrived; and I cannot but reflect with satisfaction, on the events which have distinguished the short period of my restricted Regency. Instead of suffering in the loss of her possessions, by the gigantic force which has been employed against them, Great Britain has added most important acquisitions to her empire. The na-

tional faith has been preserved inviolable towards our allies; and if character is strength, as applied to a nation, the increased, and increasing reputation of his Majesty's arms, will shew to the nations of the Continent how much they may achieve when animated by a glorious spirit of resistance to a foreign yoke. In the critical situation of the war in the peninsula, I shall be most anxious to avoid any measure which can lead my allies to suppose that I mean to depart from the present system. Perseverance alone can achieve the great object in question; and I cannot withhold my approbation from those who have honourably distinguished themselves in support of it. I have no predilections to indulge,—no resentments to gratify,—no objects to attain but such as are common to the whole empire. If such is the leading principle of my conduct,—and I can appeal to the past as evidence of what the future will be,—I flatter myself I shall meet with the support of Parliament, and of a candid and enlightened nation. Having made the communication of my sentiments in this new and extraordinary crisis of our affairs, I cannot conclude without expressing the gratification I should feel, if some of those persons with whom the early habits of my public life were formed, would strengthen my hands, and constitute a part of my government. With such support, and aided by a vigorous and united administration, formed on the most liberal basis, I shall look with additional confidence to a prosperous issue of the most arduous contest in which Britain was ever engaged. You are authorised to communicate these sentiments to Lord Grey, who, I have no doubt, will make them known to Lord Grenville.

“ I am always, my dearest Frederick, your ever affectionate brother,
(Signed) “ GEORGE, P. R.

“ *Carlton House, Feb. 13.*

“ P. S. I shall send a copy of this letter immediately to Mr. Perceval.”

“ Sir,

“ Feb. 15, 1812.

“ We beg leave most humbly to express to your Royal Highness our dutiful acknowledgments for the gracious and condescending manner in which you have had the goodness to communicate to us the letter of his Royal Highness the Prince Regent, on the subject of the arrangements to be now made for the future administration of the public affairs; and we take the liberty of availing ourselves of your gracious permission, to address to your Royal Highness in this form what has occurred to us in consequence of that communication. The Prince Regent, after expressing to your Royal Highness in that letter his sentiments on various public matters, has, in the concluding paragraph, condescended to intimate his wish that some of those persons with whom the early habits of his public life were formed, would strengthen his Royal Highness's hands, and constitute a part of his government; and his Royal Highness is pleased to add, that with such support, aided by a vigorous and united administration, formed on the most liberal basis, he would look with additional confidence to a prosperous issue of the most arduous contest in which Great Britain has ever been engaged. On the other parts of his Royal Highness's letter we do not presume to offer any observations; but in the concluding paragraph, in so far as we may venture to suppose ourselves included in the gracious wish which it expresses, we owe it, in obedience and duty to his Royal Highness, to explain ourselves with frankness and sincerity. We beg leave most earnestly to assure his Royal Highness, that no sacrifices, except those of honour and duty, could appear to us too great to be made, for the purpose of healing the divisions of our country, and uniting both its government and its people. All personal exclusion we entirely disclaim; we rest on public measures; and it is on this ground alone that we must

express, without reserve, the impossibility of our uniting with the present government. Our differences of opinion are too many and too important to admit of such an union. His Royal Highness will, we are confident, do us the justice to remember, that we have twice already acted on this impression; in 1809, on the proposition then made to us under his Majesty's authority; and last year, when his Royal Highness was pleased to require our advice respecting the formation of a new government. The reasons which we then humbly submitted to him are strengthened by the increasing dangers of the times; nor has there, down to this moment, appeared even any approximation towards such an agreement of opinion on the public interests as can alone form a basis for the honourable union of parties previously opposed to each other. Into the detail of those differences we are unwilling to enter; they embrace almost all the leading features of the present policy of the empire; but his Royal Highness has himself been pleased to advert to the late deliberations of Parliament on the affairs of Ireland. This is a subject, above all others, important in itself, and connected with the most pressing dangers. Far from concurring in the sentiments which his Majesty's ministers have on that occasion so recently expressed, we entertain opinions directly opposite: we are firmly persuaded of the necessity of a total change in the present system of that country, and of the immediate repeal of those civil disabilities under which so large a portion of his Majesty's subjects still labour on account of their religious opinions. To recommend to Parliament this repeal is the first advice which it would be our duty to offer to his Royal Highness, could we, even for the shortest time, make ourselves responsible for any farther delay in the prospect of a measure, without which we could entertain no hope of rendering ourselves useful to his Royal Highness, or to the

country. We have only further to beg your Royal Highness to lay before his Royal Highness the Prince Regent, the expression of our humble duty, and the sincere and respectful assurance of our earnest wishes for whatever may best promote the ease, honour, and advantage of his Royal Highness's government, and the success of his endeavours for the public welfare.

"We have the honour to be, &c.

(Signed) "GREY.
"GRENVILLE."

To his R. H. the Duke of York.

We shall take the liberty of exercising our privilege, as Englishmen, of offering a few observations, both on the letter of the two noblemen, and on the proposition for a partial change of ministry, which his Royal Highness the Prince Regent has thought proper to convey to their Lordships, on the era of his assumption of the unrestricted prerogatives of the Crown.

That his Royal Highness has been prompted to take this step by a patriotic zeal for the common interests of the empire, and by a desire to extinguish that party spirit which has so long divided and weakened us, will, as we doubt not, be the persuasion of the people of England in general, and is certainly our sentiment. It is exactly that course to which any amiable prince, on ascending the throne, would naturally incline, and from which he could only be diverted by a knowledge either of some invincible animosity in the great competitors for power, or of some differences of judgment on the measures to be pursued, too serious and important to be compromised.

Individual hostility is happily, as we believe, disavowed by men of all parties among us. Who, indeed, that knows any thing of Mr. Perceval, could refuse, on personal grounds, to sit with him in the same cabinet? That the other obstacle to union, nevertheless, exists, might surely have been surmised by his

Royal Highness, and is now made abundantly manifest by the very decisive language of the letter of the Lords Grey and Grenville. Whether the Prince Regent himself exactly anticipated the answer which they have given, we do not presume to say. We confess, however, that we ourselves are not surprised at it. The Catholic subject presented an obstacle to union, which was very obvious. There is a passage in the Prince Regent's letter which seems a little to imply, that the Parliament had already disposed of this subject; whereas even the temporary settlement of that question is not likely to be admitted by the chiefs of opposition, some of whom carefully distinguished the vote recently given, from the vote soon again to be called for. The Catholics are about to petition; and it is, therefore, held by our oppositionists that the question is suspended. The late vote, they insist, turned principally on the propriety of the measures lately taken by the Government to put down the convention, and did not at all decide the main question. Some, who then voted with Government (in particular, Lord Wellesley in the House of Lords, and Mr. Canning in the House of Commons), professed an intention of soon favouring the Catholic claims. Could it then be supposed, that, while this important point of national policy was waiting for a more complete and a separate discussion, the leaders in the intended contest should meet together as friends in the same cabinet. The moment seems, in this respect, to have been remarkably unpropitious to an union of parties. We do not enter into the other grounds of difference between Mr. Perceval and the Lords Grey and Grenville, because the two Lords have themselves abstained from doing it. We cannot, however, help observing, that his Royal Highness the Prince Regent must, in consequence of his former political familiarity with their Lordships, have been fully sen-

sible of the nature and extent of those differences; so that his Royal Highness seems to have expected a greater deviation in them from the doctrines which they had held, as well, indeed, as publicly proclaimed, than is common with men who lead the parties of this country.

On the whole, we are disposed to refer to an amiable facility in his Royal Highness, in accommodating himself to the politics of Mr. Perceval, that expectation which his letter implies of his finding the same facility in the stubborn breasts of the two noblemen whom he indirectly addresses; and if there be any fault in the letter, it consists in the seeming simplicity with which it assumes that the coalition it recommends can be effected. It is an offer which, under all the circumstances, it is but too plain was unlikely to be accepted; and it has had, as we fear, the unfortunate effect of widening the distance between the contending bodies; for the Lords Grey and Grenville having now been led to make a formal declaration of the existing differences, have naturally employed some strength of expression in describing them. The two parties have once more unfurled their respective banners, and are now summoning their wavering and scattered followers. The war in Parliament will be renewed with vigour; and the country, far from reaping the benefit of that union of parties, so patriotically desired by his Royal Highness, will only be torn by new political hostility.

We shall offer one further observation, which, indeed, we also suggested to our readers about twelve months ago, when the former letter of his Royal Highness attracted our attention. His Royal Highness then professed, as he has also on the present occasion, to be governed in the choice of his political servants principally, if not exclusively, by a regard to the supposed wishes of his Royal father. We then foresaw the danger which is now still more manifest of some appearance of incon-

sistency arising, in the event of his continuing long to exercise the royal functions. When is it, we would ask, that his Royal Highness is to use his own judgment? It is not, it seems, when he exercises a restricted regency. Is he, then, to act for himself when the regency is unrestricted? Even then, he may plead no less his filial reverence. It is only, therefore, when he shall be crowned King of England. Many years may elapse during which he shall have exercised the whole of the Royal Prerogative; and by this time connections may have been formed, and a direction given to public affairs, under his own auspices, which it may be impossible to change.

The Marquis Wellesley has resigned the seals of the foreign office, and it is believed that some other changes of a partial nature are to take place; but the successor of his Lordship has not as yet been announced.

PARLIAMENTARY PROCEEDINGS.

1. The Catholic question has undergone a discussion in both Houses of Parliament, which was produced by a motion for a committee to consider the state of Ireland. The motion was negatived by large majorities; but expressly, in the case of many persons composing that majority, not because they were disinclined to an extension of the privileges of the Catholics, but because an assent to the present motion would imply, that Government had been to blame in the measures which it had taken to defeat the attempt to form a Catholic convention in Dublin. The Catholic question is likely to undergo fresh discussions.

2. A bill has been brought in for ascertaining the population of Ireland.

3. The House of Commons has called for a return of all places of worship, throughout the kingdom, with the number of persons they are capable of containing; and also of the number of dissenting places of worship, in parishes whose population exceeds one thousand.

4. The bill to prevent granting places in reversion was renewed by Mr. Banks, but was thrown out in the House of Commons by a majority of one. This decision has caused considerable dissatisfaction.

5. On the subject of America, we must

refer to what has been said under the head of the United States.

6. The appointment of Col. M'Mahon to the office of paymaster of widows' pensions, has given rise to much discussion in the House of Commons. The office, being a sinecure, had been marked by a resolution of the House as fit to be abolished. It was therefore thought disrespectful to the House to fill up the vacancy. On voting the army estimates, in which the sum to be paid to Colonel M'Mahon was included, a debate took place, which ended in the rejection of that part of the estimate. This may be considered as a virtual abolition of the office. The numbers were, 115 to 112.

7. Some discussion has taken place in Parliament respecting the Orders in Council, and a farther discussion is expected. All we have heard or read on this subject confirms us in the view which we originally took of this measure, as in its principle most wise and expedient. In saying this, we do not mean to defend all the particular provisions by which the general principle was originally enforced. Such of those provisions, however, as were liable to just exception, were removed by the Order of May 1809, which converted the complex regulations of the Orders of Nov. 1807, into a simple prohibition of trading with the ports of the enemy. The main objection which we felt to this order, was its confining the prohibition within too narrow limits. It went no farther north than the river Ems, and included only the coasts of Holland, France, and the north of Italy. The reasons for exempting the Baltic from its operation we may be unable sufficiently to appreciate; but the policy of doing so has certainly always appeared to us to be dubious; the moral evils which have attached themselves to the Baltic trade forming, in our view, by no means the least powerful objection.

But on what grounds would we rest the justice of such a prohibition? Simply on this, that it had become necessary to our defence. The war having assumed the character of a war on our commercial resources, which are the sinews of our strength, it became our duty to defend those resources. If an enemy attempt to ruin us by destroying our navy, the course we naturally and justly take is, if we can, to annihilate his. If, however, finding himself incapable of openly attacking our navy, he should say, I will undermine it; I will cut off the springs of your power; I will destroy your trade; I will allow it access in no way, by no route however circuitous, not only into my own

dominions, but into any other country to which my power or influence can extend; nay, I will make the admission of a single bale of British goods (even into any neutral state) my warrant for treating that state as an enemy, and for destroying its independence;—then we say, that the law of self-defence immediately confers on us the right of saying in return, that our enemy's trade shall be annihilated. Why is it that nations have assumed the right of saying that neutrals shall not carry military or naval munitions to an enemy? Why; but because that law of nature to which we have referred, the law of self-defence, obviously requires it. And is not the present a case to which the same law is equally applicable? Shall we permit our enemy by his regulations, whether maritime or municipal, to aim a deadly blow at our commerce and manufactures, our marine and revenue, and to force neutrals to concur in his measures, without warding off the blow by any and by all the means which we possess: and why not, among others, by an universal interdict of commerce from his ports? Is there any thing unjust in this?

Many men, however, will allow this course to be just, who yet deny its policy; who say, that we only give effect to the hostile decrees of our enemy, by thus acting; that we injure ourselves, and not him. Now we do not shrink from maintaining the direct converse of this proposition; from maintaining, that is to say, that had Great Britain, from the year 1807, adhered rigidly to her system of sealing up every hostile port, and of allowing neither ingress nor egress there, her condition would, probably, at this moment have been much more prosperous than it is: and she would also have been preserved from many evils, which have arisen from the relaxation of that system. Our own resources, both domestic and colonial, would have been developed and almost indefinitely enlarged;—even our mercantile marine might have increased, while we should have deprived France of the means almost of raising a single seaman, or employing a single ship. The bogs of Ireland, and the waste lands of England, our American forests, and the sunn and paat fields of Hindostan, would in no long time have felt the influence of the continued prohibition. Hemp and flax, or at least substitutes for them, together with corn and timber, would in no long time have been either supplied from our own fields, or imported from our foreign possessions in British ships. Instead of employing hostile ships, manned by hostile sea-

men, to bring us the productions or manufactures of hostile countries, we should have employed our own ships and our own seamen, and we should have given life to our own manufactures, and to our own agriculture, foreign and domestic*. But we can merely glance at this subject: our limits will not permit us to enter upon it. This, however, we are anxious to repeat, that even if the advantages arising from the relaxation of our prohibitory decrees, by means of licences, had been greater than its warmest advocates have ever pretended, we should still have objected to it the moral evils by which these advantages are purchased. Much as we value commerce as one of the main sinews of our national strength, we should have no scruple to say, Perish that commerce if we can only retain it by the practice of frauds, forgeries, and perjuries. We may rely on it, that with nations, as well as individuals, the path of rectitude is the path of safety, as well as of honour; and if, trusting in the Divine protection, we reject all base and dishonourable means of advancing our interests, we shall in the end be no losers by our conduct.

We are happy to perceive that the flagrant immoralities attached to the licensing system, particularly in relation to our commerce with the Baltic, has begun to attract general notice. The town of Kingston upon Hull has done itself honour by taking the lead in the reprobation of those immoralities, and of the system by which they are encouraged. On the 11th inst. a meeting of the merchants and ship-owners of that place was held, to consider the propriety of petitioning the House of Commons against granting licences to foreign vessels to trade between this country and those parts of Europe from which the British flag is excluded; and a series of resolutions was adopted as the basis of the petition, to the justice of every one of which we should readily subscribe. They resolve, among other things,

“That it is the firm persuasion of this Meeting, that this system of Licences is injurious to the trade and interests of the United Kingdom; is calculated to drain it of its resources—to nourish a race of seamen in the ports of the Continent—to encourage a spirit of commercial enterprize in hostile states—and to deprive the British

Merchant of that prospect of reward, without which his labours must be rendered unavailing to the benefit of himself and of his country.

“That this Meeting is seriously impressed with a consciousness of the immoral effects, as well as the impolicy of Licences; that it contemplates, with feelings of shame and indignation, those frauds, collusions, and forgeries of documents, which are notoriously known to have arisen from the License system, as equally contrary to the dictates of religion, and subversive of that high sense of honour, that probity and good faith, which have hitherto been the pre-eminent characteristics of British Merchants; and in the maintenance or decline of which, the welfare, and even the existence of the Constitution, is, in its judgment, deeply and inseparably involved.

“That, fully convinced of the truth and importance of these principles, this Meeting does agree to present a Petition to the Honourable the House of Commons, in Parliament assembled, praying, that they will take the subject of granting Licences to Foreign Vessels to trade between this country and ports from which its flag is excluded, into their serious consideration; and that they will apply such remedy to the evils now existing, as in their wisdom may seem most expedient.”

We should rejoice to witness the adoption of similar resolutions in every trading town in the kingdom. We must defer, however, for the present, what we had further to say on this subject. In the mean time, we will present our readers with an extract taken from an able speech of Mr. Hill, at the Hull Meeting, which contains some facts that will serve to illustrate the nature of this commerce. “The documents,” he said, “which he held in his hand, would shew the extent in which persons engaging in this trade were guilty, with their eyes open, of perjury, or of subornation of perjury. The first document was the protest of a captain who sailed from Hull to Pillau without a cargo, in the autumn of 1810, which he adduced to shew the manner in which ships coming from England in ballast obtained admission into the ports of Prussia.—The ship had come, to Hull with a cargo from the Baltic, under the protection of a British convoy, had entered regularly at the customhouse, and delivered her cargo in the usual manner to the consignees, without any interruption whatever; but the captain and his crew asserted in the protest (and confirmed their assertion by an oath administered with more than usual solemnity) that they had

* The only plausible argument in favour of the licensing system respects the West India produce. But even here we should hope to prove, that the argument, viewed in all its bearings, is not well founded.

had been captured, and sent into Hull; that the cargo was there condemned and the ship restored to them.'

"The second was the protest of a ship which sailed from Hull in the spring of 1811, with a cargo of colonial produce for Riga. In this it was stated that the ship had loaded at Charlestown in America, and various particulars of her pretended voyage were added; all which, though notoriously false and fictitious, were confirmed as before by the oath of the captain and crew.

"The third and last document was an act of the French Government, relative to the condemnation of a ship, which had been captured and carried into Holland in November 1810, with a cargo of colonial produce, from London for Memel. The captain and crew stoutly maintained, on their examinations in Holland, that they had loaded their cargo at Santa Cruz in the island of Teneriffe; but by several curious interrogatories put to them separately, their testimony was found so discordant as completely to expose the falsehood of their whole story.

"If these documents (which were fair specimens of those in general use, and not selected for this particular purpose) were not sufficient to set the question concerning the immorality of this trade completely and finally at rest, he could not see how it was possible to enter into any farther argument on the subject. Assuming the immorality as proved, he considered that alone as sufficient to induce every good man to wish for the annihilation of the whole system. Much, however, had been said in defence of it, on the ground of policy and necessity. For his part, he was prepared to maintain, as a believer in the doctrines of Christianity, in the moral government of God, and the accountability of human actions, that our duty and our interest are much more closely allied than many are willing to suppose; and that our Creator has in general linked them indissolubly together; he was prepared to maintain, with a late distinguished British senator, that 'what is morally wrong can never be politically right.'

"But waving these general principles, he would proceed to examine the subject on the ground of alleged expediency."

Here, however, we cannot follow Mr. Hill, but must refer our readers to his speech in the "Hull Advertiser" of the 15th inst. and though he has given an able view of the subject, we have no doubt that the arguments which he has adduced might be greatly strengthened by additional facts and considerations.

DOMESTIC INTELLIGENCE.

The health of his Majesty is said to continue in precisely the same state as it was when the parliamentary examination of the physicians last took place.

Sir Evan Nepean has been appointed governor of Bombay.

Mr. Kirwan, one of the Catholic delegates, having been found guilty, under the Catholic Convention Act, of a violation of the law, in assembling as one of the *delegates* of the Catholic body; the rest of the trials were suspended, on the ground that the law having been thus declared, there was no doubt that the Catholic body would feel themselves to be bound by it.

A special commission having been appointed to try, on a charge of treason, a number of British seamen, who, after being taken prisoners, had entered into the French service, and were found in arms against their country in the Isle of France; the trials came on at the Surrey Sessions House during the present month. When seven convictions had taken place, and that on grounds which left no doubt whatever of the guilt of the parties, and of the equity of their condemnation; the Attorney General signified that the ends of justice had been fully answered, and that he should now stay farther proceedings, trusting that the example now given would operate powerfully throughout the whole mass of our naval and military force. The sentence of the law has not yet been executed.

NAVAL INTELLIGENCE.

The amount of our loss by the shipwrecks of men of war that had taken place we stated in our last to be 1,400, when we should have stated it at near 2,000 seamen. Another frigate, the *Manilla*, has since been wrecked on the coast of Holland; but the whole of the crew, with the exception of six men, have been saved.

An attack was made, on the Neapolitan coast, on a convoy of the enemy, consisting of nine gun-boats and twenty merchant vessels laden with naval stores; and the enemy's batteries on shore having been seized and dismantled by a party of troops, the whole were either destroyed or brought off.

The French frigate, *La Pomone*, of forty guns, has been captured in the Mediterranean by his Majesty's ship *Active*. Captain Gordon lost a leg, and his first Lieutenant an arm; besides which, ten of our men were killed and sixteen wounded. An armed storeship, under the convoy of the *Pomone*, was also taken; another escaped.

A second French frigate, *La Corceyre*, taken, 170 seamen and 130 soldiers, 300 tons of wheat, and a quantity of military stores.

ECCLESIASTICAL PREFERMENTS.

Rev. John Smith, M. A. vicar of Bicester, Oxon. Master of the endowed Grammar School of Dilhorne, *vice Wolfe*, resigned.

Rev. William Jackson, D. D. canon of Christ Church, and Regius Professor of Greek in the University of Oxford, Lord Bishop of Oxford.

Rev. John Leslie, D. D. dean of Cork, Lord Bishop of Dromore, *vice Hall*, deceased.

Rev. Henry George Liddle, Redmarshall R. Durham.

Rev. Thomas Peyton Slapp, Bracon-Ash R. Norfolk.

Rev. C. J. Blomfield, Dunton R. Bucks.
Rev. Thomas Hooper, Castle Coombe, Wilts.

Rev. S. Nosworthy, Brushford R. Somerset.

Rev. Roger Frankland, Canonry in Wells Cathedral, *vice Digby*, dec.

Rev. Dr. Weston, Thirfield R. Herts.

Rev. W. B. Ramsden, Little Wakering V. Essex.

Rev. J. B. Hollingworth, one of his Majesty's Preachers at Whitehall.

Rev. James Slade, Feversham R. Cambridgeshire.

ANSWERS TO CORRESPONDENTS.

A COUNTRY RECTOR will be admitted.

FUTURUS; EPAPHRODITUS; M. G.; PHILALETES; THEOGNIS; A CYPHER, are under consideration.

CHARITATIS AMICUS, we think, must change his name before he can become the advocate of Dr. Butler's sermon. In another and the main point of his letter, we deny the charge. He has quoted, as our language, words which we never used.

Our present limits would not suffice for correcting the misapprehensions of AN IMPARTIAL OBSERVER. Referring him to what we have already written, we have now only to say, that he has totally misapprehended us.

We are of opinion, that the time is past for the publication in the Christian Observer of the Letters of A LAYMAN on Mr. Stone's sermon.

SOPATER's note has been received.

We must request THE AUTHOR who has written to us, not to consider our silence respecting his publication as any mark of disrespect. We have it not in our power to notice one twentieth part of the books which are sent to us.

STAFFORDSHIRE's request as to his lines is complied with.

ERRATA.

No. for January, p. 44, col. 2, lines 15 and 16, for *ς*, in three places, read *ζ*.

Present No. p. 72, col. 2, l. 20 from bottom, after *Ιωσηφ* dele the comma.

THE
CHRISTIAN OBSERVER,

CONDUCTED

BY MEMBERS OF THE ESTABLISHED CHURCH.

FOR THE YEAR 1815.

BEING

THE FOURTEENTH VOLUME.

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LIFE OF BLAISE PASCAL.

(Continued from p. 641.)

THE disordered state of M. Pascal's health seemed to increase daily, so that he was shortly afterwards constrained to relinquish every literary pursuit. But in the midst of his afflictions, he resolutely adhered to his first maxims; and at those seasons when frail nature seems to require more than ordinary indulgence, he persisted firmly in rejecting all the blandishments of sense. M. Pascal had a complaint in his stomach, which required him to live upon delicate food: he was determined, however, to derive no pleasure from this circumstance, and therefore avoided paying attention to any thing he eat. If he were asked, after a meal, whether the viands had been agreeable; he would reply, "I really took no notice of their taste." When any one, in his presence, mentioned with vivacity the excellent relish and delicious nature of any article of diet, he would seriously condemn such a disposition: "It argues," said he, "great sensuality in those who talk thus: they seem to have no better motive for eating, than the flattering of their appetites." He was naturally fond of acids, and such other articles as tend to excite the appetite and heighten the flavour of food; but lest he should be seduced, insensibly, into the practice of what he so much disapproved, he never permitted any lemon or vinegar to be mixed in his diet. With respect to quantity, at his first retiring from the world, he assigned to himself that portion

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which seemed requisite for the preservation of his health, and on no occasion whatever would he exceed those limits. If any person, surprised at his precision, inquired his reasons, he would reply; "It is a proper and necessary thing to supply the wants of the stomach, but it is not my duty to satisfy the cravings of appetite." When his sister used to express her amazement, at his taking the most unpleasant medicines, without manifesting the least aversion, or disgust, he would rally her in his ingenious and entertaining manner: "Why do you wonder," he would say, "that I swallow a nauseous potion, without expressing any distaste? Do I not know that it is disagreeable before it is presented to me? And do I not take it voluntarily? Surprise or violence may produce aversion; but how can I pretend to dislike that which is the object of my choice?" Such facetious sophisms as these would lead us to conclude, that the author of the Provincial Letters, while he practised the severities of an ascetic, had not renounced his sprightliness and vivacity.—M. Pascal was well acquainted with the writings of Epictetus:* he had formed a just estimate of the tendency of the stoical philosophy, and regarded many of their admired maxims as being no less subversive of true piety, than their paradoxes were repugnant to the dictates of common sense and natural feeling. Christianity requires no man to violate the constitution of

* Pensées de Pascal, sur l'Epictète et Montaigne, Art. XI.

his nature; to renounce the precepts of sound wisdom and discretion in the conduct of life, or to extinguish those kindly affections which constitute the bond, and contribute most essentially to the comfort, of society. But it must be allowed to possess this peculiarity, that while it imposes the duties of condescension, tenderness, sympathy, and loving-kindness towards others, it opposes all effeminacy, self-commiseration, and fond indulgence: it commands courage, fortitude, hardiness, patient endurance, and all those manly, robust, and noble exercises of the soul, which qualify the individual to maintain his station as "a good soldier of Jesus Christ." Many persons will probably consider those rigid attentions to the subjugation of the senses, as indicating an over-strained precision, as characteristic of one that was "righteous overmuch." Religion, they will tell us, and tell us truly, does not consist in such minute observances, and unrelenting severities. But does it hence appear, that the piety of M. Pascal consisted in humiliating chastisements and corporeal mortifications? The holy Scriptures, indeed, have not assigned the specific manner in which we are to "crucify the flesh, with its affections and lusts," but the duty itself is unequivocally insisted on: every one is required to "deny himself,"—to "take up his cross,"—not to "mind earthly things,"—"to be dead to sin and to the world,"—to be an exemplary follower of the holy Jesus, whose life presents no common exhibition of labour, self-abnegation, and suffering. Should any reader be inclined to brand M. Pascal with the odious epithet of Pharisee, let him not forget his own vocation, but remember that "except his righteousness exceeds the righteousness of the scribes and pharisees, he shall in no wise enter into the kingdom of heaven."

If M. Pascal's notions of Christian mortification appear excessive and unreasonable to the "carnal mind,"

not less remote from ordinary conceptions will his sentiments be found, concerning poverty, and the vanity of worldly splendour and greatness. He saw and lamented that numbers of persons who seemed to possess a serious regard for religion, and professed to be deeply concerned for the salvation of their souls, were nevertheless living in great conformity to the world; complying with customs and usages of a very doubtful and hazardous nature, and obeying the caprices of novelty and fashion, like the rest of mankind. He observed, among those who thought themselves Christians, a frivolous solicitude to emulate others in the gayety and expense of their apparel; that they courted applause and distinction from the superior architecture of their houses, the elegant taste and exquisite workmanship displayed in their furniture; and were absurdly ostentatious of appearing splendid and luxurious in their social entertainments.—"Those," he would say, "who aspire to have every thing about them executed in a superior style, and are solicitous not to employ any but the best workmen, seldom consider that they are indulging that 'lust of the eye,' which the Scripture condemns, and are cherishing a disposition, which has a dangerous tendency to extinguish that poverty of spirit, and contempt of the world, which the Gospel requires. Choose the artificers that are poor and honest, without curiously hunting after that sort of excellency which is neither useful nor necessary, but is a mere creature of the imagination. O! were my whole heart penetrated with those sentiments of poverty which my understanding dictates, what felicity should I enjoy! and I am firmly persuaded, that unless we become in reality 'poor in spirit,' we shall not see the kingdom of Heaven."—It may be said of M. Pascal with great truth, that he not only exercised a tender compassion towards the poor, but that

he loved their very state and condition. If his humanity forbade him ever to reject the petition of the poor suppliant, his conformity to the temper of Jesus led him ardently to desire that he might resemble his Divine Master even in his poverty. His income was small, and a state of continual sickness considerably augmented his necessary expenses; yet his diffusive beneficence frequently constrained him to borrow a temporary supply to his own necessities. It was sometimes represented to him, that a generosity, productive of these inconveniences, was excessive, and ought not to be indulged: to which he would reply with some earnestness; "Let us be ever so poor, we shall always leave something behind us when we die;" and thus he imposed silence on such remonstrants. Towards the close of his life, this benevolent disposition seemed greatly to increase, and no conversation was more pleasant to him than that which turned upon the best methods of assisting the poor. He would earnestly exhort his sister to dedicate herself to the service of the distressed, and to train up her children in the same views. She urged, that such a service would interfere with the attention that was due to the concerns of her own family. M. Pascal, dissatisfied with such a plea, would reply, that "every virtue has its proper measure and suitable occasion, so that one duty need not to exclude another; and, where the mind is heartily disposed, attention to the poor may be practised without any prejudice to domestic concerns." "This duty," continued he, "does not require a particular sign, whereby we may know that we are called to it: it is the general vocation of all Christians. Jesus Christ has informed us, that when he comes to judge the world, he will particularly inquire after a spirit of charity. Were we therefore seriously to consider, that he

who is destitute of this one virtue, stands exposed to eternal condemnation, we should be quickened to greater diligence in our duty. Christians have but low apprehensions of faith in God, or they would not be afraid of parting with their whole substance. Another advantage," said he, "to be derived from frequenting the abodes of sickness and poverty, is a more intimate acquaintance with human calamities. You will often behold the sons and daughters of affliction labouring under painful and dangerous diseases, and at the same time deprived of the comfort of friends, unprovided with medicines to sooth the agonies of pain, and even destitute of the necessary food to sustain a wretched existence. When such a spectacle is exhibited, that heart must indeed be an inhuman one, that is not willing cheerfully to resign trifling conveniences, and useless embellishments, to alleviate or dispel such complicated misery."

Discourses of this kind made so great an impression upon the mind of his sister, and some other friends, that they would sometimes propose the establishment of an institution, so regulated, as to relieve the indigent and distressed of every description. But schemes like this never met with his approbation. "Each Christian," said he, "is called upon to perform this good work individually, and not to content himself in co-operating with general plans of relief. It will be a much better proof of true charity, for each individual to assist the poor according to his ability, however circumscribed that ability may be, than to affect a more public and diffusive beneficence. The minds of men are often inflated with lofty designs and magnificent projects, which, under the specious appearances of charity and compassion, conceal a base and unworthy thirst of general admiration and popular applause." It was not the design of M. Pascal to censure the

endowment of public hospitals ; but he used to say, that "such splendid performances were chiefly designed to be the duty of certain persons, on whom God, in his wise providence, had bestowed elevation of rank, and affluence of fortune : whereas the most obvious vocation of the bulk of mankind, was to daily and more humble exercises of charity."

That our Saviour should condescend to appear as a poor man, in a low and mean condition, and choose for his companions and friends, persons of uneducated minds and uncultivated manners, may seem to confirm the soundness of the maxims, on the subject of voluntary poverty, adopted by M. Pascal, and by some other pious persons of a different communion. It cannot be disputed, that a conformity with the spirit and temper of such sentiments is incumbent upon all Christians ; that we ought to be detached in heart and affections from all the uncertain possessions of this world, and be ready to relinquish every object, however dear and valuable, when God in his word or by his providences shall require it. There should be a holy coldness and indifference towards secular advantages, an absence of taste and relish for them, as things in which we take no delight and repose no confidence. But these maxims do not instruct us to abandon the station and condition in which we find ourselves placed ; to dispossess ourselves of that which Divine Providence has allotted to us, and to reduce ourselves, literally, to a state of indigence and mendicity. There would be no more sense and reason in such an interpretation, than if we were to extirpate an eye, or amputate a hand, because they might become the instruments of sin. Great refinement and extraordinary measures in matters of religion are always to be viewed with suspicion and diffidence ; since an error of excess in violently extending a Christian precept be-

yond its true and legitimate signification, may conduct to as palpable a dereliction of duty, and be as inconsistent with pure and genuine piety, as a defective and inadequate enunciation of it. There exists no necessary alliance between poverty and piety : the temptations, which beset a state of want and misery, are not fewer, nor less imperious in their influence, than those which are incident to the enjoyment of a competency ; and men are as little qualified to judge what may be the probable operation of poverty on their minds, as what may be the result of opulence. The rule of duty seems to be comprised in a ready and cheerful acquiescence with the Divine will, whatever may be our allotment ; in studying to be contented and faithful in the condition of life assigned us, not being elated with our advantages, not repining under our privations ; and instead of indulging idle and whimsical fancies, concerning the probable effect of other circumstances, be studiously concerned to comply with our present obligations, to "fulfil as an hireling our day," and "finish the work which our Lord and Master has given us to do." Occasions may, doubtless, arise, on which a Christian may be called to make great and extraordinary sacrifices, and expose himself to vast inconvenience and difficulty, for the sake of Christ, and the good of his fellow-creatures : but let him wait for the occurrence of such peculiar exigencies, and not rashly anticipate the summons of his Divine Master, lest his offerings be rejected with this severe rebuke : "Who hath required this at your hands ?" It is too well known to admit of controversy, that the making vows of voluntary poverty, a practice highly encouraged and extolled by the Romish church, hath been the source of notorious and scandalous corruptions, enriching those who

pretended to impoverish themselves, and perverting their mendicant profession into a system of covetousness and rapacity. These pious extravagances, which outrage common sense, and prove subversive of the very purposes for which they were seemingly adopted, are justly censured and rejected by the reformed churches. Yet it is very important, while we restrain excesses and prune exuberances, that the root of charity should strike deeply into the heart, and be assiduously cultivated there; that it may continually gather strength, multiply its branches, and expand with increasing amplitude and beauty, till, like the trees planted by the river of the water of life, its fruit and foliage being alike perennial, health and gladness shall fix their residence under its refreshing shadow. It was in perfect conformity with that spirit of poverty which M. Pascal so ardently cherished, that he advised his friends rather to employ workmen who were poor and pious, than to prefer those of great celebrity in the fashionable world. This temper of mind is quite agreeable to the genius of Christianity, although the practical application of it may require some limit, and qualification, being subjected to such restrictions as judgment and prudence shall dictate; yet it ought not to be fastidiously decried, and altogether renounced. The exercise of sound discretion is perfectly compatible with the obligations of charity: no man is bound to build a house without symmetry or convenience, to purchase furniture coarse and mis-shapen, to wear apparel which is uneasy and unsightly, that he may encourage an honest and indigent artificer. We shall seldom be at a loss to find out other modes of assisting worthy and industrious persons, without necessarily combining perpetual mortification with our humane exertions. A good man ought, indeed, to be a considerate man, not conducting himself by the

vague, uncertain suggestions of humour, fancy, caprice, or fashion, and where no remarkable disparity of talents and acquirements exists, that charity, which is the distinguishing character of a Christian, will naturally prompt him to shew favour to those who may enjoy less estimation in the world than they deserve, on account of their regard for religion.*

When M. Pascal pleaded in behalf of poor and honest artificers, he never designed to countenance that defect of reputation and consequent distress, which so justly overtake idleness, inapplication, and thoughtless indiscretion. The mysteries of Divine Providence are not, indeed, to be measured by the scanty line of human wisdom and foresight: God is a Sovereign; he acts "according to the counsel of his own will," and in his conduct towards individuals, he may perplex their calculations, and confound their most reasonable expectations; yet this is not his ordinary course of proceeding; nor ought we, from a few exceptions to conclude, that the general laws, by which material beings and intelligent and moral agents are governed, are vacillating and uncertain: they still continue in full force, and operate with steadiness and regularity. Nothing can be more weak and unreasonable, than to interpret rare instances of departure from an established rule into a positive and habitual abrogation of it.

* This is no uncommon case. Many respectable and worthy persons of an enlarged and liberal turn of thinking, and who possess much kindness and benignity of nature, often hastily adopt unjust prejudices and cherish secret aversions against men whom they would otherwise highly esteem; and they would, perhaps, be abashed and confounded, if the true motives were disclosed which prompt them to a dislike of such characters, and which seduce them into a strange unfriendliness and harshness in their transactions with persons of an elevated but unbending piety.

In the general course of human affairs, where talents and diligence are not opposed, in the application of them, by the re-action of some great controlling force, we may reasonably, and with some confidence, look for success. Hence men usually infer ability from a series of successful enterprises; and a competent number of such observations form the grounds of probable expectation, in the several departments of study and business. Some disproportion must and will subsist between the rewards obtained by different persons, who may rank nearly in the same order; and a few men of merit may be quite overlooked, and fail of the encouragement justly due to them. But a small number of exceptions, and those frequently admitting of a satisfactory solution, do not invalidate the general position, that capacity and assiduity will commonly engage the public confidence, and secure a recompense. To deny this, and ascribe all success to contingences, or a fortuitous concurrence of favourable circumstances, is to disunite cause and effect: it is to falsify, or render nugatory, all the maxims of civil and political economy, founded on observation and long experience; and by abolishing every motive for diligence and exertion, to subject the results of human actions to blind hazard or inevitable fatality. Unfortunate men, as they are frequently called, are commonly imprudent men, deeply tainted with idle and desultory habits, who, having sacrificed their time, and misemployed their talents, on objects foreign to their particular vocation, affect surprise at the neglect they experience, and the difficulties which they are obliged to encounter; and, when they give themselves the trouble of reflecting, they are ready to ascribe all their sufferings and dishonour, to some particular interposition of Divine Providence. It is

not to be assumed, that these mistaken persons are not to be comprehended among the proper objects of bounty, when they are in want: but, as such a course of conduct is equally at variance with reason and piety, the benevolence which relieves their necessities should also correct their errors, and be careful not to suffer torpor, sloth, and indiscretion to screen themselves under the venerable shade of a religious profession. Men of good capacity and slender application are always ready to console themselves, by attributing the success of competitors, not gifted with endowments superior to their own, to extrinsic and contingent causes. These pretences exhibit a dangerous specimen of self-delusion, and deceive scarcely any but the pitiable victims of such reprehensible habits. Nothing can be more unreasonable and inconsistent, than to expect civil advantages without competent attainments; to suppose, that a man, who dreams away the best portion of his life, shall be estimated by his capacity, rather than his acquirements; and that the homage he claims to his transcendent genius shall secure the rewards which are justly conferred on laborious application and successful diligence. The qualities of an agent are best shewn by his works; and where nothing but the potentiality of becoming profound in learning, skilful in science, or dexterous in business can be adduced to justify the demands of a claimant, he has no right to complain, if the potentiality of competence and respectability comprises the whole of his gratification.

The generous and humane principles, by which M. Pascal regulated his eleemosynary distributions, claim our respect at least, although our unqualified approbation of their practical consequences may be in some measure

withheld. To compassionate the miseries, and liberally contribute to the relief of our poor distressed fellow-creatures, are obligations which no Christian can deny. What may be the exact measure of duty incumbent on each individual, cannot be assigned; but an error of excess is always preferable to a neglect of charity. When with singleness of eye and rectitude of intention, we acknowledge God in all our ways, he has graciously promised to "direct our paths."

The following instance will illustrate the judgment and prudence, with which M. Pascal conducted his charitable exertions. As he was one day returning from the church of St. Sulpice, about three months before his death, a young and beautiful girl from the country, about fifteen years of age, applied to him for relief, pleading great distress. He was struck with the danger to which her youth and her necessities exposed her, and therefore inquired to what cause she owed her present destitute condition: she informed him, that her father was dead, and her mother was that day carried sick into the Hôtel Dieu. M. Pascal did not think it sufficient to give her a little money, and take no more notice of her; but he conducted her to a seminary, and recommended her to the care of an ecclesiastic, who was one of the directors of the house, giving him at the same time a proper sum of money, and earnestly requesting, that she might be placed in some useful way of life, where she would be protected from want, and sheltered from temptation. The next day, he sent a female friend with some clothes and other necessaries, and, by proper attention, the friendless orphan was soon placed in a very respectable service. He was so extremely averse from ostentation, that it was with difficulty the priest obtained the name of the author of this benevolent action; and even then, it was upon a

solemn promise, that he would not divulge it during his life. Madame Perier, his sister, to whom we are indebted for the preservation of this anecdote, has modestly suppressed the share which she had in this laudable exertion of beneficence.

(To be continued.)

To the Editor of the Christian Observer.

I HAVE no apology to offer for troubling you with this address, except that it is of consequence that the sacred volume of Scripture should be rightly understood and explained, even in its less important parts, and that, in the promotion of this object, even the humblest efforts may not be wholly superfluous.

The passage on which I beg to offer a few words, is the account of the quarrel between Saul and Jonathan, in the twentieth chapter of the First Book of Samuel. Saul, it will be remembered, had sought to slay David, by smiting him to the wall with his javelin; and David had twice escaped his fury, whether on the same or on two different occasions, does not appear.* David therefore absented himself from his place at the king's table; and when Saul missed him and inquired after him, Jonathan (by previous concert with David) gave some explanation of his absence. Saul, perceiving his son's policy, burst into a paroxysm of rage, reviling Jonathan in the most opprobrious terms, and commanding him to fetch the son of Jesse immediately; for he should surely die. "And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? What hath he done? And Saul cast a javelin at him, to smite him: whereby Jonathan knew that it was determined of his father to slay David. So Jona-

* Ch. xviii. ver. 10, 11. and ch. xix. ver. 9, 10.

than arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame." ver. 32—34.

The common way of understanding this passage appears from the ordinary title of the chapter; *Saul, missing David, seeketh to kill Jonathan*. I do not mean to say that this is at all an improbable explanation: but there is another which strikes me as perhaps more natural. And that on the following accounts:—

First, However unhallowed the character of Saul, and however violent his fits of passion, the atrocity of attempting his son's life far exceeds any thing else recorded of him. His fury against David, though not more justifiable, is at least more intelligible.

Secondly, The slightness with which the circumstance of the javelin is here stated, rather militates against the received interpretation than otherwise. Compare the passage in question with the two accounts before given of the endeavour to assassinate David, and the difference is obvious. The two former accounts give an entire transaction; the one under consideration merely mentions that a javelin was thrown, without relating the event, or explaining how there came to be any javelin at all within reach at the time.

Thirdly, It is at least singular that Saul should sit at meat with a javelin in his hand, or so very near him as not to allow time for the subsiding of his resentment.

Fourthly, By the throwing of the javelin, Jonathan knew that his father had determined to slay David. On the supposition of its being thrown at himself, this inference, though traceable, was at least rather circuitous.

Fifthly, From the next verse it appears that after the quarrel, Jonathan arose from the table with deep but deliberate displeasure, being de-

termined to fast from grief on account of David. This hardly seems to harmonize with the idea of his having started from his seat to save his life; which we must naturally suppose him to have done, if his father aimed a deadly weapon at him across the table.

For these reasons, I am inclined to submit another explanation as at least probable. I would suggest that no javelin was thrown at Jonathan; but that the verse, "And Saul cast a javelin at him to smite him; whereby Jonathan knew that it was determined of his father to slay David," must be understood as a reference, which the historian interjects, to the former attempts against the life of David himself. As if the translation had run thus:

"And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? What hath he done? Now Saul had cast a javelin at him, to smite him: whereby Jonathan knew that it was determined of his father to slay David." That is, Jonathan, recollecting the assassination before attempted, well knew that the present threats of his father were by no means empty words; but, coupling the present with the former scene, became convinced that his father had really formed a deliberate purpose of slaying David.

Such a repetition of an incident formerly related, seems to me not unlike the manner of the sacred historian. And it will be observed that the latest antecedent before the pronoun *him* (in the words "cast a javelin at him") is the name David.

This view of the passage may have occurred to some other person, though I am not aware of it; if indeed the case be worth a dispute. However, I could wish I had access to the counsel of a Hebrew scholar. Possibly, some one of your readers who is entitled to that appellation, will have the goodness to tell me whether I am wrong in supposing that the word

translated “cast” may with equal propriety be rendered “had cast.” The Hebrew, I apprehend, has in strictness no pluperfect tense; and, if there is but one word for past time, that may as well stand for the past of the past as for the present of the past. If this idea is just, and if the copulative turned “and” (in the words “And Saul cast a javelin”) ever has the force of “now,” I should submit that the probability is in favour of the conjecture here offered. If either or both these props fail me, that probability, I must confess, is proportionably reduced; though how much, I will not pretend to determine.

CRANTOR.

FAMILY SERMONS.—No. LXXXIII.
Mal. iii. 6.—*I am the Lord, I change not.*

It is of very serious consequence to man, that he should make himself acquainted with the character of God. There are many things which it does not greatly matter whether we know or not. There are a thousand curious parts of the creation,—there are wonders in the heavens above, and in the earth beneath, and in the waters under the earth,—which it is very well for persons of leisure to search out and understand, but which others may safely leave unknown. I say *safely*,—for these are branches of learning that have no connection with that everlasting state to which we are all hastening. The man who studies these things the most, must yet leave his studies behind him at last. Though he understands all mysteries and all knowledge,—though he penetrates the secrets of the deep, and measures the courses of the stars,—yet “he shall carry nothing away with him when he dieth;” neither shall his learning follow him. But the knowledge of God is of a very different kind. The Almighty Being stands in such near relations to us, as our
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Maker, our Preserver, our Redeemer, our Master, and our Judge,—He touches us, as it were, in so many points,—He is so closely connected with the immortal part of our nature,—that not to know Him, is deplorable ignorance indeed. For this is a knowledge which must produce the greatest effect on our happiness, not only in this world, but in that which is to come. It is a knowledge which will be found of unspeakable value long after the heavens above, and the earth beneath, and the waters under the earth, shall have passed away. It is, therefore, equally and deeply important to all of us, whether high or low, learned or unlearned. For, whatever may be our condition in this life, we all stand equally in need of life eternal; and what is life eternal, but to know the only true God, and Jesus Christ whom he hath sent?

In order to improve ourselves in this knowledge, it is useful to fix our attention at times on particular qualities of the Divine character. By carefully observing the different parts, we shall become better acquainted with the whole. And, while we are considering any one particular quality of God’s character,—if we really are in earnest,—if we faithfully follow the guidance of Scripture,—there will (by the Divine blessing) be no danger of our forgetting or undervaluing His other qualities. For the adorable perfections of God are so closely united together,—they so admirably reflect light on each other,—that it is impossible fully or properly to study one, without at the same time bestowing attention on all.

The particular quality of God which the text brings before us, and on which it will be our present business to reflect, is His *unchanging nature*. “I am the Lord, I change not.” Let us, on this subject, consider, first, this quality itself; and secondly, the effects which the con-

templation of it ought to produce on our hearts.

I. And, first, let us consider this quality itself; that is, the unchangeableness of God.

In this world, every thing is changeable. It has pleased the Almighty that even the most beautiful parts of the visible creation should be full of change. Days and seasons follow and chase away each other. The leaf dies; the grass withers; the flower fades; "the mountain falling cometh to nought, and the rock is removed out of his place." Even the whole frame of nature, great and wonderful as it is, shall one day be destroyed. The wind of Almighty wrath shall pass over it; and it is gone. But, while every thing that we see is thus frail and varying, far otherwise is it with Him who "goeth by us, and we see Him not." For what say the royal Psalmist and the holy Apostle? "Thou, Lord, in the beginning, hast laid the foundation of the earth, and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."

In this world, not only all that we see is subject to change and uncertainty,—but man himself who marks and mourns those changes, is as changeable as the rest. The objects in which he takes delight, change: his honours fade; his pleasures wither; his riches make to themselves wings and flee away; his kinsfolk fail, and his familiar friends forget him. His body changes; the strength of his youth is dried up; his beauty consumes away; and his eye waxes dim by reason of sorrow. His mind changes: the desires of yesterday are not the desires of today; the purposes of youth are abandoned in age. And at last, after a few fleeting years of vanity and vi-

cissitude, he must undergo that great and solemn change, when the desire of his eyes shall vanish, and his body return to dust, and his soul appear before God who gave it. But, while man varies, God is the same. For what says the Psalmist? "*My days are like a shadow that declineth; and I am withered like grass; but Thou, O Lord, shalt endure for ever; and thy remembrance unto all generations.*"

Thus we see that, while the world changes, and while man changes, God is perpetually the same. When, therefore, the text says, "I am the Lord, I change not," it is as if the words were, "I am the Lord, and *for that reason* I change not." I am the Creator, and not the creature; God, and not man; therefore I change not. Beside me, there is none other; all else is vanity of vanities; the world passeth away, and the lust thereof; but I am supreme, self-existent, and eternal, and My counsel, *that shall stand.*

If, then, God is unchangeable, we must remember that all His Divine perfections are unchangeable: His power, His wisdom, His holiness, His goodness, change not. And this is what the Scripture expressly testifies. His power changes not: "Thy throne, O God, is for ever and ever;" "Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations."—His wisdom changes not: "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding."—His holiness changes not: The works of His hands are verity and judgment; all His commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness."

Above all, His goodness and tenderness and mercy, which are His favourite attributes, change not: "O give thanks unto the Lord; for He is good; for His mercy endureth for ever. O give thanks unto the God of gods; for His mercy endureth for ever." "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever." "As for man, his days are as grass; as a flower of the field, so he flourisheth: for the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; to such as keep His covenant, and to those that remember His commandments to do them." "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but My salvation shall be for ever, and My righteousness shall not be abolished." Indeed, it is worthy of remark, that our text, in mentioning the unchangeableness of God, seems peculiarly to refer to His compassion and long-suffering. For the whole verse runs thus; "I am the Lord, I change not; *therefore, ye sons of Jacob, are not consumed.*" That is, ye are sinful and rebellious, and merit nothing better than destruction; but I spare you, because my mercy endureth for ever.

These declarations of unchanging mercy are most gracious and encouraging. Without these, the thought that God is unchangeable, would only distress and alarm us. There is something so awful,—so unlike ourselves,—in the idea of a Being placed far above all chance and change and infirmity, a Being with whom a thousand years are as one day,—that we should be terrified by

the thought, if we were not told that the mercy of this great Being was as constant and enduring as His wisdom, His righteousness, and His power. But there is something else to be observed, if we would take a full view of this subject. The Christian dispensation teaches us to study and know, not merely the character of God, but the character of God in Christ. As the perfections of the Divine nature were peculiarly manifested in our blessed Saviour, so in Him we should peculiarly observe and consider them. And it is in Him that the unchanging mercy of God shines forth with the greatest lustre. It was His own gracious promise to His sorrowing followers: "Lo, I am with you always, even unto the end of the world." It is He who is "Jesus Christ, the same yesterday, to-day, and for ever." It is He who "hath an unchangeable priesthood," being made "a Priest for ever after the order of Melchisedec." It is He who "liveth and was dead; and, behold, He is alive for ever more, Amen; and hath the keys of hell and of death." And the Apostle Paul draws an inference from this doctrine, which is highly interesting; "Wherefore," (saith he, speaking of our Saviour,) "He is able also to save them to the uttermost, that come unto God by Him, seeing He ever liveth to make intercession for them."

II. Having now considered what we first proposed,—the unchangeableness of God in itself,—let us, in the second place, consider what effects ought to be produced on our minds by the contemplation of it.

And I begin with remarking that this doctrine of God's unchangeableness gives unspeakable value to the holy Scriptures. It is the whole end and aim of the Scriptures to reveal God to man. They give us a description of the character of God, a history of His modes of proceeding, and an account of His laws. Now, if

God were as changeable as man, we could have no secure reliance on this revelation. In that case, the book of Scripture might be true at one time, and not at another. It might have been true when it was first written, and not be true now. Since that time, the character of God might have altered; since that time, he might have changed his modes of proceeding; since that time, he might have framed a new set of laws. This is what actually happens among men. There are few if any persons, whose habits, or manners, or principles do not vary more or less at different periods of life; nor is there any government which does not more or less alter its laws from time to time. And, in such cases, new descriptions of character, and new books of laws, become necessary. But God is always the same; and therefore the Scriptures are always sure. The New Testament has now been written nearly eighteen hundred years; and some parts of the Old Testament three thousand. Yet the Bible is as faithful an account of the Most High at this moment as at first; and it will remain so, if the world should last even millions of years longer. With what reverence, then, should we receive that holy volume! how attentively should we study its doctrines! how earnestly should we attempt to catch its spirit! how sincerely should we labour to obey its precepts! and how fervently should we implore the Divine blessing on our endeavours!

Let us, therefore, with this sacred book in our hands, consider more particularly what effect should be produced on our minds by reflecting on the great truth delivered in the text, "I am the Lord, I change not." And, for the more easy application of the subject, let us inquire what effect should be produced on three different classes of persons.

1. First, on the sinful and impenitent.

By the sinful and impenitent, I mean not only those who live in gross sin or impiety, but those also whose hearts are chiefly set on the things of this life, and not on the things of the life to come.

And in what words shall I describe the folly and danger of such persons! I say, their *folly*, for, if God be unchanging, and every thing else fickle, and fleeting, and delusive, how exquisite must be the folly of seeking our chief good any where but in Him! How exquisite must be the folly of casting ourselves, not on the favour of Him who can give steady and lasting happiness, but on the wretched friendship of things that perish in the using! Yet, alas! how many of us act thus irrationally!—business,—pleasure,—money,—advancement in the world,—these are our idols; and God is forgotten. These miserable trifles,—which will certainly fail us in a few years,—which may possibly fail us this very day,—these are our gods; and, for the sake of these, we desert Him, who, if we did but choose to trust Him, would be "the strength of our hearts and our portion for ever" If we saw a man building his house on a quicksand, we should be amazed at his stupidity; but how infinitely greater the infatuation of an immortal creature who builds his happiness on the passing, perishing objects of time and sense! O my brethren,—the shifting sand,—the unstable water,—the rushing wind,—affords an incomparably surer foundation for an edifice, than this world for the happiness of a never-dying soul. Pass a few short years,—pursue a few more vanities,—treasure up a few additional monuments of folly,—and how will you feel at the conclusion of this wretched game, when that voice, which will one day awake the dead, proclaims in your ears, Thou fool, this hour shall thy soul be required of thee?

And O that even this were all!—but that Scripture by which we all are alike to be judged, commands me to add that the total disappointment of our hopes is not to be the whole of our awful fate. If it were, our folly (as I have said) would be exquisite indeed; but that folly rises to the most perfect madness, when we consider that, if we have not God for our unchangeable friend, we must have him for our unchangeable enemy. What a reflection! and what terrors does it breathe to the thoughtless heart!—the unchangeable enmity of an Almighty Being!—the vengeance of Him who “changes not!”—To have years pass, and centuries roll away, and worlds sink in ruin, and systems appear and disappear like meteors,—and still to feel the unabated wrath of those eyes that consume the soul! O ye who spend your invaluable time of probation in lying vanities, once more, and in the presence of that unchangeable God, who doubtless marks even this feeble attempt to awaken you from your security, and who will produce it against you at the great and solemn day, I warn you to flee from the wrath to come. Once more I present you with the offer of mercy and reconciliation. And remember that, if God is unchanging, *you must change*, or there is no hope of a reconciliation with Him who is of purer eyes than to behold iniquity, and who will by no means clear the guilty.

2. In hopes that this solemn warning may not have been entirely lost, I proceed, secondly, to apply our subject to those who are seriously alarmed about their everlasting safety; but who, when they consider the greatness of the sins they have committed, are apt to fear that for them there is no forgiveness. Far be it from the preachers of the Gospel to speak a false peace to such persons! He alone, who gave this wound can effectually heal it. The only true

cure for such troubles is the peace of God. But, while I would earnestly warn you not to dissipate your alarms by a return to the careless life you formerly led, and while I would exhort you to keep near to God, and, by prayer and a diligent perusal of the holy Scriptures, to seek the light of his countenance.—while, I say, I would do this, I would at the same time beseech you not to add to your offences by doubting the Divine goodness. You say that your sins have been very grievous, and that you fear you have transgressed beyond pardon. But I would ask you this question; were you, at this moment, with your bodily eyes to see your blessed Saviour extended on His cross; offering Himself a sacrifice for the sins of His enemies; were you to hear Him praying even for His murderers, for those daring and presumptuous sinners who, despising all the glorious proofs of His Divine Mission and Godhead, nailed Him to the accursed tree;—could you doubt that His most precious blood was able to wash away even your sins, however heavy and numerous? If you could not doubt this, then recollect that Jesus Christ is the same yesterday, to-day, and for ever. “One day is with the Lord as a thousand years, and a thousand years as one day.” The one oblation of Jesus Christ, once offered, is at this moment as effectual, and, if I may so say, as *visible* in the eyes of the Father, as at the very hour when he cried, “My God, my God, why hast thou forsaken me?” And, at this moment, our adorable Redeemer is as ready to receive into His favour the most grievous transgressors, provided they are truly contrite, as when He prayed for His cruel murderers, or converted Saul of Tarsus into a chosen instrument of His grace. Doubt ye not, therefore, but earnestly believe that He will receive you also, humbly and penitently drawing near to

Him. "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD, thy Redeemer."

3. In the third and last place, let me very shortly address those who are really making religion—devotional and practical religion—the principal object of their lives, and who humbly trust that, through the Divine blessing, they are gradually increasing in all godliness and Christian virtue. Such persons will find their advantage in frequent meditation on the unchangeableness of God. If they are in affliction, or in distress of mind, this will be their hope and stay: they will reflect that, though outward things alter, He in whom they have laid up their chief hopes remains the same: they will remember that, beyond the dark clouds which for a time enclose them, there are unchanging skies and perpetual sunshine. If, on the other hand, they are prosperous, if they have comfort without and peace within, the recollection of the unchangeableness of God will not only increase and animate their gratitude, but it will prepare and fortify them against future trials. By feeling the strength of their weapons in a season of quiet, they will be made readier for a possible hour of conflict.

Let all Christians, therefore, treasure up in their minds such merciful declarations as these:—"Lo, I am with you alway:"—"This God is our God for ever; He will be our guide even unto death:"—"The Lord shall preserve thee from all evil; he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in, from this time forth, and even for evermore:"—"But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not

have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee Behold, I have graven thee on the palms of my hands."

That we may all be enabled to apply to ourselves these and other similar promises of Scripture, may God of His infinite mercy grant; for the sake of Jesus Christ our Lord.—Now unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

To the Editor of the Christian Observer.

I HAVE been much interested by the letter of X, in your number for September (p. 585.) Your correspondent proves with irresistible clearness (for what can speak so clearly as facts?) that the Society for promoting Christian Knowledge has at one period published, as the genuine doctrine of the Church of England, what at another she reprobates as palpably inconsistent with numerous and unequivocal declarations of that Church. My attention, however, has less been attracted by the question your correspondent agitates respecting the Society itself, than by the subject its authorized expositions of which have been so contradictory. It seems that, according to recent publications by the Society, spiritual regeneration uniformly accompanies the regular administration of baptism as prescribed by the Church; that the Church instructs her baptized members to regard spiritual no less than baptismal regeneration as a thing past; that she no where encourages them to pray for it as future; and that, in the Collect for Christmas-day, which implores "that we, being regenerate and made God's children by adoption and grace, may daily be

renewed by his Holy Spirit," the petition is purely for daily renovation, and the notice of regeneration, adoption, and grace, wholly *retrospective*.

It is not my purpose to enter into this question at large; but, even admitting the propriety of the construction put on the Collect, I would suggest the three following considerations, as explanatory of the want or infrequency of any direct or formal petition for regeneration in our liturgy and other formularies:—

1. It was not natural that *general* petitions for regeneration, petitions (that is) in behalf of the whole congregation, should be frequent in those formularies. A prayer for regeneration could not well be put up by those who, from such evidences as the Scriptures point out, might have reason to believe that they had already received that grace. Now, taking regeneration in the view of Bishops Bradford and Hopkins, yet the Church might charitably presume, that in every congregation, there would at least be some persons of this description; and she would be tender of introducing supplicatory forms which such persons could not adopt. One or two Collects of this kind she might intersperse, but they would not be frequent. This, indeed, must be immediately admitted by the advocates of the Society's new opinions on the subject. Their own argument entirely proceeds on the ground that the regenerate cannot properly pray for regeneration. They contend that the Church directs no petitions for this blessing, because she holds her congregations to be partakers of it already. If this be fair reasoning, it cannot be unreasonable to contend, that the Church directs but few *general* petitions for the blessing, because she presumes that at least some part of every congregation has partaken it already. The infrequency, therefore, of such *general* petitions may fully be ex-

plained on this principle, without resorting to the device of confounding spiritual regeneration with the regeneration of water.

2. But, then, might there not have been general petitions for individual regeneration? That is, might not the congregation join in imploring this grace for such of its members as were still destitute of it?

In answer to this question, I make my second remark; which is, that our Church seldom particularises in this manner. Her general inclination, I think, is not to mark out and specify individual cases in her formularies. Indeed, it is well known, that on the ground of this want of specification, those formularies have been censured by Dissenters. The *generality* of the Confession, for example, has been the frequent theme of sectarian reproach. Innumerable offences might be named, and innumerable cases of conscience imagined, which are nowhere mentioned or alluded to in our Prayer-book,—to which no part of our ritual is peculiarly appropriate,—for which no provision has been made in our forms of devotion, beyond the general acknowledgments of sin, and general solicitations for mercy. To come nearer the present point, there is no prayer, penitential or intercessory, for those who have unworthily received the sacrament of the eucharist. There may be none, therefore, for a parallel delinquency with respect to that of baptism.

In stating this generality as rather characteristic of our forms than otherwise (and, be it observed, I do not mean to make the statement at all in an unlimited extent,) let it not be supposed that I adopt the objections which have on this ground been urged by Dissenters. It is, on the contrary, my conviction, that those objections admit of very weighty and very sufficient answers. Not only so, but I believe that there are strong

substantive advantages in that degree of generality which our forms exhibit. At present, however, I may be allowed to state the fact, as bearing on the question under consideration.

But it may be said that individual cases are, for the most part, virtually, though not specifically, provided for in our Prayer-book; that our general confessions and supplications sufficiently cover all the private sorrows and necessities of the worshippers. I fully admit the allegation; indeed, this constitutes a main answer to the sectarian objections already noticed; and, farther, on this very ground do I make my third observation, which, I trust, may be found conclusive.

3. The truth, I would suggest, is that the case of baptized persons, spiritually unregenerate, is most amply provided for in many parts of our prayers, where it is not the subject of direct specification or allusion. It must be very evident that both penitential and supplicatory expressions may easily be found, which shall equally suit the regenerate person who has fallen short of the excellence at which he aims, and the sinner who is not yet regenerated. The petition "Create in me a clean heart," is one of many obvious instances exactly in point. Now such expressions abound in our prayers; and, if I am told that such expressions cannot be considered as exclusively applicable to persons desiring regeneration, I demand in return why they must be considered as exclusively applicable to regenerate persons desiring pardon. It appears to me that the Church has, with equal wisdom and felicity, provided for the deepest feelings of persons in both these situations, without severing them from each other in the performance of public worship. Her forms are general, but they are by no means vague or indeterminate. In fact, what can be more proper than that the visible church of Christ,

a mixed society, should concurrently supplicate mercy for all her members; should at once beseech grace for the unconverted, grace for the imperfect, and grace for the fallen; should jointly implore a simultaneous display of all the energies of the Divine Spirit?

Expressions, I have said, admitting of this double application, abound in our Prayer-book; and, if an instance is required, it will not be far to find. Take the very first address to the Deity both in the Morning and in the Evening Service; that is, the first sentence of the General Confession. "Almighty and most merciful Father, we have erred and strayed from thy ways like lost sheep." It must be obvious that these words are as appropriate in the mouth of an unregenerate person, as of a true Christian confessing his deficiencies. Taking the metaphor of lost sheep in its primary application, which was to the sinful part of the house of Israel, yet even they required Christian regeneration on any hypothesis. But it is notorious that the metaphor is familiarly extended to the unregenerate, or the Gentile part of mankind, those "other sheep which are not of this fold." It is so applied by St. Peter (1 Pet. ii. 24, 25) and by our Church, distinctly, though not very directly, in the Collect for Good-Friday, and more broadly in the Second Part of the Homily on the Misery of Man. And it is clear that the words may as properly indicate the natural corruption "whereby man is very far gone from original righteousness," as the sinful propensities which "remain in them that are regenerated."

Now, sir, it would be easy to examine the Confession clause by clause, and to shew that every single part of it has that twofold applicability already mentioned. I decline the detail, only because it

can be perused by every person for himself.

But, if another example is required, I would refer to the very next formulary, the Absolution. Will it be denied that such phrases as, "Almighty God, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live;" and again, "he pardoneth all them that truly repent and *unfeignedly believe his holy Gospel*;" have as exquisite a propriety in an address to repenting unregenerates, as in any other possible adaptation? It forms no objection here that the Absolution is declaredly restricted to the "people" of God. That expression excludes, I admit, persons without the pale of the Church. But the present question is, whether there may not be unregenerate persons *within* that pale; and to say there cannot, because the unregenerate cannot, even in an external sense, be the people of God, is to beg the whole point in dispute.

Perhaps, however, it may be objected, that the expression, "Almighty God desireth not the death of a sinner," is borrowed from the address of the Most High to the Jewish Church, and is by this derivation restricted to sinners among the regenerate. It might, as before, be answered, that this derivation could only restrict it to sinners among the people of God; which, as has been shewn, can have no effect on the present question. But, as a still more decisive reply, I would refer the objector to the third Collect for Good-Friday, where a petition for the conversion of *Turks and Infidels* is thus prefaced; "O merciful God, who hast made all men, and hatest nothing that thou hast made, *nor wouldst the death of a sinner, but rather that he should be converted and live*—."—This parallelism surely places the applicability of the Absolution to persons hitherto spiritually unregenerate beyond all dispute.

Christ. Observ. No. 167.

The instances I have given do sufficiently, I should hope, illustrate my meaning. And the Prayer-book abounds with such; but the fear of prolixity induces me to deny myself multiplied citation. I will therefore content myself with making one addition to the examples already given. That one is the Collect for the Circumcision; which I transcribe:—

"Almighty God, who madest thy blessed Son to be circumcised, and obedient to the law, for man; grant us the true circumcision of the Spirit, that, our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will: through the same thy Son Jesus Christ our Lord."

Now, sir, the analogy between the institutions of circumcision and baptism must be familiar to every reader. And, as outward circumcision answers to outward baptism, or the washing of water, so the circumcision of the Spirit unquestionably corresponds with spiritual regeneration. Were I, therefore, writing in the spirit of a controversialist, I should certainly be tempted to maintain (what I think might be maintained with very strong appearance of truth) that the Collect just quoted is a *prayer for regeneration*, and can be nothing else. Here is no scope for controversies about prospective and retrospective. The petition is direct and uninvolved. Without going that length, can any reasonable person doubt that the Collect may fairly be *used* as a prayer for regeneration? or that its applicability in this manner, if not directly intended, could not at least but be distinctly perceived, by those who placed it among the devotional exercises of the Church?

With regard to the Collect for Christmas, I will not say much. The warmest advocates for construing the clause "we being regenerate" *retrospectively*, must allow that it will at least *bear* a prospective construction.

I go farther. They must allow that the prospective construction is very natural and easy.

If they mean to deny either of these assertions,—if they mean to contend, either that the clause cannot be construed prospectively, or that it cannot be so construed without harshness,—I beg leave to submit to them the following instances of exactly parallel phraseology taken from other parts of the Prayer-book, and to ask whether these also are to be understood retrospectively.

“Graciously hear us,—*that we, thy servants, being hurt by no persecutions, may evermore give thanks unto thee*—.” *Prayer against Persecution.*

“Grant that thy Church, being always preserved from false apostles, may be ordered and guided by faithful and true pastors—.” *Collect for St. Matthias's Day.*

“O send thy word of command to rebuke the raging winds and the roaring sea; *that we, being delivered from this distress, may live to servethee*—.” *Prayer to be used in Storms at Sea.*

Now if it be necessary to understand the Christmas Collect as speaking of retrospective regeneration, it must be necessary to understand these parallel passages as speaking of retrospective safety from persecutions, retrospective preservation from false apostles, and retrospective deliverance from the raging winds and roaring sea. On that principle, in the last of these prayers, which by the supposition proceeds from men on the point of perishing, the petitioners are made roundly to affirm

that they have already obtained the very deliverance for which they are so fervently imploring. Is there a critic in Christendom who would contend for such an interpretation of the passage?

Our forms furnish many other instances of the same or a very similar structure of sentence, in which the prospective sense is equally necessary or natural. It is indeed (speaking as on a dry point of syntax) always the more natural. To an unprejudiced apprehension, the Christmas Collect would (I doubt not) always appear what it seems always to have appeared to the Bartlett's Buildings' Society before the present century, namely, a *prayer for regeneration*. At the same time, I admit that the words will also bear a retrospective, or (as I would rather call it) a *conditional*, construction; and that such a construction seems favoured by parallel passages in the offices for Private and Adult Baptism. My own inclination certainly is to believe that the composers of this prayer (in 1549) *intentionally* used a somewhat indefinite mode of expression, in order that the petition might suit different classes of worshippers. But having already illustrated this principle, I will not now farther encroach on your patience. Hereafter, should my leisure serve, I may perhaps venture to trouble you with some additional remarks, with a view of more directly shewing that our Church holds spiritual regeneration to be separable from the regeneration of water.

AHALA.

MISCELLANEOUS.

To the Editor of the Christian Observer.

WHEN singular and ingenious theories in philosophy are proposed to the world, it is very unfortunate that the examination of them cannot be

left exclusively to the learned and able. But no sooner is the novelty announced, than, like sweets opened, it attracts a swarm of buzzing triflers, who rush into the seductive element,

drown themselves in its rich embrace, and render it ever afterwards offensive to all the rest of mankind. Whatever the merits of any given system, or of its authors, may be, the cause of truth is surely served by exposing the folly of such shallow partisans.

Every one has heard more or less of the new system of Craniology, recently imported into this country. Of the system itself, I have little knowledge, and still less capacity of judging. It may be right, or it may be wrong, for what I know. Nor have I a prejudice or a prepossession respecting it, except that the rudeness with which it has been attacked in our popular reviews naturally tends to rally in its favour the feelings of the impartial and ignorant; and to that class of persons I belong. Nothing indeed can be more offensive than the manners of our modern critics. If the theory in question be as absurd as they allege, this could be shewn in calm language. And certainly, it is not shewn the better for violent imputations of ignorance, fatuity, and fraud; which, as it seems to me, can produce no effect but to irritate instead of confuting the parties, and to disgust instead of convincing the candid inquirer.

So much for the theory and theorists in question:—I neither applaud nor condemn either. But, as for some of their shallow, eager abettors, read (alas!) this melancholy letter! Indeed you will soon perceive that I have shewn some candour in speaking neutrally of a system which has occasioned me (however innocently) so many evils. Hear, then, sir, the narrative of my woes, and, if you think proper, record it for the benefit of mankind.

I am the eldest son of a laborious clergyman, situate in a very remote part of this United Kingdom. My father educated me for the Church,

and intended me for the University; but a growing family, and the times, had nearly disqualified him, in point of finances, for the execution of this purpose, when I received from a rich uncle an invitation to a splendid seat in one of the home counties, accompanied by a proffer of patronage.

The proposing party was one of two brothers of my father's, both greatly his juniors, and to both of whom he had once supplied a father's place. One of them, my volunteering patron, entered into trade, and, by what the world is pleased to term some lucky hits, acquired a very considerable fortune, opulent illiteracy and vulgarity in the shape of a wife, a princely mansion in the country, and, to crown all, a title. Mean time, some part of his conduct towards my father was so offensive as to cause a deep breach between them: the great man chose to be irreconcilable, and my father was so much hurt that, for years, he could not bear the mention even of his brother's name. He, however, still bore towards him a fraternal heart; and when at length he received from him overtures of friendship accompanied by a tender of patronage, joyfully closed with the former, though much doubting the propriety of accepting the latter. I shall call this mighty man *Sir Arthur*.

The other brother, whom I shall name *Richard*, took orders, obtained by his merit a fellowship at the University, and afterwards a college living. He ever maintained, so far as distance would allow, a close intercourse with our family; and was, in fact, the mediator of the present reconciliation between his brothers, and the instigator of the proposal in my favour.

I pass over the long negotiation that ensued, which at length terminated in our acceptance of *Sir*

Arthur's offer. Neither will I recount the particulars of my journey from my father's, which to my inexperience seemed an Iliad of adventures; nor detain you on the circumstances of my arrival at the magnificent mansion of my patron; of my introduction to himself and his lady; of my surprise at the appearance and the hurried yet self-complacent manner of the former, so unlike my father and other uncle; or of my deeper horror at the eternal war waged by his obsequious partner against all the cases, persons, moods, tempers, and concords, I had ever heard of. On my part, I was extremely confused and awkward; while my uncle had an air of the most provoking benignity.

The first thing that roused me to any distinct feeling of personal identity, was a remark made by Sir Arthur while we waited the annunciation of dinner. Speaking of my uncle Richard, he said, "Poor Richard!—a good fellow, eh?—But I'm surprised what made him think of going into the church.—Not fit for it, not fit for it at all.—Why, man, there's no such thing as *hope*, *veneration*, *conscientiousness*, or *benevolence*, in his whole head.—No, not ever-a-one of them.—" I had not time to recover from the vague astonishment into which this speech had thrown me, when my attention was diverted from it by the unfolding of the door, and the entrance of the very person thus calumniated.

I know not whether my uncle Richard has benevolence in his *head*: I am sure he has it in his *heart*; as, indeed, was now proved, by his having rode from his parish (thirty miles distant), with great inconvenience to himself, for the purpose of meeting me at Sir Arthur's. However, it was not merely for the pleasure of an interview; but he was anxious to superintend my debut at my titled uncle's. He thought much might depend on the first impres-

sion, and, well knowing both parties, conceived that his presence would probably be advantageous in smoothing the mutual approaches between oddity and shyness.

My uncle Richard met me with the most affectionate cordiality; and I, on my part, was overjoyed at the sight of one whom I love and venerate as the exact duplicate (if I may so say) of my father. Sir Arthur welcomed his brother, not exactly with affection, but with much important kindness and much ill-dissembled respect. And as for the lady, she attempted to play a similar part, but succeeded still worse. The truth is, she had felt the inconveniences of a want of education, and could not help reverencing a *scholar*, though unadorned by a title, and unpossessed of a shilling's worth in the three per cents.

On our introduction into the dinner apartment, new forms of splendour struck my amazed eyes. I was oppressed by the magnificence of the table, and embarrassed at the number, figure, and solemnity of the waiting-servants; for

"Head to foot
Now were they total gules—"

and they stood round us staring like a gallery of whole-length portraits. However, the dinner proved most welcome, not merely as it naturally would to a weary traveller, but in two other very important respects. First, it rid me of the trouble of disposing of my hands; which appendages of my person I had for the last half-hour found so intolerably in the way that I really thought them multiplied to six at least. Secondly, it found equal employment for Sir Arthur's eyes, which, for about the same space of time, had been fixed on my unfortunate head, and with glances, now direct, now transverse, now stationary, now vibratory, were interjecting it in all directions. His

looks had inconceivably disturbed me, nor could I at all divine their object. However, I persuaded myself that he was studying my likeness to my father.

My uncle Richard soon made me feel at home in more senses than one : he asked particular questions about my father, mother, each of my brothers and sisters, and afterwards about various persons in the parish, dilating on each, and intermixing remarks of a general nature. Sir Arthur was very capable of attending to more than one subject at a time ; but the table afforded him such a variety of them, as completely to divide and subdivide his whole mind. His converse, therefore, never wandered from the matters in hand (I mean those literally so) till towards the close of the first course ; when, hearing my uncle Richard talk of the studies I had been pursuing with my father, he abruptly asked what they had been.

I answered the question pretty minutely, and, on my completing with Algebra (the last of my acquisitions,) and then pausing—I must own with the hope of a little compliment—Sir Arthur said, “Well?”

“Well, sir,” said I ; “that is’ all.”

“All? Then haven’t you learned the most valuable science in the world—the head-science—eh?”

“Why, sir,” said I, “if you mean (as I suppose) *theology*, I certainly have not as yet studied it systematically ; but my father has always taught me to attend to religion as the chief business of my life.”

A laugh with which Sir Arthur heard the beginning of this reply, was overcast, towards the conclusion, with a certain look of awkwardness, which made it assume the semblance of a cry. “Why, yes,” said he ; “right, very right ;—that’s what we should all do, certainly ;—but, Richard, that was a capital pun of mine, eh?—*Science of heads*,—

head-science,—eh? All accident ;—but as good as if I had meant it, eh?”

“Perhaps better,” said my uncle Richard, smiling ; and then, turning to me, he said, “By the most valuable science in the world, Sir Arthur does not mean what you conjectured, but the science of heads, or Craniology ; the science taught by Drs. Gall and Spurzheim. He himself has been devoted to it these six months ; and his lady,” added my uncle, rather (as I thought) *piquantly*, “is his very humble convert and pupil”

“Ay, and a charming science too,” said the knight ; “do you know it nephew, eh?”

“Ye-e-es,—No,—not much of it, sir,” said I ; and here false shame prevented my being completely honest, for which I very justly suffered afterwards. I ought to have confessed that I had heard little more of this science than the name. However, the motive of Sir Arthur for reconnoitring my head now flashed upon me ; and O what fearful thrills past through that head in every direction ! I now began to guess also what was meant by brother Richard’s having neither hope, veneration, conscientiousness, nor benevolence, in his whole head.

“Well, well,” said Sir Arthur, “we shall soon find out how much you know of it.—But doesn’t the old parson study it, eh?”

“My father, sir,” answered I, and the paternal blood ran a little hot in my cheek at the irreverent appellation used by Sir Arthur, “has too many other calls on his time and attention. He has a large parish and a large family.”

And now Sir Arthur paused a moment ; and, leaning over to me with a look of eager cunning, and half-suppressing his voice, said, “And how many organs are there, my man, eh?”

“Organs, sir?” said I, rather embarrassed.

"Yes, organs, organs ;—why, man, don't you know what an organ is, eh?"

"Why, my father has sometimes talked of persuading the vestry to set on foot a subscription for an organ ; but at present we have none. The parish is very poor."

"Ha, ha," roared out Sir Arthur—"caught ! fairly caught !—Why, man, I meant the organs of the head ;—never was any thing better ;—eh, my dear ?"

"Upon my word, Sir Arthur, as you say," answered her ladyship, setting the tune of his bass laugh to a pretty high treble. And both laughed immoderately.

"Why, man," resumed his knightship, "there are no fewer than *thirty-three organs* ;—organs, I tell you, of the head ; such as *benevolence, firmness, caution*, and plenty more besides ; and, according as any of these appears prominent on a man's head, just so is his character.—What, not know Craniology !—Not know the thirty-three organs !—Why, man, this is being downright gothic ;—why, all the world are gone out of their senses about all this ; and where can you have been, eh ?"

"In his senses, I suppose," said my uncle Richard.

"And your father too," continued the eager Sir Arthur, "a parson and a scholar ! and not study the thirty-three organs !"

"I suppose," said my uncle Richard, "he is content to study the thirty-three Homilies."

The second course, now entering in all its unsubstantial and transitory glory, silenced all Sir Arthur's organs (including his vocal ones) in a moment ; and, for a time, my uncle Richard and I again talked a duet. At length, on the approach of the desert, our host, looking to his lady with an air of studied indifference but real triumph, said, "My dear, though my nephew here is not fond of children, I suppose the boys had better come in, eh ?"

"Upon my word, Sir Arthur, as you say," replied the lady : "I'd lay a crown as the poor dears is a-longing to come." And a servant received some most ungrammatical directions to summon the young gentlemen from above stairs.

"I not fond of children, sir !" exclaimed I.

"Eh now, you half think me a magician now, don't you, eh?" said the knight, affecting coolness, while he was twirling his watch-chain with agitated pleasure.

"Why a magician?" said my uncle Richard, quietly : "for transforming him into a brute?"

"Come, I'll tell you how I discovered it;" continued the pleased knight, still to me and not noticing his brother ; "your head shews you have no philo-progeny."

"Discovered what?" said I, in amaze.

"Why, that you dislike children."

"Dislike them?—I doat on them!"—and I spoke vehemently, for I thought on my little brothers and sisters, whom I had just left for the first time.

"Doat on a fiddlestick !" said the impatient Sir Arthur, his vanity and pride mortified at once : "can't you feel the back of your head, eh?—The back of your head says quite plainly that you dislike children ;—can't you feel it's quite flat, eh?"

"It must be flat indeed," said I warmly, "not to find out that I delight in them."

"You don't delight in them, sir!" cried the knight, raising his voice.

"Indeed, sir, I do!" replied I, and (I fear) in my turn a little loudly.

"You know you don't, you know you don't," exclaimed he, enraged.

"I doat on them," said I, once more.

"You don't," cried he, now grown furious : "you hate them, you detest them, you abhor them—you know you do—you would kill them if you could. Richard, ring

the bell;—I won't have my boys brought in at all, while this gentleman chooses to stay;—nay, I'll send them out of the house this moment, under a strong guard,—that I will."

I had risen during this last fulmination; and as for Sir Arthur, he was on his feet before. And I was just about to vent my scorn, when a look from my uncle Richard silenced me. "Arthur," said he, turning to his brother, and speaking with calm severity, "were I to ring the bell at all, it would be to order my horses, that I might return home." The fiery knight felt that he had acted wrong, and (what was worse) had exposed himself: and his lurking respect for his brother began to operate; and, I dare say, a grateful remembrance of my father crossed his mind: and he therefore stopped short, in pitiable embarrassment,—looked round for something to say,—then began mumbling a phrase which I afterwards found to be a very usual refuge with him after dinner, viz. that "the bottle stood."—"It cannot help standing, while you do so," said my uncle Richard: "come, sit you both down, and let us talk this matter over." We obeyed,—but I will not delay you with relating how the gentleness and firmness of my uncle gradually healed this breach. I was ashamed of myself, and resolved, for the future, to take Sir Arthur's worst flights *en badinant*.

Peace had been for some time restored, when the promised boys entered. And here, whatever other organs I may want, I confess I am not without those of risibility: and severely were these put to the test on the entrance of my little cousins, whom I now beheld for the first time. The cause was not in their persons, but in what I may call their costume. They were three in number, extending upwards from about five years old to nine. The eldest was crowned with a sort of machine open at the

top, but covering that part of the head just above the neck, to the breadth of three or four inches, and protruding large metallic flaps over the temples, which had exactly the appearance of a huge pair of blinkers. The second, a boy of about seven, was ornamented with a head-piece of a precisely contrary kind, and resembling nothing that I had ever seen but the paper fool's-caps with which boys are sometimes decked at a village-school. It pressed on the forehead and crown of the head, but left the back and the region about the temples perfectly bare. But this pair of curiosities fell far short of the third. The poor little fellow actually wore a close helmet, enveloping his whole head with so terrific a blackness that I every moment expected to see him close his visor and set a lance in rest.

Sir Arthur, whose temper was always as ready to explode, and as quiet immediately after an explosion, as gunpowder, had by this time quite forgotten the late scene; and the sight of the boys entering, one after the other, in shrouded majesty, threw him into such spirits as made me strongly suspect that they had on this occasion found in him not only a father but a hatter. Meantime, the Blinkers walked up and took the station of honour by her ladyship; the Helmet wandered into the vacancy next to me; and the Fool's cap, really a very intelligent and pleasing looking boy, occupied the post between the Blinkers and my uncle Richard, whom he evidently regarded with great partiality.

After what had past, I had resolved to receive my young relatives with peculiar kindness; and I was now too happy to compromise with my muscles by relaxing them into profuse smiles of courtesy. The degree of apparent sensation which, in spite of my efforts, remained in my countenance, answered very well.

For Sir Arthur, greatly flattered by it, as his tortured watch-chain but too plainly experienced, said, "You are a little surprised, I believe, nephew—eh?"

"I must confess I am," answered I, smiling; and I spoke truth, for the sight of the three Cabadors could not have astonished me more.

"Ha, ha," said he, "Gall and Spurzheim for ever!—And yet it's none of their invention either, but all my own.—Why, man,—but I must begin with asking you to tell me the names of these young fellows."

"I was just going to ask you to tell me," said I.

"No, no; guess," said he, "can't you? What's the name of that little buck there, eh?" pointing to the Fools-cap.

"I guess *Richard*," said I; for the likelihood of his being my uncle Richard's god-son flashed on me.

"Won't do, won't do;—a very good guess too;—but what's your name, my little man, eh?" addressing the boy.

The boy hesitated,—looked at his uncle,—then at his father,—then at me,—then again at his uncle,—and at last timidly said, "*Handel*."

"*Handel!*" exclaimed I, in perfect amaze.

"Who gave you this name?" said my uncle Richard placidly, yet gravely and with meaning.

"Papa," said the boy.

"He did indeed, he did indeed," cried the papa: "it was all my own doing—Gall and Spurzheim for ever!—but it was all my own doing for all that, my dear, eh?" casting his delighted eyes towards her ladyship.

The lady was just commencing with her usual proem of *Upon my word, Sir Arthur, as you say*, when my uncle Richard, perceiving my surprise, and sensible that at least an hour would elapse before I should be able to make up an explanation of these wonders out of the broken statements of Sir Arthur, shortly re-

lated to me the whole matter. He informed me, that Sir Arthur had thought proper to judge the characters of his children by studying their respective heads; that, having found each possessed of peculiar and valuable qualities, he had determined to assist nature in the development of these endowments, partly by means of an appropriate education, partly by the head furniture I beheld, which was so contrived as to leave the organs of some particular faculties to expand at pleasure, while those of others should be proportionably restricted; and farther, that he had given each boy a characteristic name, indicative of that distinction which they would all respectively attain in their several departments.

"That eldest boy's head, for instance," pursued my uncle, "best speaks virtues which you will readily guess from the nick-name which has superseded his baptismal name of *Arthur*. He is called *Job*; and I fervently hope he may verify the title only by his virtues and his prosperity.

"The upper-works of my little fellow here denote, it seems, great musical faculties. They proclaim this by some appearance or other; but I really forget what it is called."

"The *tune of organ*," interrupted her ladyship, simpering.

"The *organ of tune*," said Sir Arthur, snappishly.

"Well, *tune of organ*, or *organ of tune*," proceeded my uncle, smiling, "it matters not which; but poor little Richard (whom you justly suspected of being my godson and namesake) has been found guilty of this same organ; and the consequence is that he is in a fair way of being set to tune organs for life. The best music-master in London comes down three times a week, at a vast expense, to give him lessons: he has been adorned with the *iron crown* you see, in order to assist his musical faculties; and I," continued my uncle

with a smile, "have been cheated out of my church-relationship to him, in order to make room for the mighty musical name you have heard.

"The last, who is *your* namesake, has now been converted into no less a personage than *Eptaminondas*. His head discovers, it seems, the same universality of talents and virtues which adorned that celebrated character. In other words, all its good and great organs are developed equally; and, that this organic symmetry may be preserved, it is enveloped in the terrors of that sable helmet which is periodically to be changed for one of larger size. By means of an equal pressure over the whole surface, it is thought that the organs will be prevented from attempting to overtop one another. They will, as it were, march forwards in line, or (to use a still more military phrase) always *dress together*; and thus be one day adequate to effect, if necessary, the deliverance of their country."

My uncle Richard had hardly closed his statement, when Sir Arthur, turning to me in an ecstasy, cried out, "Gall and Spurzheim for ever!—Capital,—isn't it now, nephew, capital,—eh?"

"It is literally so," answered I, taking refuge (and I fear not very honestly) in a poor pun.

"It is indeed," resumed he, "and what d'ye think I call these same clever head-machines, eh?—A dozen of Madeira now for a guess.—I call them *Spurzheims*.—A hard name, to be sure, that German doctor's.—And, when I put the machine on any body's head, how d'ye think I say it, eh?—I call it *Spurzheiming* them."

"Would it not be easier to call it *Galling* them?" said my uncle Richard.

"O brother Richard," cried the knight, with a smile of superiority, "you have no turn for these things, with all your learning.—You have no organ of *casuality*, nor yet of *constructiveness*.—Why, man, this is nothing at all to what I can do.—

Come, it *must* out;" (as if to himself)—"Why, man, what d'ye think now I'm composing night and morning in my own room, eh?"

"Composing!"

"Yes, yes, yes; composing—*inventing*—*making*,—night and morning,—eh?"

"How should I guess?" said my uncle Richard, smiling, "you know I have no organs for these things."

"Why then, I'll tell you," rejoined the knight, with a look of such importance as if he had been in the act of issuing out of the Trojan horse, "—it's something a little in your way;—it's a *manual of self-examination*!"

"Indeed!" cried his brother, but with less emotion than I should have expected; "that *may* be a very useful work."

"Useful!—O capital, capital!—and I'm sure it will take,—eh?"

"Take! Why, you don't think of publishing it?"

"Ha, ha, poor Richard!—he's always thinking of those musty books!—Why, man, you don't think it's a book I'm speaking of, eh?—Why, it's a *machine*."

"A machine!—Is it possible?"

"Possible!—ay, possible, and, what's more, done and ready.—But I'll tell you how it is, man.—You know, people's characters may change every day,—and, when they do, their organs are sure to change too;—so this is a machine which you fit to your head with your hand,—you understand me,—and it measures to a T how much your organs have altered since last time.—And so this way you examine yourself. You may use it, if you will, once or twice a day.—And so I call it a *manual of self-examination*.—Isn't it most capital, eh?"

My uncle Richard paused a moment, and then said, "And do you really conceive, Arthur, that, by means of all this ingenious Craniology, you can turn one of our most

important duties into a matter of pure mechanism?"

"Can?" cried Sir Arthur, not at all taking his brother's meaning, "Can?—Ha, ha, poor Richard!—Why, man, I *have*;—why, it's all done, ready cut and dried. My wife knows all about it, don't you, my dear, eh?—And you think it charming, eh?"

"Upon my word, Sir Arthur, as you say," replied she; "I think as that there *mangle* of examination's the handiest thing as ever I see."

"Pythagoras," observed my uncle Richard, "is said to have enforced the duty of self-examination on his scholars; and he was a great mathematical genius also; but I do not remember to have heard of his aiding the performance of this duty by machinery." And thus, beginning on the lower key of philosophy, that he might not alarm his hearers at the outset, my uncle gradually proceeded to more sacred topics; and, while he avoided an immediate collision with the self-examining apparatus of Sir Arthur, gently insinuated principles shewing the extent and obligation of the duty which his brother had in so gross a manner endeavoured to mechanize.

Alas, he had not advanced far, when he was interrupted by the increasing animosity of a contest which had arisen between the eldest boy (*Job*) and his mother. The boy, having already feasted on two large slices of pine apple, was greatly disposed to augment his stock by a third, and, with this view, made a dash at the only remaining one in the plate. The lady opposed, on the ground that he would make himself ill. The one party still *persisted*; the other still *resisted*; till the deepening tumult drew the attention of the whole table; and we soon perceived that Job was conducting himself in a way very little befitting his name and character.

It is impossible to describe the

appearance now made by Sir Arthur, enraged as he was, on the one hand, at the boy for discrediting his theory, and, on the other, alarmed lest harsh measures should only produce a still more marked exposure of it. But resentment and conciliation were alike in vain. In vain he spoke blandishments; in vain he looked daggers; in vain, a fist, intended for the private eye of the rebel, peeped from under the table. To every remonstrance, "Be patient, Job!" no other answer was returned than a roar of, "Job sha'n't be patient! he sha'n't!" till resentment mastered fear, and the young gentleman was ordered away to close confinement, and a deep but rather awkward silence ensued.

And here, sir, it is time that your correspondent should be silent also. I have given you, I trust, a tolerably clear picture of my first day at my proposed patron's. A week was passed very much in the same manner. It was a week, however, by no means barren of incidents. During the course of it, poor little Handel's musical instructor, a very respectable man, had the honesty and conscience to inform Sir Arthur that he must discontinue his attendances; as his pupil, though a model of industry and docility, had received from nature no means of discriminating one sound from another, or knowing the scraping of a fiddle from that of a shoe. A still more important revolution took place. The impatient Master Job was, to the universal satisfaction of the house, sent off to school; where I understand that, in ridicule of his name and his temper, the poor boy has ever since been known by the appellation of *Job's Wife*. And, as for that paragon of universal faculties, the learned Theban, I am grieved to say, that it now seems very doubtful whether he will ever have any faculties at all.

But I had almost forgotten my

own fate. Sir Arthur, satisfied that I had no organs for the clerical profession, but was born a great musician, procured for me, without my concurrence, or even knowledge, the place of chief musical teacher to a great seminary. As I not only had never learned a note of music, but was naturally gifted pretty much like my little friend Handel in this respect, I thought it my duty to decline the office; and I was turned out of Sir Arthur's doors on the following morning.

Once more, sir, I disclaim any hostility to the science of Craniology, or its authors: yet, after the complicated wrongs it has wrought me, I may surely without offence subscribe myself

ANTI-GALL-ICUS.

For the Christian Observer.

LITANY.

SAVIOUR, when in dust to thee
Low we bow th' adoring knee,
When repentant to the skies
Scarce we lift our streaming eyes,—
O, by all thy pains and wo
Suffered once for man below,

Bending from thy throne on high,
Hear our solemn litany!

By thy helpless infant years,
By thy life of want and tears,
By thy days of sore distress
In the savage wilderness,—
By the dread, permitted hour
Of th' insulting tempter's pow'r,—
Turn, O turn a pitying eye,
Hear our solemn litany!

By the sacred griefs that wept
O'er the grave where Lazarus slept,—
By the boding tears that flow'd
Over Salem's lov'd abode,—
By the anguish'd sigh that told
Treachery lurk'd within thy fold,—
From thy seat above the sky
Hear our solemn litany!

By thine hour of dire despair,
By thine agony of pray'r,
By the cross, the nail, the thorn,
Piercing spear, and tort'ring scorn,—
By the gloom that veil'd the skies
O'er the dreadful sacrifice,—
Listen to our humble cry,
Hear our solemn litany!

By thy deep expiring groan,
By the sad sepulchral stone,
By the vault whose dark abode
Held in vain the rising God,—
O from earth to heaven restor'd,
Mighty, re-ascended Lord,
Listen, listen to the cry
Of our solemn litany!

REVIEW OF NEW PUBLICATIONS.

The Church in Danger: a Statement of the Cause, and the probable Means of averting that Danger attempted. In a Letter to the Earl of Liverpool. By Rev. RICHARD YATES, B. D. F. S. A. &c. &c. London: Rivingtons. 1815. Price 5s.

The Claims of the Established Church considered as an Apostolical Institution, and especially as an authorized Interpreter of Holy Scripture. London: Rivingtons. 1815. Price 3s. 6d.

A Letter to the Right Reverend the Lord Bishop of Lincoln, on the Subject of the Attack made by his Lordship upon the British and Foreign

Bible Society, in his recent Charge to his Clergy. By A CLERICAL MEMBER OF THE SOCIETY. London: Baldwin and Co. 1815. Price 1s. 6d.

THE reason which induces us to crowd so much miscellaneous matter into a single article, although of the important nature of that contained in the above recent publications, may be easily guessed. The smallness of the limits which are allotted for the reviewing department, a certain preference for the doctrinal above the statistical discussions connected with our venerable Establishment, together with the fre-

quency of publications of the latter description, and their cheap and free circulation, are amongst the reasons which dissuade us from placing them before our readers in an abstracted form, or, indeed, from any frequent recurrence to their numerous subjects of discussion. Not that we are insensible either to the interests or the dangers of the Church—its real interests, or its real dangers—or that we would neglect what appears to us the best method for securing the one and averting the other. It is under a strong conviction of our duty in this respect, that we have selected for review the three publications abovenamed, of which, perhaps, the connection is more close than may be at first conjectured; and of which it appears to us, that with much propriety each might be inscribed with the alarming motto of the first—**THE CHURCH IN DANGER.**

The first of these publications, which to our minds conveys the idea of the greatest danger of all, may, perhaps, on that account be reserved for our mention the last. For a similar reason the last, as containing the slighter ground of alarm in our apprehension, may properly come under review the first. The second involves a danger which may be justly considered as having respect intermediately to all the others.

There seems to us in plain words to be four principal dangers with which the several friends of the Establishment seem at this present moment, according to their different views, to consider it as surrounded;—the two first resulting from the existence and active operations of the British and Foreign Bible Society,—the others from circumstances hereafter to be noticed.

“Much has been said and written on various occasions,” begins the very sensible Letter to the Bishop of Lincoln on this subject, “concerning the tendency of the Bible Society to injure and even ‘to ruin’ the

Church of England. And I confess that there are circumstances, and circumstances to which certain persons seem very desirous of reducing us, under which it has always appeared to me that the Bible Society might prove highly dangerous to the Church.”

It is evident that, according as these sentences are turned, they may be made to refer to two distinct dangers resulting to the Establishment; one from *the general support* given to the Bible Society by *all* classes of Christians; the other from *the particular opposition* made to it by *churchmen.*

To begin with the first of these dangers—It perhaps would not be deemed justice to the opponents of the Bible Society to rest the whole weight of their argument for its danger to the Church upon the following slender and *unauthorized** portion of the bishop of Lincoln’s late Charge which has been so widely and industriously circulated. “He considers the constitution of the Bible Society to be very dangerous to the established religion, and to the orthodox principles of those who attend its meetings, as it admits members of any creed and of no creed;” after which he alludes to “the real views of many of its most active members;” and concludes it to be “as absurd and unaccountable for those who pray against false doctrine, heresy, and schism, to join in religious associations with those who avow the falsest doctrines, most notorious heresies, and most determined schism as to see loyal Britons joining themselves, and furnishing arms to the excitors of sedition, abettors of privy conspiracy, and promoters of rebellion.”

* It appears that his lordship, for reasons best known to himself, has firmly resisted all solicitations to give further publicity to his Charge than what it received from a public delivery to his Clergy during the last summer.

To these dangers resulting to the Establishment from the Bible Society, as supported by Churchmen, may be joined also the danger of indifference to the Liturgy, as alleged by Dr. Marsh; the lessening of the feelings of conscious dignity in Churchmen, which forms Mr. Norris's principal *argument*, together with the increasing of the feelings of conscious dignity in Dissenters; the possibility of coming to discard all ministerial instruction whatsoever, according to Mr. Nolan; the questionable effect, according to Dr. Makby, of distributing generally the whole Bible; and the very common, though undefinable notion of a *contagion* arising from the association with Dissenters for any religious purpose. Should we add to these alleged dangers one other of still more uncertain complexion, but, we fear, not less powerful influence with some persons than all the rest; we mean that of an increased spirit of what is vulgarly called *Methodism* through the country; we believe we should state all the dangers to the Church which either "fancy ever feigned or fear conceived" in the operations of the British and Foreign Bible Society. Now as we profess on the present occasion rather to state dangers than to propose remedies for them, or even to give a lengthened discussion of their nature, we must be excused for great brevity in our remarks on this first class of dangers, which has found such ample justice in the pages of the learned controversialists above-mentioned: and as far as we can consider *our own* experience to be any test of the real condition in which the Church now finds herself placed from these several causes of apprehension, we beg leave simply to state, that the views of the great mass of Dissenters who support the Bible Society are *not* to overthrow the Church, inasmuch as there seems to be no platform ready to be established in its room, while they are

also more widely separated from each other than most of them from the Establishment;—that even were their views such as are alleged by the opponents of the Bible Society, we see little approximation to their accomplishment in the operations of that Society;—that as to "clearing parishes of their ecclesiastical heads," by establishing *districts* for Bible Associations, it is to be considered that those Associations are for the exclusive purpose of contributing to the general diffusion of the holy Scriptures, whilst the office of *instruction* happens to be left, by the very constitution of the Society, to the same hands in which it before was placed, without the smallest interference on its part:—that, moreover, our own view of the necessity of the Test Act, as well as of the excellence of our invaluable Liturgy, Articles, and Homilies, remains unaltered by the circumstance of our having occasionally been present at some of the Bible meetings:—that, as far as we can collect from what has passed at such of those meetings as it has been our good fortune to attend, we have found the Established Clergy present treated with marked respect by all denominations of Christians; while, on the other hand, the unfeigned charity and Christian condescension manifested by the clerical members of the society have seemed to recommend their order, without degrading it, in the eyes of their fellow-Protestants:—that the *contagion* has uniformly appeared to us to have been caught in the main by the Dissenters, who, though sufficiently attached to their own opinions, have always shewed a favour and inclination towards the Established Church, in their speeches, highly creditable to both parties:—that, on general principles, distributing the Bible by the hands of a Dissenter has to us, who regard the Church as standing on the basis of Scripture, always appeared so far different from furnishing the

pike or the bayonet to rebels and revolutionists, that it seemed to be giving the best antidote to the evil of separation, and that whatever his principles may be a man is at least in a fairer way of having them rectified, if he has a Bible, than if he is without it;—which leads to the final observation, that were this otherwise, and did the Bible in its naked form really tend, as Rousseau would teach us, to disaffection, or to immorality, rather than to peace, good order, and good morals; then the sword of the civil magistrate ought to interfere, rather than the episcopal charge; and the police should be rather called in to suppress so pestilent a publication, than Dr. Maltby, with all his subscriptions, oaths, and declarations about him, be called upon to purge it.

If there seems to be something of levity, we know not how, necessarily attending the reply to some arguments for the alleged dangers of the Bible Society, we can assure our readers it is far from being congenial to our feelings on so important a subject: and most heartily do we wish that controversialists on that side had not so laid themselves open to attack, as almost to invite that style of ridicule in some of our public meetings which they find so disagreeable to their feelings; but which, it must be added in fairness, is almost wholly to be attributed to the quaintness, inconsistency, and grave absurdity observable in too many of the attacks made in print upon the Bible Society.

We feel disposed to add but one more general observation on the practice of charging hostility to the Establishment on this Institution; and that is, that every great measure of public utility, particularly of a religious nature, has been always liable to a similar charge, beginning with the accusation brought against the Apostles themselves, of “*turning the world upside down:*” and, therefore,

that no such imputations ought now to be made, without something like proof, at least, to a moderate extent. One or two individual instances of the Bible Society being joined even with a view to injure the Church, if such a thing could be *proved*, would no more establish the charge in question, nor half so much, as one or two individuals joining the Church from motives of worldly policy, would prove the whole clerical body to be a selfish, unprincipled association of knaves and cheats. Perhaps that community of Christians which is known to be the least disposed to meddle in affairs of church or state, and least desirous of an establishment of its own, has been the most energetic and persevering in its endeavours to promote the Bible Society. It would be invidious to state who are the *least* energetic; but it is clearly not those who are the *least* desirous of a change in the *doctrines* of the Establishment, and even in the authorized version of the Scriptures.

We shall conclude this head by the pointed remarks of the writer of the “*Letter.*”

“Will it be said, ‘But the heretics and schismatics will gain access to the people by going with the gift of a Bible in their hands, and will thus find an advantageous opportunity of infusing their sentiments by, at least, a verbal commentary?’ I answer, Would they not gain an equally favourable hearing by going with *the money*, which a Bible costs them, in their hands? And, in that case, the pernicious sentiments which they might insinuate, would be unaccompanied with the antidote which the Bible, furnished in the other, must supply. But how are we to prevent the disseminators of false doctrine from teaching men to pervert the Scriptures? Your lordship, I am sure, will not say that this is to be done by withholding the Scriptures from the people; otherwise we should be reverting to Popery at once; but rather, surely, it is to be accomplished by our increased zeal and exertion in teaching them to understand the Scriptures aright, and in inculcating upon them the necessity of uniting with all their reading and hearing humble

prayer to Him, who teacheth 'the hearts of his faithful people,' and by whose guidance alone we can hope to 'have a right understanding in all things.' And the Bible Society, it must be remembered, limits us *in no means whatever* of impressing these lessons upon the minds of our people." p. 36.

But in entering on the second *danger* to which we think the Establishment at this moment exposed, we desire to speak with the utmost seriousness when we declare it our humble opinion, that the *opposition* made by some of its members to the Bible Society, is a circumstance fraught with much *real* mischief to its best interests. In this view of the case, we are not backward to grant that the existence of the British and Foreign Bible Society may ultimately, though innocently, render much injury to the Church considered as an establishment: and *that*, just in proportion as churchmen shall be found unwilling to abide by the plain scriptural test to which such an Institution immediately brings them. It is totally impossible but a very large mass of really conscientious persons in the Establishment, must favour the extensive distribution and translation of that Book on which they deem their own Establishment and their own best hopes to be exclusively built. Hence if other persons acting under the influence of prejudice, or at least of very refined and difficult argumentation, though many of them also we will allow, acting as they think conscientiously, should be induced to take a contrary part, there *must* ensue mutual feelings that are neither desirable nor safe in members of the same religious community. The fault will still be itself a matter of question: both parties acting conscientiously, neither will relinquish its own view. And yet this diversity of sentiment must be an unpleasant, nay we will add a prejudicial circumstance in the heart of an Establishment: and therefore, though the

existence of the Bible Society *itself* would have been no injury, yet the *opposition* made to it, by introducing diversity of sentiment, cannot but be considered as affording ground for the apprehension of danger.

Another danger arising from this opposition is the loss of public opinion which must inevitably ensue, when the members of an establishment endeavour to bring the whole weight of that establishment to bear against a Society, pursuing the single simple object of the unattended distribution of the pure Word of God. They will *appear* at least, after all they can say, to be acting inconsistently with their own profession of standing only on the Bible. Their arguments cannot in the nature of things be generally understood, and will not be read. They will, *when* read and understood, at least *look* like Popery, and by multitudes of plain readers be *mistaken* for it. The motive for their opposing the distribution of the Bible will never be thoroughly comprehended, at least to their advantage. They will be suspected of sinister motives; perhaps of uncharitable feelings; and certainly of the absence of a *paramount* regard to the spiritual wants of hundreds of millions of their fellow-creatures, who daily rise from their bed unvisited by the rays of that great moral sun, to enlighten their spiritual darkness. A loud *profession* of regard for the wide dispersion of the Sacred Volume, by those who are forcibly opposing it, *will* be thought insincere, and something like the prayer of the emperor for the pope's rescue, whom he was himself holding in captivity. The reiteration of often-answered arguments, (certainly to vulgar apprehension answered), will look like Jesuitism, of which the great principle is, continually to repeat with equal assurance what has been continually confuted. Their exultation at one or two ill-substantiated facts of mismanagement in

nearly the dozen first years of a new society will seem unlike that "Charity, which thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth." On these and many other grounds, which might be mentioned, it is impossible but that an ill opinion must attend the churchman's efforts against the Bible Society: and that ill opinion, widely disseminated through the country, may doubtless be productive of very serious consequences. The view taken of this danger in the "Letter," is so good, and so convincing, that we have no hesitation in giving it at length.

"Suppose now, my lord, while all other denominations of Christians are zealously concurring in what appears the obviously good work of providing A BIBLE FOR EVERY MAN IN THE WORLD—suppose the people of England to see one body of Christians standing aloof—withdrawing to a sort of stately distance—refusing to take any part in what is going forward—viewing its progress with lowering jealous looks—giving vent, from time to time, to the harsh feelings which stir within, against the parties employed in the work—and not concealing their suspicions that all is meant against them—that, while the glory of God and the good of mankind are the pretext, the subversion of *their church* is the real object, or is likely, at least, to be the practical consequence. Should the generous-minded people of England, warmed and animated as they are by the benefits they have received, or are immediately anticipating from the Bible Society, have such an ungracious spectacle as this set before them, what, permit me to ask, would be the feelings with which they would view it? Certainly they would be the very reverse of all those, with which I should wish them to regard *the first Christian institution in the world*. If any Christian body is destined to exhibit itself in this odious light, may it be any body of Christians rather than the Church of England! For though I am little harassed with those fears, which seem much to agitate certain minds concerning the insecurity and instability of the Established Church, yet, knowing the force of popular opinion in this free country, I confess I should have my apprehensions for the consequences which might follow from

what, I trust, will never exist but as the hypothesis of an argument,—the people becoming impressed with the idea, that the church was indifferent to their best interest, viewed what was done for them with jealous eyes, and, moreover, seemed to indicate a distrust of the effect likely to be produced by the diffusion of the pure and unmixed word of God." pp. 5—7.

It would be difficult to state in a short compass, the various other remarks which press for utterance in our more extended consideration of this important danger to the Establishment. On her estimation among surrounding nations, our Letter-writer properly observes, that at present she takes the lead in their gratitude for the benefits of this invaluable Society.

"But if your lordship should unhappily prevail upon the Church of England (which yet I fear not), to withdraw and take no part in the proceedings of the Society, how different an impression would be made! How would foreign Protestant Churches blush to think, that their honoured sister of England had, apparently at least, deserted the good cause of *the Bible in all hands, and the Bible alone the repository of her religion!* And how would all foreign nations, who are now hailing the principle of this Society, and rejoicing in the blessings which flow from it, abate their reverence and affection for the Church of England, should they hear that she was the only Christian society, who refused to take part in the proceedings which gladden their hearts." pp. 40, 41.

To us we must own it appears no small detriment accruing to the Church, from the opposition to the Bible Society, that it serves to discountenance real seriousness in religion itself. The motive for this opposition, we are persuaded, is often as we have stated before, an undefinable hatred to Methodism. Now a hatred to Methodism, we are fearful, is frequently nothing more than a disguised dislike of the Bible itself, and of all true scriptural piety. What a weapon, then, is fur-

nished to this dislike, when it can be prosecuted under the mask of opposition only to the operations of the Bible Society. By these means all zeal for the truth, all disinterested charity of a religious nature, may be vilified and scorned, and hooted out of Society. A man will be made ashamed to contribute to the support of religion, otherwise than as to the support of a party; and instead of the pure unsophisticated love of God and man, which has been the ornament and stay of the true Church in all ages, we might be driven, by an irreligious clamour, to seek an excuse for our charitable efforts, by confining them to the maintenance of the mere exterior, the formalities of the state-religion. What effect such a deterioration of the religious, and such an enlargement of the secular, principle, in this or in any establishment, must tend to produce, we may leave even to shallow calculators to determine. Suffice it to say, it would be such as our worst enemies could wish; such as would tend to reduce us to the mere *caput mortuum* of popery—nay, of heathenism itself; such, in fine, as we might be assured, would draw down upon us the frowns of an Almighty Avenger. We tremble when we reflect upon that spirit, we trust as yet in embryo in the Church, that can look with indifference on the stupendous efforts of the Bible Society, and heartily wish them, for some imagined *political* good, sunk back into their original nothingness. We tremble when we see the spirit of any controversialist such that he would appear willing to pronounce a hearty "Yes," for the sake of a mistaken point of church etiquette, to the following spirited questions, quoted by our Letter-writer from an eloquent speaker in the cause:—

"Would you, then, that all the fifteen hundred thousand copies of the Scriptures which the Society has been the means of distributing to longing multitudes, a great Christ. Observ. No. 167.

part of whom might never otherwise have possessed a Bible,—that these should all be recalled, or that they should never have been issued? Would you, that all the consequences, eternally happy consequences, which these books may be the blessed means of producing, should be annihilated? Would you, that all this homage and honour to the word of God, which have accompanied the progress of the Society, throughout so many countries, had never been paid? That all this zeal to communicate, and all this eagerness, which has kept pace with it, to receive the word of life, had never been excited? Would you cast back Russia, and Sweden, and Prussia, and Germany, and Holland, and America, and India, and all the people speaking the fifty-five different languages and dialects, in which the Society has dispersed the Scriptures, as well as our own country, into the state of comparative torpor in which the Christian world had so long slumbered with respect to this interesting subject." pp. 37, 38.

But we must take our leave of this second danger of the Establishment, and wit it of this very able correspondent of the bishop of Lincoln; only apprizing our readers that he has adorned his pages with many valuable extracts from Mr. Gisborne's first-rate and masterly exposition of the claims of the Bible Society in a speech at the first Staffordshire Auxiliary Bible Meeting;* as well as with the several *episcopal* testimonies delivered in its *favour*; amongst which appears an important extract from the preface of the Bishop of St. David's, to his last learned work, "The Bible, and nothing but the Bible, the Religion of the Church of England."

Not so remote as may be imagined from this subject, is the third *danger* to which we now direct our readers' attention, in turning to another work at the head of this article, entitled, "The Claims of the Established Church." From a negligent or a distorted view of the Claims of the Established Church, we are free to own our opinion, that much danger has arisen, and continues to arise to

* See also the account of Mr. Gisborne's recent Letter to the Bishop of Gloucester, on this subject, in our last Number, p. 696.

it. "Nothing," says this important little essay on church principles,

"Nothing has contributed so much to the increase of schism, and consequently of heresy, as the ignorance which has so generally prevailed respecting the constitution of the Christian Church: and nothing, it is conceived, would prove a more effectual remedy for these evils, than to make that constitution better understood by all classes of the community."

The danger here, as in most cases, arises from two quarters; from excess, and from defect. When we see a writer, under the influence of party spirit, exasperated whether by youthful temerity or aged spleen, write down and condemn all dissent from the Establishment in the mass, broadly stating *all* dissidence to be *schism*, and schism, thus constituted, to be a crime of equal magnitude with adultery and murder;—when no latitude of opinion, no tenderness of conscience, no habits of education, are allowed for by a Protestant writing against a brother Protestant;—when a firm believer in the Divinity of Christ, resting his whole hope of salvation on the blood of the Cross, and leading a moral and sober life, is left to the "uncovenanted mercies of God," because not admitting the full rights of episcopal church-government; whilst another, admitting them, though a loose and free liver, and ignorant even of his own principles, is considered as comparatively safe (we state *possibilities*);—we then say that *here* is a worse enemy to the Church of England to the real ends for which it was instituted, and consequently to its *vital* existence as a part of Christ's holy Catholic Church, than any Dissenter whatever, whom he attacks, is to its existence as an Establishment. On the other side, when we hear the too-fashionable latitudinarianism of modern times;—when we are told that nothing is of *any* consequence

but fundamentals, and those fundamentals limited to the least possible number and definiteness;—when we are *all* represented to be fellow-Christians, *meaning just the same thing*;—when no difference is professed to be felt between Church and Meeting, so that the *Gospel* is but preached at both;—nay, what is still worse, when we see this very indifference accompanied with an admission, and even strong assertion, at another time, of church principles, and of the peculiar claims of the established ministry; we then are ready to thank God that we have soberer and better heads with authority to rule in our apostolical church. We are always greatly afraid of mistaking indifference for charity; and, were it for no other reason, it would be for this, that many persons, who profess and really think themselves indifferent on many of the great principles of church-government, would, if they were to examine their own minds, or if circumstances were to call them forth, discover a deep-rooted aversion lurking within to the existing order of things. We consider a firm and sober-minded preference, and a fearless avowal of our own principles, essential to a safe or scriptural exercise of Christian charity. Nor do we less consider a truly Christian humility, an unfeigned active love for all mankind, to be essential to the wholesome maintenance or successful propagation of our own peculiar tenets. Without this due admixture of counter-active, but perfectly consistent, feelings, we anticipate nothing but the cant of liberality on the one side, the fire of bigotry on the other. Without it, we are prepared, according to the accidental flow of corrupt humours, for every opposite extravagance of principle and practice. Without it, one will be for perfect identity, another for perfect hatred. Each side will stigmatize the other,

though on opposite principles, with equal fierceness. Neither will be able, in a due spirit, to give to the other the hand of Christian fellowship; and a Bible Society will be hailed by the one, and deprecated by the other, as if it were intended to level all ranks and abolish all distinctions. We believe that, did each party understand better their own principles, no such effect would either be expected or feared from such an union. And not only on that account, but for the general peace, security, and stability of the Church, we are forward to recommend to the attention, perusal, and consideration of our readers the distinct exposition we have now under review of the Claims of the Established Church.

It would not accord with the design of this article, nor would it be possible in a little space, either to give a complete outline of this important essay, or to state our own definite opinion upon every point. Considering its avowed plan, it has struck us that its title is rather inappropriate; the subject of the Essay not being the claims of the *Established Church*, so much as of the *Church*; *the claims*, not of the Church considered as an Establishment, but of *the Establishment considered as a Church*. Perhaps the latter description would have afforded a more definite title to the work, such as it is. We say, such as it is—for we are not without our doubts how far the claims of the *Establishment* are not, in the plan of the work itself, *too much* merged in those of the *Church*. And if we could wish any addition to be made to its matter, it would be certainly a distinct statement of the respect which it has a right to claim from the subjects of a government which has adopted it as its own. On the contrary, says this work,

“The law of the land leaves every one at liberty to separate from its communion without being subject to any kind of penalty, *censure*, or reproach; but considered merely as a National Establishment, as a part of the Constitution, that Church claims only to be entitled to provision for its worship and its ministers, and to protection against all other religious professions. This is the extent of its engagement with the civil magistrate; who on his part, in entering into such an engagement, has no other object but to keep alive a sense of religion with a view to the well-being of society. Beyond this the province of the civil magistrate does not extend. It is his duty to support a religious establishment, in order to preserve his people from the fatal effects of irreligion; and in so doing he will of course give the preference to his own religious persuasion, which he considers as most consistent with the truth. But it is also his duty to remember, and in this country he does remember, that religion is a concern between God and the soul, in which he is not made an arbiter; and that it does not belong to human authority to judge for man in ‘such matters,’ or to restrain him from worshipping God according to the dictates of his own conscience.” pp. 3, 4.

This perfect allowance of liberty in the choice of our religion, unfettered by any human laws or regulations, is maintained almost from the beginning to the end of the work: so that it was with some surprise we met in p. 126 with an incidental hint of “the awful responsibility which attends unjustifiable separation from an *Established Church*.” None, according to our claimant, can attach to separation considered only in that light; a point which, indeed, his remarks in the preceding page had fully set forth, by still founding the claims of the Church on her *apostolical* authority and personal character, not her character considered as a member and portion of the state. And that it is only separation from her in her apostolical capacity, which is the object of his censure, we think will appear from a general perusal of

the whole volume, no less than from the following passage :—

“When therefore the Established Church promulgates a rule of faith and worship, it is to be remembered, that she acts not in her temporal and incidental character as an establishment, but in her spiritual, appropriate, and permanent character as a church; in which character she claims to be a divinely appointed guide, duly authorized by virtue of an apostolical commission, to shew to the people of this land the way of salvation. *Surely it behoves those who separate from her communion, to examine well the grounds on which such a claim is grounded.* For if the church be really a Divine Institution, separation from it cannot fail to involve an awful responsibility.” p. 6.

Now without entering at large on this subject, may we be permitted, in consistency with our present cursory view, to offer one or two short observations on this main principle of “the Claims,” as well as on some collateral branches of reasoning involved in it?

We cannot help thinking, then, though with no wish to incur the charge of Erastianism, that the claims of the Legislature, which are virtually those of the community in the matter of religion, are greatly impugned, if not wholly vacated, by this method of reasoning. We think there is a wide distinction between a church deriving all its authority, and a church deriving some part of its authority, from the civil power. Whilst we acknowledge an independent claim to the highest respect on the part of our own venerable and apostolical church, we are yet unprepared to say, that it would possess an independent and exclusive claim to obedience should it cease to be enjoined, should it be prohibited by law. The very weight and importance incidentally attached to it by our author, in the passage above quoted, as an establishment, would naturally operate in a contrary direction, should it cease to be established. They would form some reason *against* conformity to it.

It is possible that reason might be final; and this, even though some preference were due in theory to the non-established over the established form of religion: provided only this latter required no sinful terms of communion, nor denied any fundamental article of faith. In our estimation, indeed, a long and obstinate adherence to our own preference, however well founded that preference might be, in opposition to the will of the state, which in this country at least must be the general will, is of itself a great evil; nor can we think it *fully* justifiable, except where positive sin, or a positive denial of the word of God is implied in the contrary compliance.

We know very well that the question of church government, like most others, pushed up to the “ultima ratio,” is exceedingly intricate, and leads to the most embarrassing discussions. Concession is so very hazardous on either side; that it is difficult to find any writer on the subject, who does not, in his greediness of safe principles, flagrantly contradict himself in the course of his reasoning. It is far from our *present* intention to lay down any definite *principle* of our own upon it. But having already suggested the danger on both sides, whether arising from an over-rigid assertion, or from a lax and indifferent maintenance, of church views; and having further stated our general opinion as to the moderation and candour of “the claims of the Established Church;” we cannot dismiss the subject without two humble suggestions.

Our first is, that to make the apostolical succession in the sacred ministry a *sine quâ non* of the true church—in other words, an absolute fundamental in the Covenant of Grace—were in our minds to evacuate the great fundamental of all, which is faith in the Saviour; and, moreover, were to disunite any Pro-

testant Church asserting it, from the communion of almost all other Protestant Churches in the world, and closely to assimilate it to the Romish communion.

Our second suggestion is, that to make the Articles of Faith accepted by any Christian Church, mere articles of peace, and to allow the utmost latitude in the individual construction of them, so that they are only not preached *against*, nor preached *upon*, were to eviscerate the whole substance of such a church, and to reduce it to the mere shell or lifeless skeleton of a church—a convenient free-thinking political establishment. Neither of these views, we are persuaded, are fairly within the range of the present “Claims of the Established Church;” but a reference to some particular passages will convince our readers, that some approximation is made by their author to the verge of those hazardous positions; and that it is consequently our duty, as Christian watchmen, to warn the community of *danger* on that side, to every thing we hold dear as Protestants and as Christians.

We forbear to extract the passages in question, and shall merely refer our readers to pp. 13 and 14, 107 and 108, 111 and 112.

But after all the cries of danger originated and re-echoed from every quarter, how apt are the generality of reformists and theorists to overlook the most plain and palpable mischief of all: more particularly if that mischief shall seem to require but little ingenuity to discover, and when discovered shall point rather to simple practical expedients for its removal, than to loud and high sounding declamation, without any good purpose whatsoever! Such is eminently, we believe, the state of the case with regard to the fourth danger of the Church, as it stands really *demonstrated* in the very able, manly, and temperate work of Mr. Yates, placed at the head of this article.

The danger, it is true, is of a purely mechanical, let us call it *organic*, but therefore most serious, nature; and we think, might well outweigh in importance every other that can be produced. It arises from such an enormous want of parish and other episcopal churches in and about the metropolis, as, with all our vast conceptions of the same evil through the whole country, we could never have imagined to have existed to such an extent in any community calling itself Christian, and much less in the very focus of Christian illumination, the metropolis of Great Britain. We shall not detain our readers by carrying them through the ingenious and comprehensive calculations with which Mr. Yates has arrived at the appalling conclusions, which his work contains. We shall content ourselves with alluding to the principle of his calculations, and their final result.

The principle on which he calculates the due proportion of churches to inhabitants, is taken from an extensive survey of all the counties within an hundred miles round London. These including the *City* of London itself, taken together, yield a general average of about 110 houses, and 640 persons to one parish church. Accordingly, Mr Yates assumes such to be the due allotment of population to parishes, each containing one parish church, according to the wise and pious views of our forefathers when such distribution was made. This average, indeed, Mr. Yates admits to be considerably less than is absolutely necessary for the purposes of parochial instruction: and he recommends, in cases of some small neighbouring populations, the junction of parishes. Assuming, however, this average as his guide, which we think he should have exchanged, as being defective, for an imaginary one, more within the possibility of present attainment, he proceeds to consider the state of the several pa-

rishes, within eight miles distance from St. Paul's cathedral. These he divides into two concentric circles, an exterior and an interior one. The more distant and exterior circle comprises 38 parishes, and the interior one 55; none of them included in the general county average, and consequently not including the parishes in the *City of London*. He then proceeds to give in gross and in detail their entire population, together with the means of public worship under the Establishment possessed respectively by each. The 93 churches attached to these parishes he estimates roughly, and somewhat largely, as capable in the average of accommodating 2000 persons each. And finally, he assumes the number accommodated in the several regular chapels in and round the metropolis, at 30,000.

From these principles he then draws the following "results, in numbers so enormous, in probable consequences so terrific, as perfectly to appal the imagination." 1. That in the exterior circle, containing 38 parishes and 181,882 inhabitants, only 59,000 persons are accommodated with the means of public worship: and in the interior circle, containing 55 parishes and 970,668 inhabitants, only 110,000 persons receive the same accommodation. 2. Consequently that in the former circle there remains a surplus of 122,882 persons, and, in the latter, the enormous one of 860,668 persons, wholly unaccommodated with the means of public worship in regular parochial churches. Or, 3. That subtracting the 30,000 assumed to be accommodated in the several episcopal chapels, there remain NINE HUNDRED AND FIFTY-THREE THOUSAND without the possibility of partaking the advantages of parochial worship, and consequently without that regard and attachment to the Church of England, which can only be formed by a sense of benefits conferred and received.

To make this alarming statement

still more terrific, Mr. Yates has recourse to his former County Averages; according to which he is enabled to state, that the whole number of persons unaccommodated may be considered as exceeding the entire population of NINE COUNTIES, which he names, containing 1652 parish churches. And the practical evil of such a deficiency, he points out as "equal not only to an infraction of the Residence Acts in other parts of the kingdom, by 1650 non-resident incumbents, but to the still greater evil of that number of parishes left totally without *any* pastors, either rector or curate, and by which several hundred thousand supposed members of the Church of England are left without parochial communion, without Divine service, without any benefit from our admirable liturgy; without any Gospel-instruction; without any sense of religion." "Such a mine of heathenism," Mr. Yates properly and forcibly exclaims, in p. 51, "and consequent profligacy and danger, under the very meridian (as it is supposed) of Christian illumination, and accumulated around the very centre and heart of British prosperity, liberty, and civilization, cannot be contemplated without terror by any real and rational friend of our established government, in church and state: and is surely sufficient to awaken the anxious attention of every true patriot, every enlightened statesman, every sincere advocate of suffering humanity, and every intelligent and faithful Christian."

Whether we take the parochial average at the stated number of 640 in the county calculation, or at an imaginary one of 2000 (the estimated contents of each parish church, in and round the metropolis), which last makes the deficit of parish churches on the whole, about 477 within the two circles: whether or not we deduct the quantum of population supposed to quit the metropolis on the Sabbath

day, which, however, seldom quits the limits of the exterior circle; or whether, finally, we speculate on the number invited and enabled to attend the several dissenting places of worship within the same districts; the result will still indicate the urgent necessity there is for the speedy consideration of this most enormous evil, and of the serious danger to the best interests of the Establishment, so long as it shall remain unattended to.

Space does not remain for us to interest the lovers of round numbers, by specifying some of the gigantic details contained in this work of Mr. Yates, and which speak of parishes containing upwards of 40,000,* and one 75,624† inhabitants. Neither can we do more than allude to the hints given of similar deficiencies in the remoter parts of the kingdom, and which we *knew* in divers instances to be crying grievances. Much less can we now enter upon the various important discussions to which the consideration of remedies leads so inquiring and thoughtful a mind as that of Mr. Yates. We must satisfy ourselves with stating his strong censure of the law of the land, as it at present is supposed to stand, which throws every difficulty in the way of opening episcopal chapels, and affords every facility to dissenting establishments: ‡ together with the gene-

* St. Pancras 46,300; Shoreditch 43,900; St. George's, Hanover Square, 41,687; Lambeth 41,644. The 7 parishes in Holborn division, contain together 215,647.

† St. Mary-le-bone.

‡ The following statement of the case as it stands, with respect to Brighton, we extract with many feelings of poignant regret:—

“Brighton when a small fishing town was furnished with one church and one minister. It is now increased to a resident population of *twelve thousand and twelve* inhabitants; and the law still continues that number in one parish, under the pastoral

care of one minister and the same one church; which upon the largest computation cannot supply the benefit of the liturgical instruction of the Church of England to more than 3,000, leaving a surplus-population of 9,000 without parochial communion with the Church of England.—Such instances may more properly be termed exclusion rather than defection from the Established Church: They may account for the increase of Methodism and Dissent, but certainly cannot be assigned to the zeal or the activity of Sectaries. They arise solely from a disuse of the wise practice of our ancestors.—The continuance of such a system must indeed be highly injurious, and may be ultimately fatal, to the Established Church. It can only be remedied by the legislators of the Established Church itself.”

ral basis of his remedial proposals, viz. a re-division of the several overgrown masses of population into practicable parishes, and a manly and effectual investigation in Parliament of the best means of raising funds for the erection of competent churches, and the endowment of a suitable regular ministry for their supply. This is accompanied with a minute detail of the proceedings which took place in the several reigns of Queen Ann, George I. and George II. relative to the well-known plan for building 50 new churches, in and about the metropolis; followed with some very judicious observations on the very large and lamentable failure in the execution of that plan.

We should not feel disposed, even if we had time, to develop more of Mr. Yates's valuable statements and proposals, from the strong desire we feel, that the work itself should be extensively possessed and most attentively considered by our readers themselves. The probable consequences upon society, and the best interests of our country, from letting things remain as they are, appear with a force in Mr. Yates's pages, which we could not otherwise convey than by transcribing his own words. Full of the real and terrific dangers

accruing to the Establishment, both in church and state, from the necessary influx and increase of every evil principle, where no means exist for the cultivation of good ones, Mr. Yates has neither time nor inclination for the lesser warfare against the different modes of Christianity, which too many modern controversialists make the whole of their own mode of professing it.

"It is not," he properly observes, "from the most discreet friends, and greatest ornaments of the Church of England—the wisest men and the best informed divines; that the reproachful epithets—Methodist, Calvinist, Arminian, and Enthusiast, are so frequently heard. Let us rather repel intemperate and unfounded charges, by the superior excellence of our own principles, the superior candour and clarity of our demeanour." p. 102.

And in comparing the present source of danger with certain others to which we have alluded in this article, we are particularly glad to quote the words of Mr. Yates, as those of one certainly not prejudiced in favour of the Institution to which our two first heads had respect, if not possessed of some degree of disesteem for its signal operations.

"The Associations formed of late years for the distribution of the Bible, have been described as a probable cause of injury and danger to the Established Church. But surely the only injury likely to result to the Establishment from the existence of these societies, and the controversy to which they have given rise, attaches equally to both sides of the question. The theoretical fears, and ideal phantoms of danger that appear to excite such serious alarm in one class of literary antagonists;—and the extravagant anticipations and exaggerated hopes of their zealous opponents,—have equally tended to divert the public attention from the real source of danger, and of consequence have led to the proposal of palliative and insufficient assistances, instead of the only practical and efficient remedy.—Repressing the exertions of these societies cannot possibly preserve the

Church from the danger that impends over it through the neglected ignorance, the unawed profligacy, the gross intemperance, and the habitual impiety of several hundred thousands, who are considered to be its members, and ought to be its supporters and protectors.—So far otherwise, that those who can be prevailed on to read the Bible, must certainly be less dangerous and less inveterate enemies, than those in whom all the evil propensities of human nature are suffered to retain their full influence, fostered and strengthened by habitual and vicious indulgence; who are left in total ignorance of a God and a future state, and who equally disregard all laws, human or divine.

"Whatever danger may be supposed to threaten the Established Church from giving the Bible without the Prayer-book, that danger can only take its full effect from the neglect and disuse of the Prayer-book, consequent upon the neglect and disuse of the public service of the Church. Those cannot be expected to have much love and reverence for the Prayer-book, when given to them, who are denied the opportunity of using it, and learning its excellence, in public worship." pp. 91—93.

To conclude—Whilst Mr. Yates's pages breathe in every line the zealous and unoffending spirit of a true Church-of-England activity; we can do no better than earnestly express our hope that such a spirit may become more diffusely felt and acted upon by the whole body of the English Clergy. Standing upon the high vantage ground of their own superior education, and the undoubted and unrivalled favour of public opinion wherever they conscientiously discharge their duty: we have no fears whatever for the Church they represent, "set, as it may be, in the midst of so many and great dangers;" whilst, impressed with a becoming sense of the source whence these dangers arise, they "walk worthy of the vocation wherewith they are called." We are bold to affirm, that no sound apostolical church, like our own, can ever fall by any other means than by means of its own fault and

the negligent or improper conduct of its appointed ministry. Every exclamation on its dangers, from whatever quarter, is, to our ears, but a satire on its own body; and with what consistency, therefore, in our view, its own ministers can reiterate that cry, let our readers judge. Let only the Church obtain the same legal facilities with the Dissenters, and we should not fear even the danger justly apprehended by Mr. Yates, otherwise than from the inactivity of the Established Clergy; persuaded, as we are, that places would abundantly spring up for the exercise of their ministry, wherever that ministry promised its proper fruits. The thronged congregations of some churches abundantly confirm the maxim on one side; and would that the situation of others did not fatally prove the converse!

In fine, not to acknowledge the Church to be in danger, would be not to fall in with a very popular cry, or to lay ourselves open to the charge, perhaps, of sinister motives. On the other hand, as the investigation of that danger, if any, with its causes, must, even in our minds, ultimately bear hard upon the conduct of her ministers, even under existing disadvantages, it is plain we must feel ourselves standing upon tender ground. But, indeed, "we are persuaded better things, and things which accompany salvation." We would not be "unrighteous to forget the work of faith and labour of love" which characterize so large a portion of the established ministry of this country, both within and beyond the limits of the metropolis. We believe, with the respectable Mr. Yates, that, guided by "a candid and liberal spirit of examination, we shall find no class of the community, equally numerous, to produce a more excellent standard and character than the Clergy of the Church of England; founded on a serious and conscientious regard to the honour of God and the best interests of man-
Christ. Observ. No. 167.

kind; and displayed in enlightened piety, sound learning, and active benevolence." p. 125. In exact proportion as this testimony shall be found, on an extensive observation, substantially true, do we firmly believe the Church of England to stand on a rock that nothing can shake. There is nothing unstable in the revelation she unfolds: there is nothing unsound, we honestly believe, in her exposition of the code. If her discipline be relaxed, or rather be scarcely perceived to breathe beneath the mass of nominal profession which she embraces, let it be remembered, that in a free country and a free religion, the mistake as to her security might easily be on the side of too much, rather than of too little external severity. The thunders of her pulpit are to our ears at least as fearful as the ban of Presbyterian excommunication. It is in the pulpit and the cottage that her battle must be fought, and her cause either maintained or lost, by the personal character and conduct of her ministers. Let them know their own weight, "magnify their own office," feel their own responsibility, and exercise with a zeal directed by knowledge, the power entrusted to them by their God and their country, and we are persuaded neither they nor we have any thing to fear for the Church of England. Let them, in short, display only, no ostentatious indeed, but a real and sound regard to the souls of men and their everlasting interests, and we have no apprehension but their country will in return maintain their temporal interests and those of the church to which they belong.

Let them, above all, and we leave it as the last accent of our warning voice in these certainly critical times, abstain even from the appearance of indifference or distrust in their regards towards the sacred volume. The crisis is fast approaching, perhaps "now is," when the religion of the Bible, "that shall stand." An

appeal to the Bible has always proved itself a most powerful, if not irresistible weapon, whether of attack or defence; and if but, in idea, the ministers of our Church should turn over the free and unfettered use of that "Sword of the Spirit" to their supposed opponents, we not only fear, but confidently foretel, the worst consequences to their own profession. The sword must neither be rashly mutilated, nor unskillfully encumbered, nor timidly wielded, that is effectually to maintain the cause of Christianity or of the true Church. The discovery of fear in their champions will be fatal. Much more will a pretended zeal for the honour of God's word, used as a cloak to real indifference and averseness to its circulation, be at once discovered and condemned. "That which is spoken in the ear," let them be assured, "will be proclaimed on the house-top." No claims of the Established Church will be admitted to supersede the claims of that Book on which it is exclusively built. No purity in its liturgy, however unrivalled or unblemished, will be received as a substitute, much less a corrective and only as a subordinate help meet, for the Divine Instructor, whose voice it echoes. The rock will be admitted as neither more nor less stable for the building erected upon it. If they can be brought into mutual collision, it will easily be foreseen which must fall. Things human against things divine will prove, at best, a senseless struggle. "Whosoever shall stumble on that stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder."

The Field of Waterloo; a Poem. By
WALTER SCOTT, Esq. Edinburgh:
Constable. London: Murray. 1815.
8vo. pp. 54.

MR. Walter Scott is generally deemed among the foremost of those living

writers who have rescued English poetry from its wrinkled and painted decrepitude, and have re-infused into it a portion of the native haleness and vigour of its maturity. The poems which have chiefly contributed to make him what he is, are of the days of Dryden at least, even where they are most modern; and, not seldom, they touch on the "olden time" of minstrels and troubadours. His muse, being thus but a new transmigration of a former existence, may be allowed to retain the manners, as well as to speak the language and breathe the spirit, by which she was formerly distinguished. And, among other characteristic habits that mark her antiquity, she may be permitted to select themes for her song from the public events passing before her eyes;—to paint living scenes and celebrate contemporary heroism;—a custom, frequent with our earlier bards, but which seems to have been frowned out of fashion by the discountenance of Pope.

There is, indeed, no contemporary subject which a poet may undertake with so little hazard of debasing the dignity of song by modern and familiar associations, as a dreadful battle. The very idea of mighty and mortal encounter transports the fancy to other times. The extraordinary picture of material and mental sublimity which such an occasion may be conceived to exhibit,—the roar and tumult,—the wild sky and blood-stained ground,—the frightful forms of danger, and agony, and despair, and death,—the infinitely various and inexpressibly powerful attitudes of passion,—the moral omnipotence of courage, and endurance, and enterprise,—the serene conflict of intellects "in the very throat of sulphurous war,"—the tremendous revolutions of fortune, the desolating rage of man, and the predominant awfulness of mortality,—all these circumstances, united, make a compound of such

strange and picturesque grandeur, as no casual concomitants can effectually degrade from the elevation of romance. It is impossible to modernize a great battle. The field of Waterloo is already become as venerable and as ancient as Cressy or Agincourt; and, though yet reeking with the blood of the brave, has, by a sort of premature immortality, receded into the depths of history.

Still the more eminent poets of late times have betrayed no love for such subjects. Probably they have considered them as at once difficult and vulgar. A victory which expands every bosom, and animates every voice, from the throne to the hovel, is beyond poetry. No energy of song can satisfy the enthusiasm which the first simple relation of the event has infallibly excited in the national feeling. No music of accompanying numbers, no embodying power of expression, no enriching garniture of fancy,—can add to its inherent claims on the attention and heart. And, in the mean time, the popularity of the subject has recommended it to a host of scribblers. Every catch-penny rhymers, “high in Drurylane,” flies to a field of battle after an engagement, as regularly as a camp-follower; and it is with the same object,—that of raking among the corpses of the valiant, and the shields of the mighty, for some miserable pittance of personal advantage. The greater poets, therefore, have generally receded from the task, and have left it open to antagonists over whom a victory could confer no honour.

We believe that the Ode of Mr. Campbell, on the battle of Copenhagen, affords only an apparent exception to this remark; that spirited production not having been published (as far as we remember) till some time after the signal event it records. But Mr. Scott made a very near approach to the former practice in his *Don Roderick*, and has completely

revived it in *Waterloo*. Nor does the haste in which he has confessedly despatched his present work, nor do the imperfections which that haste has occasioned, at all impair the resemblance of the poem to elder compositions of the same class. There is this distinguishing circumstance, however, between Mr. Scott and his predecessors, that they poured forth their occasional rejoicings chiefly for the purpose of obtaining profit or patronage; while he celebrates the glory of his countrymen with the nobler object of relieving the sufferings by which that glory was purchased.

Considering the reputation which Mr. Scott now has to hazard, the strength of his competitors in the poetic lists, and that he is watched by the eyes of no friendly criticism,—it argues some nerve and courage that he should have enterprised on such a subject as the present, and without any adequate command of leisure or solitude. There is something enchanting, especially at first view, in this carelessness of fame. It appears to resemble the bold and free indifference of a border-chieftain, who fights, and takes, and gives, and spends; and still with the same generous disdainfulness, both of petty gains and petty hindrances. The border-chieftains, however, were characters rather of a strong than a fine texture; and it seems questionable whether this free expenditure of fame can be carried beyond a certain limit, without some surrender of that delicate self-respect which is the proper companion of genius. In staking an established and an envied reputation on a careless effort, a great man, unless he is compelled by urgent necessity, scarcely does justice to himself. There are writers, who, having made a single successful enterprise in publication, become so morbidly tender of their fame that they are crippled for life. Their genius flowers

but once. Because, however, this shrinking timidity is not only poor and ignoble, but is in its principle reprehensibly selfish and worldly, it does not follow that we should rush into the opposite extreme, or should lavishly waste a treasure so costly as the estimation of mankind.

Let it not be thought that these observations are intended to support the commonly-received notions respecting the value of fame. The desire of praise has been too indulgently spoken of by most writers;—from the celebrated genius, who had, perhaps, some excuse for counting it the “last infirmity of noble minds,” to those more disinterested subjects of the same passion, who hold it to be no infirmity at all, or who evidently give it that appellation by way of endearment. The *principle* in this matter is easily settled, however difficult the *practice*. Fame is one part, or one form, of prosperity in general; and, therefore, must be viewed in the same light, and treated in the same manner. Consequently, it must be received thankfully, enjoyed moderately, used beneficially, and (when necessary) resigned cheerfully. These very rules, however, imply that it is to be economised, not wasted. It is a *talent*, for the employment of which the recipient is responsible. It must, therefore, neither be idolized, nor buried, nor squandered.—But we are fast digressing into dissertation.

It is proper to observe, that Mr. Scott modestly apologizes for the imperfections of his pen. He states, “that it was composed hastily, during a short tour on the continent, when the author’s labours were liable to frequent interruption.” But what he deems its best vindication is, “that it was written for the purpose of assisting the Waterloo subscription.” He, doubtless, intended that these two grounds of apology should be considered in connexion.

The interruptions of a continental journey are a very good reason for writing imperfectly, but they are none for publishing what is thus imperfectly written. The meaning, therefore, is, that the journey accounts for the imperfections, and the subscription for sending them into the world. It is impossible not to appreciate, and very sincerely, the patriotism and humanity of the author; but it may be observed, that a subscription so nobly flourishing, so richly overflowing, as that for the Waterloo fund, could have afforded to wait a week longer both for his contribution and for his respected example, and that possibly the delay might have been more than compensated by the increased efficiency of the publication when it came.

From what has been said, it will be perceived that we are not disposed to class the *Field of Waterloo* among the highest productions of its great author. The truth is, that this poem reminds us far less of the three first and mightiest epics of Mr. Scott, than of *Rokeby*, and the *Lord of the Isles*; compositions which discovered the same mind as before, but that mind either jaded by the frequency of writing, or made careless by success. They were no every-day productions, but (if we may, without impropriety, so apply a sacred phrase) they “attained not to the first three.” *Waterloo* certainly bears clear vestiges of the genius of Mr. Scott; but those marks are not frequent. If the author had not said for the poem that it was composed in haste, the poem would have said it for itself.

It is always, however, reckoned an advantage to begin well; and to this merit the work may confidently lay claim. It is gratifying to us (and we trust the reader will share our pleasure,) to be able to commence our extracts with so long a passage as the following, which

opens the composition, considering that it can be thought long only when the lines are counted.

“Fair Brussels, thou art far behind,
Though, lingering on the morning wind,
We yet may hear the hour
Peal'd over orchard and canal,
With voice prolog'd and measured fall,
From proud Saint Michael's tower;
Thy wood, dark Snignies, holds us now,
Where the tall beeches' glossy bough
For many a league around,
With birch and darksome oak between,
Spreads deep and far a pathless screen,
Of tangled forest ground
Stems planted close by stems defy
The adventurous foot—the curious eye
For access seeks in vain;
And the brown tapestry of leaves,
Strew'd on the blighted ground, receives
Nor sun, nor air, nor rain.
No opening glade dawns on our way,
No streamlet, glancing to the ray,
Our woodland path has cross'd;
And the straight causeway which we tread,
Prolongs a line of dull arcade,
Unvarying through the unvaried shade,
Until in distance lost.

A brighter, livelier scene succeeds;
In groups the scattering wood recedes,
Hedge-rows, and huts, and sunny meads,
And corn-fields glance between;
The peasant, at his labour blithe
Plies the hook'd staff and shorten'd scythe:
But when these ears were green,
Placed close within destruction's scope,
Fuel little was that rustic's hope
Their ripening to have seen!
And, lo, a hamlet and its fane:—
Let not the gazer with disdain
Their architecture view;
For yonder rude ungraceful shrine,
And disproportion'd spire, are thine,
Immortal Waterloo!

Fear not the heat, though full and high
The sun has scorch'd the autumn sky,
And scarce a forest straggler now
To shade us spreads a greenwood bough;
These fields have seen a hotter day
Than ere was fired by sunny ray.
Yet one mile on—yon shatter'd hedge
Crests the soft hill whose long smooth ridge
Looks on the field below,
And sinks so gently on the dale,
That not the folds of beauty's veil
In easier curves can flow.
Brief space from thence, the ground again
Ascending slowly from the plain,
Forms an opposing screen,

Which, with its crest of upland ground,
Shuts the horizon all around.

The soften'd vale between,
Slopes smooth and fair for courser's tread;
Not the most timid maid need dread
To give her snow-white palfrey head
On that wide stubble ground;
Nor wood, nor tree, nor bush are there,
Her course to intercept or scare,
Nor fosse nor fence are found,
Save where, from out her shatter'd bowers,
Rise Hougoumont's dismantled towers.”
pp. 9—13.

This passage cannot fail to gratify the admirers of Mr. Scott, as being eminently characteristic of the author. It has indeed the true border-clime; which, perhaps, notwithstanding its unquestionable beauty, begins somewhat to pall on the public ear. But it has, what is better, all Mr. Scott's ease, spirit, perspicuity, and simplicity. Here is no exaggeration of expression or of sentiment. Here is no trembling on the threshold of a great subject, no nervous impatience for action. Here is no effort to strike fire by a singular and unthought-of commencement, no morbid eagerness to be original. Nothing appears which might not have found a place in the feelings or in the narrative of an ordinary traveller, except that by Mr. Scott it is felt more strongly and told better. All is free, bold, and clear; all easy and flowing as “the folds of beauty's veil.”

There is undoubtedly some mannerism in the *style* of Mr. Scott; that is, in the structure of his sentences and the cadence of his verse;—but there is none in his sentiments,—and in his language none worth mentioning. He has no oddities, no angles of any sort. Of all living poets, Mr. Scott is perhaps the most simple. The simplicity of some others is itself a species of manner; that of Mr. Scott is, what simplicity should be, the absence of all manner. This, indeed, constitutes the great charm of the poems on which his fame prin-

cipally rests. They owe their currency, not so much to the happy introduction of a new and strange species of poetic harmony, as to the nature, graphic truth, and unlaboured clearness, both of their narrative and their episodic parts. Had it not been for the possession of these essential excellences, the adventitious aid of "the old border-day," with its forayers, its moss-troopers, its billmen, and its seneschals, could have secured to those compositions but a limited existence, and perhaps the Lay of the Last Minstrel might have proved the last lay of the author. But their main merit lay deeper; and it was deeply felt, though not distinctly marked or highly praised.

These remarks apply to the landscape-scenery of Mr. Scott, the subject more particularly suggested to our consideration by the last extract. Comparing his style in this department with that of contemporary poets, he appears a more natural painter of nature than any of them. They indeed represent her very powerfully; but it is less as she *is*, than as she *would be* under particular circumstances, or in the eyes of a supposed observer of singular and romantic habits or character. Perhaps they paint her as she appears to the recluse in a moment of voluptuous pensiveness,—when creation seems all thought, all feeling, all sentiment, all voice,—breathing forth the tenderest enthusiasm, and overflowing with a pleasure as sad as sorrow. Or perhaps, amidst a beautiful landscape, they plant some mighty but *fallen* intelligence,—some terrible outcast from the communion of human hopes and fears,—who colours the surrounding region with the blackness of a lost destiny, and peoples every shade with his own furies. Thus they teach us, not merely to associate *mind* with the objects we behold, (for this perhaps we always do, however unconsciously,) but to associate with them mind of a

peculiar cast. Receiving a strong impression of the described or implied observer, we carry his presence along with us: we cannot help in some measure catching his tone, and seeing with his eyes, and feeling with his feelings;—and thus add to nature an interest which, however forcible or bewitching, is certainly not her own.

The landscape-painting of Mr. Scott is in a plainer and less peculiar style. He seeks not to give a zest to his picture, by flinging across it the dark lights of melancholy, or the heavy shadows of despair. He deals in no strong *clear-obscures*, nor washes over his day-lights with romantic tints of sapphire, or emerald, or crimson. His subject is common nature; and, even where he chooses an extraordinary scene, he delineates it in its ordinary state, and as it would strike the eyes of an ordinary spectator. He sees what we all see;—only he sees it with a more powerful, more piercing, more discriminative vision. In reading his descriptions, we seem to contemplate some familiar prospect through a purer, drier, lighter atmosphere than usual. Every distance is determinately marked. Every boundary is cut so finely, every line traced with such precise definition, that the objects all stand out in void space. The spires sharpen, as it were, to a needle's point, and the outline of the smallest leaf appears drawn by a fairy's pencil on the clear marble sky. The effect is magical, though there is nothing new. The eye seems rather to *feel* than to see, and delights itself in a sense of keen perspicacity.

The description which has been cited from the present poem, of the wood of Soignies, and the field of Waterloo, surely exhibits, notwithstanding the confined nature of its subject, all that lucid distinctness for which we have just been giving the poet credit. It betrays, though on a narrower scale, the same hand

which furnished the masterly delineations of Loch Catharine in the *Lady of the Lake*, and of the Isle of Skye in the *Lord of the Isles*. And perhaps that same hand produced a miniature sketch more exquisite than any of these, in the description of Saint Mary's Lake, given in the introduction to the second canto of *Marmion*.—But we proceed:—

“ Now, seest thou aught in this lone
scene

Can tell of that which late hath been?—

A stranger might reply,
‘ The bare extent of stubble plain
Seems lately lightened of its grain;
And yonder sable tracks remain
Marks of the peasant's ponderous wain,
When harvest-home was nigh.
On these broad spots of trampled ground,
Perchance the rustics danced such round
As Teniers loved to draw;
And where the earth seems scorched by
flame

To dress the homely feast they came,
And toil'd the kerchief'd village dame
Around her fire of straw.’—

So deem'st thou—so each mortal deems,
Of that which is from that which seems:—

But other harvest here
Than that which peasant's scythe de-
mands,

Was gather'd in by sterner hands,
With bayonet, blade, and spear.
No vulgar crop was theirs to reap,
No stunted harvest thin and cheap!
Heroes before each fatal sweep
Fell thick as ripen'd grain;
And ere the darkening of the day,
Piled high as autumn shocks, there lay
The ghastly harvest of the fray,
The corpses of the slain.

Aye, look again—that line so black
And trampled, marks the bivouack,
Yon deep-graved ruins the artillery's track,
So often lost and won;
And close beside, the harden'd mud
Still shews where, fetlock-deep in blood,
The fierce dragon, through battle's flood,
Dash'd the hot war-horse on.
These spots of excavation tell
The ravage of the bursting shell—
And feel'st thou not the tainted steam,
That reek's against the sultry beam,
From yonder trenched mound?

The pestilential fumes declare
That carriage has replenish'd there
Her garner-house profound.

Far other harvest-home and feast,
Than claims the boor from scythe re-
leased,

On these scorched fields were known!
Death hover'd o'er the maddening rout,
And, in the thrilling battle-shout,
Sent for the bloody banquet out
A summons of his own.” pp.13—17.

This extract has the same freedom, spirit, and *naturalness*, which distinguished the former. But the harvest lasts a little too long. It is somewhat unfortunate for Mr. Scott, that, in the application of his border-style to modern fighting, he has been anticipated by an imitator of his own. The poem of Talavera set the example of such application; and with considerable, though perhaps with over-praised, effect. The consequence is, that on this field, the original author himself wears the appearance of a copyist, by having temporarily suffered one of his attendants to precede him in the chase. Several parts of *Waterloo* strike the ear as echoes of *Talavera*; and, among the rest, the metaphor of the harvest,—which, however, is much more amplified by Mr. Scott. Neither poet, indeed, has the credit of perfect originality on the occasion, the metaphor being at least as ancient as the story of *Cadmus*; but their method of exhibiting it is somewhat characteristic. The following are the lines in *Talavera*:—

“ And when the freshening breezes broke
A chasm in the volum'd smoke,
Busy and black was seen to wave
The iron harvest of the field,—
That harvest, which, in slaughter till'd,
Is gather'd in the grave.” 6th ed. p. 21.

After extending a little farther the personification of *Death*, Mr. Scott thus animatedly describes the tre-

mendous obstinacy with which the battle was contested :—

“ Feast on, stern foe of mortal life,
 Feast on!—but think not that a strife,
 With such promiscuous carnage rife,
 Protracted space may last ;
 The deadly tug of war at length
 Must limits find in human strength,
 And cease when these are pass'd.
 Vain hope !—that morn's o'erclouded sun
 Heard the wild shout of fight begun
 Ere he ar.ain'd his height,
 And through the war-smoke volumed
 high,
 Still peals that unremitting cry,
 Though now he stoops to night.
 For ten long hours of doubt and dread,
 Fresh succours from the extended head
 Of either hill the contest fell,
 Still down the slope they drew,
 The charge of columns paused not,
 Nor ceased the storm of shell and shot ;
 For all that war could do
 Of skill and force was proved that day,
 And turn'd not yet the doubtful fray
 On bloody Waterloo.” pp. 18, 19.

In advancing beyond this point, however, we find nothing like a graphical representation of the order or events of the fight. The author paints generally the onsets of the French against certain “serried squares” of the English, and particularly that last dreadful charge, which the happy arrival of the Prussians, and the eagle-glance and prompt resolution of the British commander, converted into a still more dreadful rout. But it may fairly be questioned whether any reader, not already acquainted with the general nature of the battle, would be able to collect it from this account. Here, therefore, a disappointment occurs; for the poet had spread out so clear and minute a map of the scene of action, that it was natural to expect an equally detailed and luminous exhibition of the awful drama which ensued. And, here also, Mr. Scott has lost what to his powers would have been an admirable opportunity. That pencil which sketched the battle of Flodden in characters so exact, so exquisite, so animated, that it almost seem-

ed as if a magnifying-glass would convert the representation into life, would surely have found no mean field for its dexterity in Waterloo. Even the last scene of the engagement the poet describes vaguely; and his description appears liable to this farther and more serious exception, that it by no means attributes that importance to the co-operation of the Prussian army which both historical accuracy and national generosity would dictate.

The truth, however, is, that, at this stage, the poem falls off, and never afterwards effectually recovers itself. Probably, the time which the author had allotted for his composition and his tour, began to narrow faster than he had distinctly apprehended;—he was, in consequence, compelled to journey with greater rapidity;—and with this double difficulty of contracted time and increased interruption, no muse could possibly struggle. “Barbs, barbs, alas, how swift ye flew!” To write against time is hard enough; but to write speedily, on a speedy journey, is to write against time and tide at once. Symptoms of haste seem every where discernible in the sequel of the work; as, for instance, the ambiguity in the last of the four following lines:—

“ Lightly ye rose that dawning day,
 From your cold couch of swamp and clay,
 To fill, before the sun was low,
 The bed that morning cannot know.” p. 39.

It costs some thinking to discover that, by the concluding line is meant “the bed which is never to see a morning dawn.”

To the same hurry may be ascribed such verses as the following; which appear little better than the diction of newspaper—eloquence adapted to metre :

“ Shall future ages tell this tale
 Of inconstence faint and frail ?”

And again, the author thus re-

minds Bonaparte that he had employed some of his leisure hours in reading the Roman history :

“*The Roman lore thy leisure lov'd*”

The poem offends, however, rather negatively than positively ; from the absence of those pregnant proofs of a master's hand with which it might have been expected to abound. It is remarkable that the effect of hurry on poetic composition, is not only to prevent finish, but to impoverish thought. The former, indeed, constitutes one of its evils : the poet, ever precipitating forwards, is unable to work up his conceptions with due effect, or properly to fuse and polish the precious ores of fancy. But it is a worse misfortune attendant on such a case, that there are scarcely any conceptions to be worked up, scarcely any precious ores to be fused. The reason is, not that fine thoughts require a certain length of time for their growth,—imagination is not a *still*, which produces its sweets by the hour,—but that the want of a feeling of leisure incapacitates the mind for its finer exertions. The pressure of urgent haste, if it does not discompose and distract us, at least suggests ideas of task-work, and diligence, and punctuality ; ideas, admirably proper in every service but that of the Muses. It is not, therefore, *time* which is required, but *leisure*. Were the leisure afforded greater, the time in fact employed might possibly be much less : the author, having an unlimited credit on time, might actually draw to a very small amount.

“To constitute a poet,” says Juvenal, “a mind is required, free from anxiety, exempt from every harassing care, in love with shady groves, and delighting to drink at the springs of the Muses.” If the principle be thus general, the anxiety of effort, no less than the anxiety of distress, must disqualify men for poetic reve-

ries, and exclude those lofty visions which haunt only the bower of leisure and the pillow of repose. There are indeed occasional exceptions to the remark ; for the system of the human faculties is very singularly constructed. Cases occur in which the fancy, self-willed as she is, promptly obeys the spur of exigency. A fever of effort is produced, the heat of which throws off noble, and sublime, and original imaginations. But this is not the ordinary rule, and will least answer when a *continued course* of poetic thinking is demanded. The purest and most ethereal associations of the mind are of a nature so capricious, so delicate, so fragile, that their fine threads are not only unable to sustain “the various bustle of resort,” but will snap beneath the mere stress of a too-eager mind. In mental operations of some kinds, the rapidity of our progress is, within certain limits, proportionate to the intensity of our voluntary exertion. It is not so in poetry, where unexpected resemblances are to be started, where singular analogies are to be struck out, where fire is to be kindled rather by electric darts than by a regular process. Here, the mind is nearly passive, and must resign herself to the casual suggestions and flashes of her own thoughts. Here, we can only place our faculties (as it were) in a *situation* to be affected, and must then contentedly wait till they are roused into melody by viewless impulses and airy hands. It is with more than poetical reason, therefore, that poets celebrate the propitious effect of silence and solitude on their favourite studies ; and that they seek, in some untroubled atmosphere, for those rich and exquisite forms of ideal beauty, which, like birds of paradise, will fly only in a calm sky.

In application, however, to the present poem, these remarks must not be taken too strongly. Although

the sequel of it is not all that might have been wished, yet rudiments of excellence may be found in various parts of it, and sometimes lines of considerable power. A long address to Bonaparte is not without spirit or vigour; and it contains two images of singular merit, had they only been executed as well as they were conceived. Both these are comprised in the following quotation:—

“And art thou He of Lodi's bridge,
Marengo's field, and Wagram's ridge!
Or is thy soul like mountain-tide,
That, swell'd by winter storm and shower,
Rolls down in turbulence of power
A torrent fierce and wide;
'Reft of these aids, a rill obscure,
Shrinking unnoticed, mean, and poor,
Whose channel shews display'd
The wrecks of its impetuous course,
But not one symptom of the force
By which these wrecks were made!

Spur on thy way!—since now thine ear
Has brook'd thy veterans' wish to hear,
Who, as thy flight they eyed,
Exclaimed,—while tears of anguish came,
Wrung forth by pride and rage and shame,—
'Oh that he had but died!
But yet, to sum this hour of ill,
Look, ere thou leav'st the fatal hill,
Back on yon broken ranks—
Upon whose wild confusion gleams
The moon, as on the troubled streams
When rivers break their banks,
And, to the ruin'd peasant's eye,
Objects half seen roll swiftly by,
Down the dread current hurld—
So mingle banner, wain, and gun,
Where the tumultuous flight rolls on
Of warriors, who, when morn begun,
Defied a banded world.” pp. 23—30.

The comparison, which concludes the above extract, of the moon-light rout of an army to the flow of a river which has broken its banks, appears to be original; and, had it been finished as the author *could have* finished it, would surely have furnished one of the most magnificent resemblances in the whole compass of poetry.

The address to the fallen Emperor is contrasted by the following short and spirited apostrophe to his great antagonist:—

“Thou, too, whose deeds of fame renew'd
Bankrupt a nation's gratitude,
To thine own noble heart must owe
More than the meed she can bestow.
For not a people's just acclaim,
Not the full hail of Europe's fame,
Thy prince's smiles, thy state's decree,
The ducal rank, the garter'd knee,
Not these such pure delight afford
As that, when, hanging up thy sword,
Well may'st thou think, 'This honest steel
Was ever drawn for public weal;
And, such was rightful Heaven's decree,
Ne'er sheathed unless with victory!'”

pp. 34, 35.

“The ducal rank,” however, in this address, seems a very prosaic expression. Might it not advantageously be changed into the ducal *crowns*?

One only extract shall be added: it is the short commemoration of the worthies who fell on the British side. The poet is addressing the day of the battle:—

“Thou saw'st in seas of gore expire
Redoubt'd Picton's soul of fire—
Saw'st in the mingled carnage lie
All that of Ponsonby could die—
De Lancy change Love's bridal-wreath,
For laurels from the hand of Death—
Saw'st gallant Miller's failing eye
Still bent where Albion's banners fly;
And Cameron, in the shock of steel,
Die like the offspring of Lochiel;
And generous Gordon, 'mid the strife,
Fall while he watch'd his leader's life.”

p. 38.

These lines, the reader may perhaps be aware, have been ridiculed in a public print; and an attempt has been made, by stripping them of their metre, and giving them a prosaic form, to shew that they want the essentials of poetry, and are pure common-place. The attempt shewed rather a common-place critic. The expedient of *transprosing* verse (as Bayes would call it) affords, at the best, but a very doubtful test of its merit. For, independently of the difference which may be made in the delicacy of a thought by the mere collocation of the words in which it is expressed (a difference sometimes

very great,) it should be remembered that a harmonious and inspiring cadence is an important qualification in a poem, and one, of the advantages of which a critic has no right to deprive it. These are sufficient objections to such an attempt, even supposing it fairly made, which it seldom will be by a professed laugher. With respect to the lines themselves that were the subject of it in the present instance,—after the influence produced by the first sound of the mighty or cherished names which they celebrate has expired, an impartial reader will probably still think most of them, if not of a very superior order, yet pleasing and animated. A yet higher commendation seems due to the couplet on De Lancy, which is turned with great elegance and beauty.

It is now time to close. How far the general estimate which we have submitted of the merits of this poem will accord with that formed by the public, we pretend not to conjecture. But, in conclusion, we will venture to offer one criticism on it, which, we should hope, cannot but have occurred to many of its readers. In recording by far the most signal triumph which this country has achieved on shore since the battle of Malplaquet, it is surprising that the poet should not have intermixed his celebration of heroes with some devotional reference to the "Giver of all victory." The vague, parenthetical remark that "rightful Heaven" has always crowned Wellington with success, evidently affords no exception worth mentioning. The victory of Waterloo was one of those singular events which force the idea of over-ruling Deity on the most insensate mind. Reflect for how many hours the destinies of Europe hung in the most trembling poise,—when every single life became invaluable,—when the day seemed balanced with such dreadful

nicety, that a sabre more or less might have turned the scale either way:—think on the gloomy suspense of the last hour before the welcome flashes of the Prussian artillery were descried in the distance:—observe, during this horrid interval, the fast-thinning ranks of our inestimable troops, and the personal danger of their great commander,—when only a narrow square of men protected him from the whole fury of France,—when almost every individual of his gallant staff fell bleeding beside his stirrup:—consider the innumerable circumstances, any one of which might have rendered abortive all that constancy of conduct and prodigality of valour,—a random shot,—an adverse storm,—the mistake of an order,—the bursting of a tumbril,—and the thousand other casualties of battle:—muse on all this, and surely it must be a heart of uncommon mould which is not filled with trembling thankfulness. On such a field, it would scarcely have required the purified vision of a prophet, or the creative eye of a poet, to descry other than human combatants,—to see, what was once beheld in a like dreadful crisis, a super-incumbent orb of "chariots and horses of fire." And, if it be important that instances thus extraordinary of Providential favour should be popularly felt and acknowledged, —if it be desirable that national successes should be made the subjects of national commemoration and doxology,—it must be highly proper and expedient that the *triumphal poetry* (if it may be so called) to which those successes give birth, should contain a recognition of the source from which they have proceeded, and should thus be made to harmonise with the more sacred voice of religious offices. By these means, not only will the sentiment of national gratitude be brought more intimately home to the bosoms of men,

but a more expressive testimony and memorial of that sentiment will be provided; for, after all, the feelings of a nation will less be sought for in its public acts, which are ordained by authority, than in its popular literature, which lives on opinion and taste.

Would it then be impertinent to express a hope that this omission in the work before us may yet be supplied, and that, in a future edition, the author may interweave with the

deserved praises of his countrymen a tribute of acknowledgment to Heaven? This, at least, is certain, that the charitable objects for which Mr. Scott generally writes will not be the worse promoted for the consecration of his lyre. The work of mercy will not be less blessed, by being also made a work of piety; nor will "the anointing oil" that heals the sick, be deprived of its efficacy, by being mingled with the incense of religious gratitude.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

IN the Press:—A Critical Dictionary of the Greek Language, translated from the German of Schneider into English, with Additions, by Mr. Nicoll, of Balliol College, Oxford;—A Dictionary of Session Law, by the Rev. S. Clapham, M. A., Vicar of Christ Church;—Memoirs of John, Duke of Marlborough, chiefly drawn from his private Correspondence and family Documents preserved at Blenheim, by Archdeacon Coxe; with portraits, maps, plans, &c.;—An Account of some Improvements in Domestic Economy, more especially relating to the Means of warming and ventilating Apartments. Culinary Conveniences, &c., by Mr. Sylvester, of Derby;—An Introduction to Prudence in the Conduct of Affairs of common Life, by Dr. Thomas Fuller;—Rudiments of the Hebrew Language, with Exercises, and a Key to the Book of Psalms, containing the true Pronunciation, different Significations, and grammatical Analysis of every Word, by J. S. C. F. Frey;—A volume of Sermons by the late Dr. Scott, Rector of Simonbourn;—Elementary Fortification, illustrated by 500 Diagrams, by Lieut.-Colonel Pasley;—A second volume of Sermons by the Rev. Robert Morehead;—The History of Dublin and its Environs, by W. M. Mason, Esq.;—Leading Heads of Twenty-seven Sermons preached by Dr. Doddridge, at Northampton, in the year 1749, and never before printed;—An illustration of the Liturgy of the Church of England, with a Sketch of the History of the British Church, by the Rev. T. Pryn, of Albourn, Wilts;—Journal kept during

a captivity of Nine Years in France; viz. from April, 1805, to May, 1814; by Mr. W. Story;—A new edition, with large additions, of the Rev. S. Burder's Oriental Customs;—under the patronage and at the expense of the East India Company, a Dictionary of the Chinese Language, by the Rev. R. Morison, to be published in parts: specimens to be seen at Messrs Black, Parry, and Co.'s, Leadenhall-street;—A volume of Sermons of the Rev. P. Henry, M. A., Father of Matthew Henry, including the last Sermon he preached, and his Funeral Sermon by the Rev. F. Tallents, M. A.; edited by Mr. J. B. Williams, of Shewsbury.

At Oxford the following persons have been appointed officers of the University for the ensuing year, viz:—Rev. Thomas Lee, D. D. President of Trinity College, Oxford, *Vice-Chancellor*;—Rev. Whittington Landon, D. D. Provost of Worcester College; Rev. John Cole, D. D. Rector of Exeter College; Rev. Frodsham Hodson, D. D. Principal of Brazen Nose College; and Rev. George William Hall, D. D. Master of Pembroke College, *Vice Chancellors*; Rev. William Hassall M. A. of Brazen Nose College, *Pro Proctor*;—Rev. Ashurst Turner Gilbert, M. A. Fellow of Brazen Nose College; and Henry Cotton, M. A. Student of Christ Church, *Masters of the Schools*.

At Cambridge the University officers for the year ensuing are: *Proctors*—The Rev. Joseph Shaw, M. A. Christ College; the Rev. Robert Jefferson, M. A.

Sidney College. *Taxors*—The Rev. Joseph Gibson Whaley, M. A. Peterhouse; the Rev. Thomas Jephson, M. A. St. John's College. *Moderators*—The Rev. Miles Bland, M. A. St. John's College; the Rev. W. French, M. A. Pembroke Hall. *Scrutators*—The Rev. Daniel Cresswell, M. A. Trinity College; the Rev. V. Dicks, M. A. Jesus College. *The Caput*—The Vice-Chancellor.—The Rev. Wm Chafy, D. D. Sidney. *Divinity*.—The Rev. E. D. Clarke, LL. D. Jesus, *Law*.—Sir J. Pennington, M. D. F. R. S. St. John's, *Physic*.—The Rev. S. B. Vince, M. A. King's, *Sen Non. Reg*.—The Rev. G. Haggitt, M. A. Christ, *Sen. Reg*.

The University of Cambridge has received from Government, during the last seven years, as a drawback for paper printed within it, the sum of 13,087l. 7s. 6d; the University of Oxford, the sum of 18,658l. 2s. 6d. The number of Bibles printed at Cambridge, during the last seven years, was 392,000; of New Testaments, 423,000; of Prayer-books, 194,000. At Oxford, the number of Bibles printed, of all kinds, was 460,500; of Testaments, 386,500; of Common Prayer Books, 400,000; of Catechisms, Psalters, &c. 200,000—What a satisfactory reply does this increased impression of Prayer-books furnish to the moanings of the enemies of the Bible Society!

The Regent's Canal, Mary-le-bone, proceeds rapidly. Workmen have been some time past employed in excavating a basin within a few yards of the Hampstead-road, around which warehouses are to be built, and facilities afforded for landing goods of all sorts. By this arrangement the expense of land carriage, which has hitherto been so great to the villages in that neighbourhood, will be much reduced. Another basin is to be excavated near Pancras, and at various other populous districts on the line of the cut to Limehouse. There are to be several collateral cuts from the main stream to more distant villages.

MENDICITY.

“The minutes of the Evidence taken before a Committee of the House appointed in the last Session, to inquire into the state of Mendicity and Vagrancy in the Metropolis and its Neighbourhood” have been

published, and are deserving of general attention. They establish beyond the possibility of doubt the impolicy, and we may add the inhumanity, of giving money to street-beggars, or to the class of mendicants, who apply by letter or petition, without a thorough investigation of each particular case. In the case of street-beggars, indeed, it may be assumed as an unquestionable fact, however wretched may be their external appearance, that they are impostors, who beg because they are idle and profligate; not because they are perishing from want, but that they may riot in excess and debauchery. This may be best exemplified by a few extracts from the evidence itself.

Joseph Butterworth, Esq.—“I have for several years past taken an active part on the Committee of the Strangers' Friend Society, which has led me to be acquainted with the general state of the poor throughout the metropolis. In the course of my observations I have noticed the condition of many beggars: their cases have been inquired into, and in the general way they have been found to be impostors; and I am persuaded they are the most profligate and idle description of character: I am convinced that very few, if any, honest, industrious, and sober people ever have recourse to begging. In the neighbourhood where I live there is a great resort for beggars: and I have made some inquiries into their condition. There are two public-houses in Church-lane, St. Giles's, whose chief support depends upon beggars; one called The Beggar's Opera, which is the Rose and Crown public-house, and the other the Robin Hood. The number that frequent those houses at various times, are computed to be from two to three hundred. I have been credibly informed, they are divided into companies; and each company is subdivided into what are called walks, and each company has its particular walk: if this walk be considered beneficial, the whole company take it by turns, each person keeping it from half an hour to three or four hours: their receipts at a moderate calculation cannot be less than from three to five shillings a day each person, frequently more. They cannot be supposed to spend less at night than half-a-crown, and they generally pay sixpence for their bed. They are to be found in those houses throughout the day, but in great numbers from eight to nine o'clock in the morning, and late in the evening. It is their custom

to sally out early in the morning; and those who have any money left of the preceding day's earnings, treat the rest with spirits before they begin the operations of the day. I have been informed, that they have a kind of committee to organize the walks to be frequented by each person, and they generally appropriate the best walks to the senior beggars, in rotation. There is an Irishman who pretends to be a sailor, and frequently cuts his legs to excite compassion: he begs shoes, and then sells them: he is a most audacious fellow, and has several times been imprisoned. Another man, half naked, and who generally appears in that condition, has, I am credibly informed, a considerable sum of money in the funds: he is a young man with a long beard, he frequently has flowers in his hand, and limps: he will not act with the gang, but preserves his own independence, and is one of the greatest boxers in St. Giles's. I understand, that after the business of the day is over, they frequent those houses, and partake of the best food they can obtain, and they spend their evenings in a very riotous manner: the food that is given them by benevolent persons they do not eat, but either throw it away or give it to the dogs. Women have been frequently known to assume an appearance of pregnancy, in order to obtain childbed-linen, which in many cases they have done eight or ten times over. I know a sober hackney-coachman, upon whose veracity I can depend, who has frequently conveyed beggars to their lodgings; and formerly, when he plied in St. Giles's, has been called to the houses I before mentioned, to take them from thence, being so intoxicated they could not walk home. A fact lately came under my own observation, of a person in Charles-street, Drury lane, who, with his wife, obtained their living by begging: she lately lay-in: a benevolent neighbour perceiving that she had no bed or bedstead, furnished her with one of each; but he soon found that they were not used. The bedstead was cut up, and made into a rabbit hatch; and the reason assigned by the beggar, was this, that benevolent persons would occasionally visit them, and finding they had neither bed nor bedstead, would be more disposed to give them money, and he wished to appear as mean as possible. The visitors of the Strangers' Friend Society, on the eastern part of the town, report, that they never knew any worthy characters found in the streets begging. I have known several instances

of persons obtaining considerable sums, daily, by begging.—About two months ago some children, in Russell-square, attracted my attention: I inquired particularly into their history, and I found the mother supported by a daughter, a girl about twelve years of age, who also appeared very dirty and offensive: I desired the girl to bring her mother to my house, when I inquired more particularly into the case, and I found the child earned, upon an average, about eighteen pence a day. I inquired of the mother whether the child had any instruction; she said, she had not, and she gave as the reason, that she had no suitable clothes to go to school in: the mother was furnished with money to procure suitable clothing, and the child was sent to the Sunday School in Drury-lane, which she frequented two or three Sundays; but, like many other similar cases, she then absented herself. A boy, aged about fifteen years, was placed by his mother, by the wall near Whitechapel work-house. On application to his mother, entreating her to let him be taken into the work-house, she would not consent, unless they would allow her thirty-six or thirty-eight shillings a week, as she stated that, upon an average, was but a part of his gains. I conceive it in general to be a misapplication of charity, to give to street-beggars: that no plan of relieving the poor is so effectual as that of visiting them at their own habitations: and even then inquiry must be made of their neighbours to know their real characters; as persons in the habit of begging are adepts in the art of imposition. I would beg to state to the Committee, that from much observation I am satisfied that Sunday Schools, if properly conducted, are of essential importance to the lower classes of society. I have had occasion to inspect several Sunday Schools for some years past, and I have particularly observed the children, who at first came to the schools dirty and ragged, in the course of a few months have become clean and neat in their persons; and their behaviour, from my own observation, and report of a great number of teachers, has rapidly improved: I allude to those schools where the teachers are gratuitous, as I find that no persons who are paid do the work half so well as those who do it from motives of real benevolence. A large school which I frequently visit in Drury-lane, which has upwards of 600 children, has produced many instances of great mental and moral improvement amongst the lower classes of

society. At this time there are no less than twenty chimney-sweep boys in that school, who, in consequence of coming there, have their persons well cleaned every week, and their apparel kept in decent order: I have the names of their masters. Some of the employers of those chimney-sweep boys are so well satisfied with the school, that they will take no child but what shall regularly attend it, as they find it greatly improves their morals and behaviour. In another school in Hindestreet, Mary-le-bone, there are eleven chimney-sweep boys. Some time ago, when I happened to be the visiter for the day, a woman attended to return thanks for the education her daughter had received in Drury-lane School: I inquired whether her child had received any particular benefit by the instruction in the school; she said, she had indeed received much good. And I believe the woman's words were, She should ever have reason to bless God that her child had come to that school; that before her girl attended there, her husband was a profligate, disorderly man, spent most of his time and money at the public house, and she and her daughter were reduced to the most abject poverty, and almost starved: that one Sunday afternoon the father had been swearing very much, and was somewhat in liquor; the girl reproved the father, and told him, from what she had heard at school, she was sure it was very wicked to say such words. The father made no particular reply, but on the Monday morning his wife was surprised to see him go out and procure food for breakfast; and from that time he became a sober, industrious man. Some weeks afterwards she ventured to ask him the cause of the change of his character; his reply was, that the words of Mary made a strong impression upon his mind, and he was determined to lead a new course of life. This was twelve months prior to the child being taken out of the school, and his character had become thoroughly confirmed and established: he is now a virtuous man, and an excellent husband. She added, that they now had their lodgings well furnished, and that they lived very comfortably; and her dress and appearance fully confirmed her testimony. I have made particular inquiry of a great number of teachers who act gratuitously in Sunday Schools, and they are uniformly of opinion, that Sunday-school instruction has a great tendency to prevent mendicity in the lower classes of society. One fact I beg to mention, of Henry Hai-

dy, who, when admitted a scholar at Drury-lane School, was a common street-beggar; he continued to attend very regularly for about eight years, during which time he discontinued his former degrading habits: on leaving the school, he was rewarded, according to the custom, with a Bible, and obtained a situation at a tobacconist's, to serve behind the counter. His brother was also a scholar; afterwards became a gratuitous teacher in the same school; obtained a situation; and, up to the period of his quitting London, bore an excellent character. The visitors of the Strangers' Friend Society well knew a negro beggar, who, about two years since, used to stand by Messrs. Elliott and Robinson's tea-warehouse, near Finsbury-square, who has retired to the West Indies, with a fortune, it was supposed, of about 1,500*l.* obtained by this mode of life."

"From much observation, I am convinced that begging has a direct tendency to degrade the mind, and that when poor people once find they can easily get money by begging, they very seldom afterwards have recourse to habits of industry; and I believe, from the great number of petitions which I have had occasion to examine, many persons are made beggars from the injudicious kindness of real benevolence: and I am also of opinion, the generality of petitions that are carried about are either impositions, or, although begun from motives of charity, they are frequently carried on for the purposes of idleness and profligacy. I conceive (and this observation is founded on long experience) the best method of affording relief in cases of real distress, is for benevolent persons to make private collections themselves, and to bestow the produce upon worthy objects, but not to give them petitions to carry about, as it only teaches them the art of begging, which they seldom forget when once acquired; I have often had petitions of three and four years old, with real signatures, and those petitions three and four times over.—I would also add, that there are many persons who live by writing letters and petitions: a man in Rose street, Long Acre, gets his living entirely by that employment; he is nevertheless so idle, that he frequently will not write letters when applied for, and the money brought to be paid to him at the time. There is also another person in the Broadway, Westminster, who gets his livelihood in the same manner.—I happened last night to see a girl in the street, of the name of Cafe;

aged twelve, whose case I mentioned yesterday. She informed me she had been six years engaged in begging for her mother; that on some days she gets three and four shillings, and often gets, to use her own expression, a silver sixpence or a shilling, besides copper; that on Christmas-day last, she earned four shillings and sixpence; that she usually gets about eighteen-pence a day, the very common days a shilling; that all the money she earns is spent at night; and notwithstanding what was lately given to her mother, she has no clothes to attend the Sunday School. The mother pretends to make soldiers' clothes: I called upon the mother; she was so offensive from drinking spirits, I could scarcely stand near her."

(To be continued)

RUSSIA.

Count Nicolas Romanzow, a public-

spirited Russian nobleman, has at his own expense built and equipped a ship for a new voyage of discovery. This vessel sailed from Cronstadt on the 31st of July last, and has since touched at Plymouth on her way out. She is called the Rurik, carries the Russian military flag, and is commanded by Captain Kotzebue (son to the celebrated author of that name) a lieutenant in the Russian Navy, and who has already sailed round the world in the *Nadeshda*, Captain Krusenstern. Dr. Eschholz of the University of Dorpat; M. Chamisso, the naturalist from Berlin; the Danish naturalist, Wormskild and the Russian painter, Choris, accompany the expedition. The expedition will visit in the South Seas those places which have not been as yet sufficiently examined; will coast along the inner shores of America to Behring's Straits, and return by the Straits of Torres, to the Cape of Good Hope.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

A Sermon on the Peace; by James Rudge, M. A. F. R. S. dedicated, by permission, to the Earl of Liverpool, K. G. 1s. 6d.

Three Sermons on Important Subjects; by James Rudge, M. A. F. R. S. 1s. 6d. each.

Discourses on the Apocalypse; by the Rev. Andrew Fuller. 8vo. 10s. 6d.

MISCELLANEOUS.

A Treatise on the Nature, Economy, and Practical Management of Bees; by Robert Huish, Member of the Imperial Apiarian Society at Vienna, &c. &c. 12s.

The History and Illustration of Salisbury Cathedral, constituting a Portion of the Cathedral Antiquities of England; by John Britton, F. S. A. No. V. 12s.

General Biography; or, Lives, Critical and Historical, of the most Eminent Persons of all Ages, Countries, Conditions, and Professions, arranged according to Alphabetical Order; by John Aikin, M. D. Vol. X. 17. 11s. 6s.

A Biographical Memoir of the late Sir Peter Parker, Bart. 4to. 12s.

A Delineation of the Strata of England

and Wales, with Part of Scotland; exhibiting the Collieries and Mines, the Marshes and Fen Lands originally overflowed by the sea, and the varieties of soil according to the variations in the sub-strata, illustrated by the most descriptive names of places and of local districts; shewing also the canals and rivers, sites of parks and principal seats of the nobility and gentry, the opposite coast of France, and the lines of strata neatly coloured; by Wm. Smith. 5l. 5s.

The Important Results of an elaborate Investigation into the Mysterious Case of Elizabeth Fenning, being a Detail of extraordinary Facts discovered since her Execution, including the Official Report of her singular Trial; by John Watkins, LL. D. 8vo. 6s. 6d.

Hints from a Mother to her Daughter; by Anna Williams. 12mo. 4s.

Friendly Labours; by — Peacock. 2 vols. 12mo. 9s.

The Paris Spectator, or l'Hermite de la Chaussée-d'Antin; containing Observations upon Parisian Manners and Customs at the Commencement of the Nineteenth Century; translated from the French, by William Jerdan. 3 vols. 12mo. 18s.

The New Annual Register, or General

Repository of History, Politics, and Literature, for the Year 1814. 11.

A new and copious English and Gaelic Vocabulary, with the different Parts of Speech, in Alphabetical Order; by P. Macfarlane. 7s. 6d.

East-India Register for 1815. 7s. 6d.

A Catalogue of Books in various Languages and Classes of Literature; including

one thousand Articles, ancient, curious, and rare; by James Rusher, Reading 2s. 6d.

Boyce's Belgian Traveller. 18mo 8s.

Travels to the Source of the Missouri River, and across the American Continent to the Pacific Ocean: performed by Order of the Government of the United States in the Years 1804, 1805, and 1806; by Capts. Lewis and Clarke. 3 vols. 8vo. 2l. 2s.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

WE have never been insensible to the services of those distinguished individuals who have undertaken the public vindication of the British and Foreign Bible Society from the calumnies with which it has been assailed; neither have we been backward in expressing our gratitude. They have done much to frustrate the efforts of bigotry and prejudice, and to secure the free circulation of the Word of Life in this and every land. We have, nevertheless, always felt that the most powerful plea in favour of this Society, a plea which speaks directly and forcibly to the heart, and leaves far behind the slow and more laboured deductions of argumentation, is the simple tale of its beneficence: Thus and thus has the Society done. "One thing I know," may the weakest of its friends reply to the most subtle reasoning of its most-powerful adversaries—"One thing I know, that it has done, and is doing incalculable good; and is a mighty instrument in the hand of the Almighty for spreading the knowledge of his will. I should not dare to oppose such a Society, being as sure as facts can make me that I should be opposing the work of God. Even in not supporting such a Society, shall I be entirely guiltless?" The assailants of the British and Foreign Bible Society, therefore, may be assured that, however goodly may be their array of abstract reasoning, and prospective apprehension, and solemn warning, and episcopal denunciation—however keen their satire, and however loud their anathemas—they will find all their opposing efforts vain, unless they can disprove the facts on which chiefly the Society founds its claims to the cordial support of every real friend of God and man; unless they can prove that it does

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not circulate to an extent unknown before the life-giving Gospel of Jesus Christ amongst all nations, and kindred, and people, and tongues; unless it can prove either that it has not distributed upwards of fifteen hundred thousand copies of the Scriptures in little more than ten years, or that by this distribution it has done evil, and not good; unless, in short, it can prove that the light of Heaven is darkness. On this account, we hail with satisfaction every fresh record of the progress of this mighty institution, and eagerly embrace the opportunity of giving it publicity.—These observations suggested themselves to our minds as we perused a sheet of "Extracts from the Correspondence of the British and Foreign Bible Society since the publication of the Eleventh Report," which has recently reached us, and the substance of which we have much pleasure in laying before our readers.

1. The first article is a letter of thanks from the Sheriff of a district in Iceland (the North Pole itself is not safe from the penetrating influence of this Society,) in the name of "the whole population of the district," for the Icelandic Scriptures sent there in the summer of 1814. The letter was officially communicated through the Bishop of the island.

2. A letter from the Rev. J. Paterson, dated St Petersburg, April 24, 1815, assures the Committee, that the 200l. allowed by them for distributing Swedish Bibles among the Swedish inhabitants of Finland, had produced the happiest effect in awakening a desire for the Scriptures, and that he hoped, ere long, every Swedish family in Finland would be furnished with a Bible.

The demand for the Finnish Testament he states to be so great in the government of St. Petersburg, that the whole edition was already nearly exhausted. "The inhabitants have been famishing for want of the word of life, and now they are almost insatiable." The emperor has given the Bible Society the privilege of sending all letters and packages by post free of expense, so that even Bibles may now be sent to the remotest parts of the empire with ease and without cost.—The most important part of Mr. Paterson's communication respects a Pastoral Letter addressed by the Roman Catholic Metropolitan, his eminence Stanislaus Sistrnevitch Bogush, Archbishop of Mogileff, to his flock, and which has been published in the gazette, recommending to them the reading of the Scriptures. His letter commences with an extract from the decrees of the Council of Trent, in which it is declared that the Gospel, as contained in the Bible, is the source of all saving truth and pure morality, and that those are cut off from the society of the church who do not receive as holy and canonical the books of the holy Scriptures of the Old and New Testament. In conformity with this decree the Metropolitan states, that in the year 1778 the late Pope Pius VI. had prefaced an Italian version of the Bible with an introductory epistle, explaining the necessity of reading the holy Scriptures, which contains the following words:—

"At a time when a vast number of bad books are published, which most grossly attack the Christian religion, and which are circulated even among the unlearned, to the certain destruction of souls, you judged exceedingly well, beloved son in Christ, to translate the Bible into your native language, intelligible to the people. By the printing and publishing of it, Christians will be excited to read it: you have, therefore, opened the most abundant sources, out of which they can draw pure doctrine and morality, to cleanse them from error, which is so widely disseminated in this corrupt age," &c.

The Metropolitan then proceeds as follows:

"A Bible Society has been established in St. Petersburg, under the presidency of his excellency Prince Alexander Galitzin, minister for foreign confessions. The Soci-

ety prints the Bible in all the languages spoken in the Russian empire. At present, it is also engaged in printing an edition of the New Testament in the Polish tongue, according to the Vulgate version, under my superintendence, the press being corrected by the Jesuit fathers. After this edition is finished, the Old Testament will be printed also. The New Testament is likewise publishing in the Samogitian language, by the Bishop of Samogitia.* His imperial majesty has been pleased to grant encouragement to this vast undertaking. Liberal subscriptions are made for its support by the rich, and many thousand kopecks are laid together by the poor, and sent in to promote its grand object. For this money, Bibles and New Testaments are sent to different quarters, and sold at a low price, and given to the poor gratis. In different governments of the empire, Auxiliary Societies are forming by friends to this cause, of different confessions, for the purpose of collecting subscriptions, and transmitting them to the Society in St. Petersburg, in order to receive Bibles for sale and distribution. The progress of this general undertaking, by European Christians, may be seen in the public gazettes. But I, by this epistle, give intimation to my flock, concerning the Bible Institution in Russia, and conclude with the following words of St. Paul: *I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth.*

"Given in St. Petersburg, December 14, 1814"

3. A letter from the Rev. R. Pinkerton, dated St. Petersburg, June 5, 1815, contains a report of the establishment of an Auxiliary Bible Society in the sea-port town of Theodosia, in the Crimea. The following is an extract from this report:—

"It appears from the plan of the Russian Bible Society, that its primary object is to furnish the nations of the Russian empire with the Bible in their different languages, and in particular to afford our own Russian Bible to all at a low price, and to the poor without money. We are not from hence to conclude, however, that it is not per-

* The British and Foreign Bible Society has granted to the Russian Bible Society 250*l.* in aid of printing and circulating the Samogitian Scriptures.

mitted, or that it is inconsistent with the aim of the Bible Society, to bestow the gift of this *daily bread*, containing eternal life, on the nations beyond the borders of the empire. On the contrary, the Russian Bible Society, during the short period of its existence, has already shewn, in its intercourse with the British and Foreign Bible Society, as stated in its Report of 1813, the universality of its spirit of Christian love, and its desire to put the Word of God into the hands of those who are without the boundaries of the empire.

“As the town of Theodosia is inhabited chiefly by foreigners of different religious persuasions, it will be necessary to inform them, that the spirit and rules of the Russian Bible Society do not prevent it from sending the holy Scriptures to their friends beyond the borders of Russia. The Bible Society has limited the object of its undertaking to the distribution of the holy Scriptures in different languages, *without note or comment*. The object, in its simplicity, is exalted, and worthy of the spirit of the Gospel.

“The Theodosian Branch Bible Society will strive to distribute the Word of God among unbelievers, having before it a vast field,—first in the peninsula of the Crimea, and secondly in the neighbouring countries of Caucasus and Anatolia—for making known the Gospel to all nations who still remain in Heathen or Mohammedan darkness. But without exactly fixing the extent of the sphere of its operations, it is easy to observe, that it will comprehend particularly the countries lying on the shores of the Black Sea. Abhazia, Mingrellia, and Anatolia, being in the closest commercial connexion with Theodosia, present a wide field for the Bible Society proposed to be in that city.

“It is well known, that in former times the Abhazi were enlightened by the faith of Christ, and belonged to the Greek communion, possessed their own bishops, and were reckoned to the *Eparché* of Alanie, the seat of which see was Theodosia, and afterwards Phanagoria. After the fall of the Greek empire, however, the nation of the Abhazi, like the Circassians, being deprived of preachers, and not possessing a written language, returned to their heathenish customs, and at length many of them embraced the Mohammedan religion. Surely, it is possible to enliven the remem-

brance of extinguished faith, by causing the rays of the Gospel light again to shine upon it.

“The inhabitants of Mingrellia have been more fortunate than their neighbours, the Abhazi. They have preserved the faith of their fathers in the midst of the heavy yoke of bondage which has lain upon their country for several centuries; and, notwithstanding the persecutions of cruel Mohammedans, they still continue to hold the Christian faith according to the Greek Confession, and perform their religious services in the Georgian language. If the poverty of the inhabitants, the ignorance of the clergy, and the strong hold of national customs, have hitherto prevented the better organization of the Mingrellian Church, which remains without pastors, and almost desolate; yet now, when this country is joined to the Russian empire, we may surely expect that some help will be given, particularly from the exertions of the Bible Society, provided it were only possible to find means for printing the holy Scriptures in the Georgian language, for distribution in Mingrellia, where church books are very scarce and very dear.* From what has been here stated, it is evident, that the spiritual wants of the inhabitants of Mingrellia are excessive, and demand immediate attention. It is also well known, that the same scarcity of the Scriptures exists in Imeretta, and even in Georgia itself.”

“After Mingrellia, the next in order is Guria, or Gural, a small state inhabited by Christians belonging to the Greek Church. They speak the same language as the Mingrellians, and their state is the very same, in regard to Christian organization; that is, they are denominated Christians, though almost strangers, not only to Christian civilization, but even to the external form of it.

“At length, the coast of Anatolia presents itself to view, extensive, and well peopled mostly by Greeks and Armenians, who compose the labouring, or what is there styled the *black*, part of the community. The lot of these Christians, yet our

* “At the time when this idea came into the mind of the writer, his desire was already begun to be accomplished by the efforts of the Committee of the Russian Bible Society.”

brethren, sunk in ignorance and poverty, under the iron rod of Turkish dominion, surely merits our compassion. Poverty, produced by oppression, has deeply rooted ignorance among them, and this has at length begotten indifference to the knowledge of the Word of God. These poor people are reduced so far, that they have forgotten their native tongues, and now pray to God in the Turkish language. There are still Greek and Armenian churches among them, in which divine service is performed; but this is done in a very unedifying way, which may easily be conceived, when it is known, that even the priests themselves have but a very small knowledge of letters. Certainly, God is not confined to magnificent temples, and a splendid ritual of worship, but accepts for a prayer every sigh which ascends from the bottom of the heart; yet such deformity in his service, humanly speaking, appears to be a dishonouring of his glory, and ought to touch the brotherly love of every Christian, and powerfully rouse compassion for the unfortunate lot of the Greek and Armenian inhabitants of Anatolia, who are deprived of every means of extricating themselves out of their present lamentable condition. To furnish them with the holy Scriptures in the Greek, Armenian, and Turkish languages, is the only aid which the Bible Society can afford them. Thereby you will pour into their sorrowful souls the sweet consolations of the Gospel, and strengthen their patience to bear up under the temporary evils of the present life, with the hope of blessedness in the world to come; for their only hope at present is in the Divine blessing, sent down upon suffering humanity, by means of Bible Societies.

“The Theodosian Branch Society will take upon itself the sacred obligations of promoting these views, having numerous facilities by the central commercial intercourse which the port of Theodosia has with Abhazia, Mingrellia, and Anatolia. From these short remarks, it is easy to observe, how important and extensive the field is, which presents itself to the zeal and activity of the Members of the Theodosian Auxiliary Bible Society. Success, and further extended views, depend upon God. He, by his omnipotent goodness, will direct all for the best, and will make even impossibilities possible to contrite spirits, that hunger after his righteousness.”

“*Theodosia, April 3, 1815.*”

Mr. Pinkerton adds:—“I rejoice to say, that our Committee have unanimously resolved to give every encouragement to promote the final establishment of the Theodosian Bible Society, and to relieve the spiritual necessities of the poor Abhazi, Mingrellians, and Anatolians, so affectingly described in the above statement; and also, without loss of time, to send off a quantity of Greek and Armenian New Testaments, so that no time be lost in transmitting the treasures of the Gospel with the first merchant vessels which leave the port of Theodosia for the shores of Mingrellia and Anatolia. I leave you, my dear friend, to make your own observations on this wonderful opening of Divine Providence, to rekindle the Christian flame among the churches of Asia Minor, where first the great Apostle of the Gentiles preached the doctrine of the Cross. For my part, I confess, that no communication, ever laid before the Committee of the Russian Bible Society, afforded me more pleasure, and, in my opinion, promised such fair opening to the Word of God into the Turkish empire, where so many hundred thousands of Christians alone are destitute of it. O that the Turkish Bible were ready for distribution! Pray use every means to carry it on in Berlin with speed. There is great encouragement at present to put the Word of God into the hands of Mohammedans. As a proof of their strong prejudice against Christianity having abated, I shall instance two pleasing incidents. The other day, I met with a Tartar prince, arrived a few days ago from the Crimea, who is a major-general in the Russian service, and is about to march for the frontiers at the head of four regiments of Tartar cossacks, belonging to that peninsula. I made inquiries of him respecting the character of the Mufi of the Crimea, who subscribes 50 rubles annually to the Bible Society, and is at the head of upwards of 10,000 Mohammedan priests. The General said, that the Mufi was an enlightened man; that he recommended to the priests to read the Tartar New Testament; that he had granted permission to himself, for he is still a Mussulman, and the other Tartars under his command, to wear the crosses of distinction conferred by his imperial majesty for acts of valour; and lastly, that he teaches them, that religion does not consist in meat and drink.

“The second incident is also interest-

ing. I remarked to you, in my last, that the Bucharian Ambassador had, with his own hand, copied part of the manuscript of the Persian New Testament. I have since been informed, that this Ambassador, lately arrived from the city where poor Abdalla suffered martyrdom for his attachment to Christ and the New Testament, has already in his possession a Tartar New Testament, which he brought with him, and in which he is said frequently to read."

The Committee of the British and Foreign Bible Society have recently granted to the Russian Bible Society, for the Theodosian Auxiliary, 500*l*.

4 A second letter from Mr Pinkerton, dated June 15th, transmits some extracts from the printed Report of the Moscow Bible Society, which he states to be "drawn up in a masterly style of language, and to be full of piety and zeal for the advancement of the good cause." Among other striking facts, it states the following:—

"According to the most authentic sources of information, it appears, that during 234 years, since Bibles were first printed in Russia, no more than *twenty two* editions of the Slavonian Bible have appeared, consisting in all of but about *sixty thousand copies!*"

And this for all the succeeding generations of a population consisting of so many millions of souls!

5. Communications from Mr. Paterson, dated at St. Petersburg, Aug. 11th, and Sept 2d, contains some interesting statements. The Archbishop of Georgia has informed the Committee, that some of the Mohammedan tribes in the Caucasus had requested persons to be sent to teach them to read, that they might be able to use Christian books. A prince of the Mongolian tribe, has earnestly requested to have the Scriptures sent to him and his people, in a language they can read and understand. The Committee have resolved to print 500 copies of the Scriptures for the inhabitants of Moldavia and Wallachia (the ancient Macedonia), making their sixteenth language.

The British and Foreign Bible Society has granted to the Russian Bible Society 1000*l* for its general purposes, and 300*l*. for the Moldavian Scriptures.

6. Mr. Morison sends from Canton in

China, (Jan 30, 1815,) a copy of a 12mo. edition of the Chinese New Testament. The cost will be half a dollar a copy. He has begun to print the Old Testament. The Society has granted 1000*l*. to extend the circulation of the Chinese Scriptures.

7. The Rev. Mr. Supper, secretary to the Java Bible Society, in a letter dated Batavia, Feb 4, 1815, states that the Arabian merchants and sheiks read with eagerness the Bibles they receive of him; sitting in companies for whole nights for this purpose: the Chinese in this island also read eagerly the New Testaments distributed among them last year by Mr. Milne from Canton. "I sometimes," he says, "go round on purpose, and often find Chinese parents reading to their families, in the morning, out of the New Testament."

8. The Rev. T. Robertson, in a letter from Calcutta, March 27, 1815, observes, that by the efforts now using, "knowledge, the best of knowledge, will be increased." "Indeed," he adds, "there are manifest tokens of the fall of *idolatry* at least; and I observe, that all those who have learnt the English language, even imperfectly, have acquired new sentiments with respect to the Author of their being, without themselves being aware of it. Thus the foundations of Polytheism are undermined daily, and a hope excited, that in a little time we may hear the whole building tumble to the ground. With the sacred Scriptures in our hands, we can have no doubt, as to the temple that will rise upon its ruins. We look up to your Society, as the great instrument, under God, for the raising of this house of the Lord, where the nations of the Hindoostanee may flow together under the banners of Jesus Christ."

9 The Seventh Report of the Philadelphia Bible Society, states, that there are now "within our national limits, *seventy-six* societies, who have taken their respective shares of this great design. But lest it should be inferred, that there is the less need of the liberality of professing Christians in this city and its vicinity, the managers take occasion to make known, that their proceedings have continually tended to enlarge their views and opportunities of usefulness."

CHURCH MISSIONARY SOCIETY.

The Annual Report made to this Society on the 2d of May last has been some time before the public, and we have regretted that it has not been in our power sooner to notice its contents. It is preceded by a

sermon preached on that day by the Rev. T. T. Vaughan, M. A., Vicar of St. Mary's and All Saints, in Leicester, from I John v. 11, 12. The general doctrine which the preacher endeavours to establish, is that "the reception of Christianity is essential to salvation." If then, the heathen "without Christ, having no hope, cannot be saved;" if there be none other name under heaven given amongst men which can avail to this end, "let us rejoice that there are so many different communities even in our own country pursuing separate and combined efforts in this great work. Let us give to each our right hand of fellowship, our good wishes, congratulations and prayers. Let us see whether we cannot make our own labours more abundant and more successful." Give your alms to-day, under the awakening conviction, "that thus only shall the heathen come to God! Look at the world—it is not only a world which lieth in wickedness, but a world in convulsions; a world groaning and travailing in pain together, till all the kingdoms of the earth become the kingdoms of the Lord and of his Christ. The decree, long since gone forth, seems now to be on the eve of its accomplishment! *Jerusalem shall be built: the foundations of the temple shall be laid.*

"Our favoured island and its dependencies have an exalted share in the vast enterprise. In is remarkable, that, whether a faithless and ambitious Conqueror, or the meek successor of St. Louis, fill the throne, Britain, it seems, is to be the model of the new frame of things: our polity is to be their polity, so far as a dissimilar national character and state of things can bear it. True religion, too, is on the increase here, and makes known her march by sounding her trumpet in many excellent institutions, by which her combined cause is to triumph. Her sons and her daughters die, and thus prove themselves to be no better than their fathers; but other sons and daughters rise up, and are *baptized for the dead*. We lose our Venn, to model; our Cecil, to paint; our Robinson, to enforce; our Buchanan, to explore; our Thornton—son worthy of thy father!—to counsel and support: but we have a veteran pioneer or two, still left to lead the way; we have still inventive genius to plan; we have still laborious industry to prosecute: we have nobles and senators to plead; we have citizens to enrich, and soldiers to pray for us. What are all

these, but so many encouragements to go on with our work, *looking to ourselves that we lose not those things which we have wrought, but that we receive a full reward.*

"I beseech you, therefore, brethren, by the mercies and by the judgments of God; by dawning hopes and by revived terrors; by the ashes of your dead friends, and by the spirit of the dead which breathes in the living; by the groans of perishing heathens, and by the joys of heaven-born, laborious, consistent Christians; by the pains of hell, and by the glories of heaven; come, lengthen the cords, and strengthen the stakes of your tent—come, bring the gold, the silver, and the stones, which are to form the gates, the walls, and the battlements of the last city to be built—come, enlarge the commission of your angel, and bid him fly with his everlasting Gospel to every nation, and kindred, and tongue, and people—to preach unto all them that dwell on the earth, *from the river to the sea, and from the flood to the world's end*"

The following is an abstract of the Report:—

The pecuniary resources of the Society have been greatly augmented. For twelve years its income was 2000l. The 13th year it was 3000l. The 14th year yielded 11,000l. Its amount during the past year has exceeded 16,000l. Considerably more than the half of this sum has arisen from the efforts of Auxiliary Associations. Since the last Report, many fresh Associations have been added to the former list; among the rest, an Hibernian Auxiliary Society, of which an account was given in our Number for April, with various associations dependant upon it, has been instituted. Extensive associations have also been formed for Hull and the East Riding of Yorkshire, for Plymouth, for Birmingham and its vicinity, for the town and county of Bedford, for Manchester and Salford, for the town and county of Derby, for York, Newcastle on Tyne, Lancaster, and other places. This enlargement of its funds, and increase of auxiliary institutions, we may justly regard as the indication of an enlightened conviction of the duty of all Christians to contribute their utmost to this work of mercy; the evidence of a growing sense of gratitude to Christ, and of compassion for the perishing souls of men.

The Committee advert with peculiar satisfaction to the share which is now borne in works of Christian benevolence by the labouring classes and the young, and to the benign effect of this participation on their minds. From this source many thousand pounds have been added to the Society's fund during the past year; and it is obvious that the minute contributions of the great mass of the people will prove the most effectual and unfailling support of the efforts of charity. But they have to record, also, particular instances of extraordinary munificence. An anonymous lady has presented 800*l.* to the Society. A respectable but plain countryman, and his sister, lately paid to the secretary a benefaction of 300*l.*; and in reply to an expression of surprise, observed, "God, sir, has put it into our power, and he has also given us the will."

The exertions of the Society have kept pace with the increase of its resources.

In Western Africa and in New Zealand, they are attempting at once to civilize and to evangelize. "In the endeavour to evangelize a nation wholly or partially civilized, the expense is better known and more definite; and it is comparatively small. But, where the first rudiments of letters are to be made known; where the language of the natives is first to be fixed, and then taught to themselves; where the very children who receive Christian instruction, must be fed and clothed; where even the simple arts of life must be made known or improved; where the servant of God not only can derive little toward his own support from all around him, but must maintain the character of a liberal benefactor—it is obvious that the expense of such efforts must be large, fluctuating, and indefinite. But shall these forlorn heathen be, therefore, abandoned? Shall injured Africa plead in vain? Shall that noble race of half a million of men, who inhabit the New Zealand islands, be left to the wanton cruelty of men who disgrace the British name?"—One very important part of the Society's plans is the establishment of Christian Institutions, under the protection of British authority, in the most favourable stations for diffusing the light of truth among the heathen. In these institutions, it is proposed that provision shall be made for training up the native youth in the knowledge of agriculture and the simple arts, and for qualifying some of them to

become teachers of their countrymen, and others, if it shall please God, preachers of the Gospel. These Institutions will serve as points of support to the exertions of the Society in their respective quarters: they may be rendered the asylums of its widows and orphans; and they will become, in various ways, a source of beneficent influence over the surrounding tribes. Such an institution is about to be established within the Colony of Sierra Leone. It is proposed to receive into this institution the multitudes of African children, who are liberated from smuggling slave vessels. A very laudable regard has been paid to education in the Colony, and exertions are now making in this respect; but the rapid accession to the number of these destitute children, by the liberation of them from slave smugglers, and the large increase which may yet be expected from the same source, demand more energetic and systematic efforts to rescue them from ignorance, and to train them up in the knowledge of Christianity, and of such occupations as may benefit themselves and their country. On whom does this office of Christian charity so naturally devolve, as on the Church Missionary Society?

A grant of land having been made to the Society by Government, the way is prepared for an establishment adapted to carry these plans into execution. There a school-house will be erected, for 1200 or 1500 children; with a church or chapel, and suitable accommodations for the children, for a master and mistress, and a missionary and his family; all in a plain and substantial style. The Society's printing press may also be there established, at which the Scriptures in the languages of Western Africa, with various elementary books, may be printed. This proposal has been laid before his Majesty's Ministers, who have very liberally promised to assist the design, and to place all the liberated children under the Society's care. The prayer also of a memorial to Government, on the erection of a church at Sierra Leone, and the augmentation of the Chaplain's salary, from the Committee, and from that zealous and unwearied friend of Africa, Governor Maxwell, has been readily granted.

The Committee have great pleasure in stating the success of the plan proposed in the last Report, of taking under the Society's protection such African children as

might be named by persons in this country, willing to contribute five pounds per annum for the support of each child. The names of more than a hundred children have been received, and upwards of 500*l.* is annually paid to the Society for the benevolent purpose of their maintenance and education in Africa. Charitable persons, who feel for Africa, cannot apply to a nobler purpose an annual benefaction of five pounds, than in the support and Christian education of a little African pensioner, to be succeeded by another when the instruction of one may have been completed.

The West-African Mission has, however, to contend with peculiar difficulties. The habits and supposed interests of the native chiefs, lead them to suspicion and jealousy of the motives of the Society and its Missionaries; and these feelings have been cherished by men who live on the misery of Africa. The adherents of the slave trade have persisted in calumniating them as spies and informers; and the efforts of his Majesty's Government at Sierra Leone, for the eradication of this commerce, have been revenged on the Society's establishments. One of the houses in the Bashia settlement has been burnt; and the school-house in the Caroffee settlement burst into flames, in the dead of night, while the children were asleep; but they were alarmed in sufficient time to escape. In short, the Society's Missionaries on this coast are called to encounter difficulties from the climate, from the habits of the natives, and from the machinations of bad men, which seem unequalled in any other part of the great missionary field. One of the laymen and one of the females had died since the last Report, and the Missionaries generally had suffered much from illness. In dependence on Divine aid, the Committee, however, determined to continue, in the face of difficulties, its efforts for the good of Africa. Seven persons connected with the Society have lately been sent out to strengthen the Mission.

The attempts of the Society in Africa are unavoidably attended with a great expenditure. In the state of insecurity under which the settlements have hitherto laboured, little or nothing could be done by them toward their own support. When the total destruction of the slave trade shall give security to the plans of the Society, there is reason to hope, that, by the

produce of the soil, its settlements may be brought, in a great measure at least, to support themselves.

Mr. Butscher has accepted the office of Chaplain to the Colony, by permission of the Committee, and will probably occupy that station until a suitable English Chaplain shall be found.

In India, the Society's labours appear to have been very eminently successful. In the former Numbers of our work, we have already alluded to the efforts of the Society, to extend the benefits of instruction among the native youth, on the plan suggested by the late Dr. J. H. N.; and we have detailed largely the interesting and beneficial results of its mission at Agra. The unlooked-for success which has crowned the labours of the Society in this extensive field of service has opened new prospects and plans of usefulness. A proposal has been transmitted to the Corresponding Committee at Calcutta, for founding an extensive institution in the neighbourhood of that city, for the education of native youth; and in the mean time an annual sum of 1500*l.* has been placed at the disposal of that Committee. The mission at Agra commenced in March, 1813. Before the close of that year, 41 adults and 14 children had been baptized into the faith of Christ, all of whom continued to walk in the truth. But the effect of the Society's labours are of a still wider extent. A growing attention is excited on the part of resident Europeans to the wants of the natives. Schools are formed by individuals for the instruction of children. Copies of the Scriptures are circulated, which excite reflection and inquiry. Christian truth gradually diffuses itself; and the fabric of idolatry seems to totter more and more. Even the native poets begin to make the popular superstitions the subject of their satirical effusions.

Mr. Martyn's Hindoostanee New Testament in the Persian character has been completed, and is in extensive circulation.

The principal parts of the Liturgy have been translated, by Mr Corrie, into Hindoostanee, and an edition printed for the use of the native congregations. The Liturgy is peculiarly adapted to the habits and state of feeling of many among the converts, and the Committee trust that they shall ere long witness the

wide diffusion of our apostolical formularies in the most popular languages of India. The Rev. Messrs. Schnarrè and Rhenius have arrived at Madras. About 500 persons were on board their ship, and they had maintained Divine Service when circumstances admitted. They were received with Christian cordiality by the Rev. M. Thompson, chaplain of the Company. Here they were met by the afflicting intelligence of the death of Dr. John; and with the news, still more afflicting to them, of the decease of the Rev. Mr. Jacobi, with whom they were personally acquainted. Mr. Caemmerer, who has become, by the death of Dr. John, Senior of the Royal Danish Mission at Tranquebar, inviting them to proceed to Tranquebar, they left Madras on the 20th of July; Mr. Thompson having, with great kindness and care, provided for their convenience and comfort.

They reached this place on the 28th of July, and were very kindly received by Mr. Caemmerer and his coadjutor Mr. Schreivogel, and there, in the mean time, they are diligently employed in the acquisition of the Tamul language, for which Tranquebar affords the very best opportunities.

The school establishments of the late Dr. John were preserved from dissolution by the timely application of the Society's funds, and have been since supported and extended by an allowance of about 180*l.* per annum. The number of children in these establishments amounted, on the 1st of June, 1814, to 863.

The Society's missionaries are already rendering good service in the inspection of the English schools; and will extend their care to the Tamul establishments, as their knowledge of that tongue shall increase.

In the island of CEYLON, Government have pursued the wise and liberal policy of inviting and encouraging the efforts of Missionary Societies, to diffuse the light of Divine truth among the Mohammedan and Pagan inhabitants. Three of the Society's missionaries have proceeded to this island, with the view of fixing themselves there on the adjoining continent, as may be deemed on their arrival to be most expedient.

The projected mission to NEW ZEALAND engages the unwearied attention of the Rev. Mr. Marsden, the principal chaplain of New South Wales; and the sum of Christ. Observ. No. 167.

500*l.* per annum has been assigned by the Society for its promotion.

Mr. Marsden had purchased the brig Active, of 110 tons; and two of the Society's missionaries, Mr. Kendall and Mr. Hall, visited New Zealand in her, and brought back some chiefs and others, who, after passing some time with Mr. Marsden, were to return, accompanied by him, to New Zealand.

On this subject Mr. Marsden thus writes:—

“Parramatta, Sept. 20, 1814.

“The chiefs coming over to Port Jackson will, I trust, lay a firm foundation for the work of the Mission, and secure the comfort and safety of those who may be employed therein. Were I young and free, I should offer myself to this work. It would be my delight and my joy.

“The chiefs are all happy with us at Parramatta, and their minds enlarging very fast. Beholding the various works that are going on in the smiths' and carpenters' shops, the spinning and weaving, brick-making, and building houses, together with all the operations of agriculture and gardening, has a wonderful effect on their minds, and will excite all their natural powers to improve their own country. The idea of my visiting them is very gratifying to their minds. At present I spend all the time I can spare with them, in conversing with them on all the different subjects that appear necessary for them to be acquainted with, particularly on the subjects of religion, government, and agriculture.

“With respect to religion, I talk to them of the institution of the Sabbath-day by God himself; and they see it observed by us with particular attention. They see the prisoners mustered on Sunday mornings, their names called over, and then marched to church. They see the soldiers and officers marched to church likewise; and most of the people of the town of Parramatta.

“As I have many complaints to settle as a magistrate, they frequently attend; when I explain to them, afterward, the different crimes that each has committed, and what sentence is passed upon them—some men confined for one moon, and some for more, in prison, according to their crimes.

“With respect to agriculture, they visit different farms, observe the plough at

work, some men with the hoe, some threshing, &c. &c. They tell me, that, when they return, they shall sit up whole nights, telling their people what they have seen; and that their men will stop their ears with their fingers: 'We have heard enough,' they will say, 'of your incredible accounts, and we will hear no more: they cannot be true.'

"I am fully convinced that the chiefs, and particularly Duaterra, and Shunghee who commands seventeen districts, will apply all their strength to agriculture, if they can obtain hoes and axes.

"I think no society was ever engaged in a greater work than the Church Missionary Society is in this. The ground is wholly occupied by the prince of darkness; and many and powerful difficulties will, no doubt, one way or another, spring up to oppose this great work. But *the Lord is King amongst the Heathen*, and will, I have no doubt, establish his throne there."

A Society has been established in New South Wales, for affording protection to the natives of the South Sea Islands against the oppressions of Europeans, and for the advancement of their civilization and their instruction in the principles of Christianity. This institution owes its existence to the deep interest which Mr. Marsden has long felt in the improvement and conversion of the islanders of the South Seas. The Governor is patron; the Lieutenant-governor, president; the Deputy-Commissionary-general is appointed treasurer; and Mr. Marsden, secretary. This philanthropic society cannot fail, by due exertions, to rescue the British name from the opprobrium to which it has been too often exposed in those seas, and to facilitate the efforts of Christian societies to diffuse the blessings of the Gospel throughout their shores.

The committee have been desirous of contributing to the translation and circulation of the Scriptures in the languages of Africa and the East. The translation of the New Testament into two African languages, Susoo and Bullom, has been begun. The Committee are endeavouring also to add the Old Testament in Hindoostance and Persian to the New Testament already translated into these languages by Mr. Martyn. A translation of the Scriptures into Arabic is also proceeding at Calcutta. The Liturgy, as has been already mentioned, has been translated into Hindoostanee,

and the greater part of it into Persian. Tracts in several languages are also preparing, with a view to circulation in Africa, in India, and in the Levant.

Besides the missionaries already sent out, four German students are under a course of preparatory instruction, and no less than nine English students are preparing for holy orders, and three laymen with their wives to act as teachers of schools. The Committee, however, renew their call on the younger part of the English Clergy to consider the spiritual wants of the heathen world, and to rival the zeal of those holy men who have already devoted themselves to this blessed work. We desire cordially to second the call.

BAPTIST MISSION IN INDIA.

(Concluded from p. 704.)

V. The mission at SURAT is as yet in its infancy. The missionary C. C. Aratoon, is employed in translating the Scriptures into the Gujuratee language, and in conversing with the Mussulmans, Armenians, Parsees, Jews, Hindoos, Portuguese, &c. who resort thither, and in distributing copies of the Scriptures among them.

VI. At *Columbo*, in the island of CEYLON, Mr. Chater is labouring to acquire the Cingalese and Portuguese languages, and in the mean time preaches in English to as many as choose to attend, and attends also to the instruction of youth.

VII Two Missionaries, Mr. F. Carey and Mr. Judson, are stationed at *Rangoon*, in BURMAH, and continue to receive the countenance and protection of his Burman majesty. The only thing which occurs in the account of this mission worthy of remark, is the extraordinary frequency of crime, and the still more extraordinary and revolting severity of the punishments inflicted for these crimes. Human ingenuity seems to be exhausted in contriving more exquisite modes of torture to punish criminals, and deter others from their practices; but the only effect of these tortures (the very mention of which is sufficient to harrow up the soul of the English reader) seems to be, to produce a savage ferocity of character, delighting in blood, and indifferent to life; and thus to multiply crimes rather than to diminish them. What a striking illustration do the facts here brought before us furnish of the justice of those principles on which Sir Samuel Romilly has

founded his benevolent efforts to abate the rigour of our own criminal code!

VIII. At JAVA Mr. Robinson is acquiring a knowledge of the Malay and Portuguese languages, with a view to preach the Gospel to the natives. He speaks very favourably both of the country and of its inhabitants. The former he represents as abounding in every comfort of life; the latter as a very superior race of men.

IX. Mr J. Carey has recently been placed at AMBOYNA, and has obtained from the Government there the superintendence of all the Christian schools, 42 in number. He is studying the Malay language, and finds the Malay Christian school-masters well acquainted with the Scriptures. How greatly does this fact redound to the credit of the Dutch Government. The Christians, amounting to about 20,000, are, he says, the best of the people. The following extract from an account of this island, by a gentleman long resident there, will interest our readers:—

“The government of Amboyna comprises several islands, situated almost all within sight of each other, the inhabitants of which are partly Christians and partly Mahometans,* who live in distinct villages. These villages are governed by hereditary chiefs, as the inhabitants of Europe were, not many hundred years ago; that is, the people are fixed to the village in which they happen to be born, and the males are liable to be called to work for the sovereign, that is (at present) the Honourable Company. The Mahometans have the Koran and other religious books in manuscript in the Arabic character, and they make use of this character in all their transactions.

“The Christians have the Bible and other books printed in the Malay language with the Roman character, and they make use of this character only in all their transactions. Every Christian village has a church, in which the congregation, not only on Sundays but once or twice in the week, assemble. The Government maintains in every Christian village a schoolmaster:

* “The mountainous parts of some of the islands have become the retreat of the Abo-rigines, a savage people, whom the other inhabitants call ‘Alfoores,’ and of whose religion very little is known.”

this person was formerly appointed upon the recommendation of the clergy only, who were responsible for his conduct and qualifications, as he is not only charged with the education of the children, but has to perform all the duties of a minister to the church, except administering the sacrament and performing the ceremonies of marriage and baptism; for which purposes a regular clergyman would formerly make, from time to time, a tour to the different islands, and visit the churches on them.”—There is, however, at present, we are sorry to say, no clergyman in the island. The Malay Scriptures are now printing at Serampore, for the use of the Christians of Amboyna.

X. To the account of these different stations are subjoined some general observations on the best means of conducting and multiplying schools. In addition to the Scriptures, and the more usual elementary books, the missionaries recommend “A simple and concise Introduction to Arithmetic;” “A concise System of Geography;” “A chronological Epitome of General History;” “A Selection of the best Ideas found among Native Writers relating to the Duties of Life;” and “Selections from the Sacred Oracles.” This recommendation they support by very cogent reasons. They dwell strongly on the necessity of an active and gratuitous superintendence. If this could be obtained, the expense of each school of forty scholars would not exceed (including every charge) 120 rupees, or 15*l.* sterling per annum: 1500*l.* annually would, therefore, maintain a hundred village schools, containing 4000 children;—and they add, “Whoever considers that these 400 youths will probably impart to others the knowledge they have received in history, geography, &c., to say nothing of the Gospel of Christ, must be convinced that such a sum could scarcely be expended in a more profitable manner.”

We omit the account of the horrible immolation of four women in Bengal, which is given by the Missionaries, and close our extracts with their remarks on a swinging festival, which lately occurred.

“In May, 1813, this abominable festival was held, according to the annual custom, on the last day of the Hindoo year. There were fewer gibbet-posts erected at Serampore; but we hear that amongst the swingers was one female. A man fell

from a stage thirty cubits high, and broke his back; and another fell from the swinging-post, but was not much hurt. Some days after the first swinging, certain natives revived the ceremonies: as Brother Ward was passing through Calcutta, at this last period, he saw several Hindoos hanging by the heels over a slow fire, as an act of devotion. Several Hindoos employed in the printing-office applied this year to Brother Ward for protection to escape being dragged into these pretendedly voluntary practices: this brought before us facts which we were not aware of. It seems that the landlords of the poor, and other men of property, insist upon certain of their tenants and dependants engaging in these practices; and that they expect, and compel by actual force, multitudes every year to join the companies of sanyasees in parading the streets, piercing their sides, tongues, &c. To avoid this compulsion, many poor young

men leave their houses and hide themselves; but they are sure of being beaten if caught, or of having their huts pulled down. The influence and power of the rich have a great effect on the multitude in most of the idolatrous festivals: when the lands and riches of the country were in few hands, this influence carried all before it; but it is still very widely felt in compelling dependants to assist in public shows, and to contribute towards the expense of splendid ceremonies. Through Divine goodness, however, the influence of commerce, the more general diffusion of wealth, and the intercourse of Europeans, are raising the Hindoos from this state of abject dependence on their spiritual tyrants; and thus, providential events are operating with the Gospel to produce a happy change on the great mass of the population, especially in the more enlightened parts of Bengal."

VIEW OF PUBLIC AFFAIRS.

THE Treaty of Peace between the allied powers and France has been at length happily concluded. It was signed at Paris on the 20th instant, and arrived in London on the morning of the 23d. We reserve our observations upon it until its stipulations shall have been made public. At present they are only subjects of conjecture.

We are happy to observe that the French government has begun to act with a degree of firmness and vigour which affords the best security for the maintenance not only of its own internal tranquillity, but of what every considerate man must feel to be deeply involved in it, the general repose of Europe. The harmony which seems to subsist between the king's ministers, and the chambers, and the disposition shewn by both to omit no means which may be necessary to repress the turbulence of those revolutionary spirits, whose proper aliment is civil commotion and foreign rapine, tend to generate in the friends of order that confidence which is not only favourable but indispensably necessary to the stability of the Bourbon throne. The enemies of that throne will doubtless be indefatigable in their endeavours to effect its

subversion. Every art of misrepresentation will be employed to render the possessors of it odious in the eyes of their own people and of other nations. We know by experience how skilful in the use of this weapon is that jacobin party, still so numerous both in France and England: for so successfully has this country been assailed by their misrepresentations and calumnies, and so inefficacious have been our efforts to repel them, that the name of England is, even at this moment, most strangely associated, by the general population of France—we may even say, of the continent at large—with whatever is insincere and hypocritical in profession, and selfish and base in policy.

It was to have been expected that the partisans of jacobinism would leave no means untried to bring the Bourbon race into general discredit. They have accordingly laboured, and in this effort they have been but too successful, to connect the atrocities which have recently taken place in the South of France with the Bourbons, and to ascribe them to the persecuting spirit of the French government, as their origin. So effectually, indeed, have they succeeded in filling the public mind with

the persuasion that these acts of violence and blood have emanated from the bigotry of the Bourbons, that it has become unsafe to question the truth of the position. We, however, shall not be deterred by any degree of popular clamour—even though that clamour should be heightened by the voices of many whom we love and venerate—from declaring, that, after having examined with impartiality much that has been said, and we believe all that has been published, on the subject, we remain of the opinion not only that there is no evidence to prove that the Bourbons have had the remotest share in exciting or encouraging the atrocities in question, but that even the evidence produced by their adversaries, as far as it has any weight at all, goes directly to their exculpation.

The work which appears to have made the strongest impression on the public, to the disadvantage of the French government, is one to which the name of the Rev. J. Cobbin is prefixed. But we must say, with all due deference to those whom that work may have influenced, that the effect produced on our minds by its perusal has been to remove every latent apprehension which lurked there of the participation of the Bourbons in the enormities which it describes. Had the case been as clear as that writer pretends it is, why should he have swelled his pamphlet with a history of all the persecutions which have ever taken place in France, in order that the accumulated odium of them might fall on the devoted head of Louis XVIII.? Is not this a striking exemplification of the usual artifices of the jacobin school—of those artifices by which they succeeded in persuading the French nation that Louis XVI., the mildest of monarchs, was a cruel and bloody tyrant, whose crimes the national justice required him to expiate on the scaffold?

We admit that great atrocities have been committed at Nismes; and we are disposed to believe that religious rancour has had a great share in instigating them. The Protestants, indeed, are anxious to prove that their sufferings have been in no degree connected with their political delinquencies. But by the very attempts they have made to account for it, their advocates have admitted the fact that they were generally favourable to the cause of the Usurper, and averse to the return of the Bourbons.

Even Mr. Cobbin says, “The Protestants expected this persecution, and the restoration of the Bourbons was a matter of dread to them for some time before it occurred, as the Catholics had shewn such a disposition to persecute on their first return.” But when, or where, had this disposition manifested itself? We call for evidence. Every part of France was traversed during the summer and autumn of 1814, by English travellers, many of them deeply interested in the religious state of France.—As far as our information has gone, not one of them ever intimated that any such disposition had shewn itself.—This charge was first heard of when it became necessary for certain persons to blacken the character of the reigning family in France, in order to extenuate their own disloyalty. But it is said the Protestants *expected* persecution, and the return of the Bourbons was therefore a matter of *dread* to them. This fact is important. We all know that Protestants, as well as Papists, are susceptible of unreasonable prejudices; and to what lengths of opposition such expectations and apprehensions as it is admitted the Protestants generally entertained, were likely to excite them, is sufficiently obvious.

The truth, in this instance, seems to be, that the animosities which were first excited by political events assumed, in their progress, a religious character; and that the bigoted Catholics of the South availed themselves of the favourable opportunity which the convulsed and agitated state of the country gave them, for gratifying their religious no less than their political hatred. But we might with as much fairness attribute the riots at Birmingham, in 1790, to George III. and Mr Pitt, as the atrocities perpetrated at Nismes to Louis XVIII. and his ministers.

But we are asked, why did not the French government reply to certain memorialists and pamphleteers, who accused them of favouring persecution? They did what was much more becoming their dignity,—they sent a military force to restore quiet, and ordered their courts to bring to justice the actors in these tragedies. What can be a more convincing proof of the earnest desire of the French government to vindicate the right of the Protestants to the fullest toleration, than that their own commander was shot by a

miscreant while carrying into execution their orders to that effect?

It will be argued, however, that more prompt and summary measures should have been taken to protect the Protestants. It may be so: but the assertion remains to be proved. It would, perhaps, be even more just to attribute to our government a favourable leaning towards the London rioters of 1780, or the Nottinghamshire rioters of 1813, on account of the tardiness with which their progress was arrested, than to accuse Louis XVIII. of favouring the insurrections of Nîmes, because, in the then distracted state of his country and of his councils, they were not instantly suppressed. Indeed, the same feebleness and languor were shewn in all the public measures of that period; and in this case the king's jacobin ministry might possibly not wish to deprive their adherents of a popular topic of declamation against the royalists.

But it is asserted, as a strong collateral proof of the alarming bigotry of the Bourbons, that they have shewn themselves adverse to the scheme of national education, which was commenced by the short-lived government of Bonaparte, and which is still proceeding in France under the superintendence of a Protestant clergyman.

If Roman Catholics had felt some dislike to a plan which confided the national education to a Protestant, it was no more than we had a right to expect. Should we like to see a Catholic clergyman at the head of the central school of our National School Society? We can remember the alarm (an alarm even now in active operation) which the idea even of Quaker superintendence diffused over the whole kingdom.—But is there any ground for the insinuation which has been so invidiously brought forward of hostility to this scheme of education on the part of the Bourbons? On the very forenoon of the day on which we write, it was announced in the Freemason's Hall, by the Committee of the British and Foreign School Society, that the king himself, and the duke of Berry, had liberally contributed to the support and extension of the system, that it had been expressly sanctioned by the government, and was zealously promoted by the prefect of the Seine.

It is undoubtedly true that Bonaparte's government introduced the new plan of education; but they wished to make it subservient to their anti-christian views. The commissioners under whose direction it was placed, most peremptorily interdicted the use of the Scriptures, or even of any extracts from the Scriptures, in any of their schools. The Bible, they pronounced to be a mischievous book, fit only to make monks of the people.—Since the return of the Bourbons, however, a new commission has been appointed, who have not only entered with zeal into the scheme of extending the benefits of elementary education throughout France, but have restored the Bible to its just rank in the institution of youth. *The Bible is now read in all the schools*. Nay, the very same pious Protestant clergyman, M. Martin, who filled the situation of superintendant under Bonaparte's commissioners, retains that situation still, and daily receives from the royal commissioners the most unequivocal marks of their approbation and esteem.

Under these circumstances, we cannot but deeply regret the unjust clamour against the Bourbons which has been excited in this country at the present moment,—a clamour tending to weaken the hands of the French government, to diminish the just influence to which the voice of the British public is entitled, and to serve the cause of jacobins and revolutionists. Let us at least not assume the Bourbons to be guilty of a profligate departure from every pledge they have given, until their guilt is proved. And certainly that proof ought to be very clear and unequivocal before we venture to interfere, by means of popular meetings, between a government situated as that of France now is and its subjects.

We were on the point of sending to the press what we have written above, when the newspapers of this morning (Nov 27) brought us an ordinance of the king of France, dated the 21st inst. "An atrocious crime," says his majesty, "has stained our city of Nîmes. In contempt of the constitutional charter, which acknowledges the Catholic religion for the religion of the state, but which guarantees protection and liberty to other forms of worship, seditious assemblages have dared to oppose themselves to the opening of

the Protestant church. Our military commander, in endeavouring to disperse them by persuasion, before he resorted to force, has been assassinated, and his assassin has sought an asylum against the pursuit of justice. If such an attempt should remain unpunished, there would no longer be public order nor government, and our ministers would be guilty of the non-execution of the laws." It then directs measures both civil and military to be taken against the disturbers of the public peace.

We need not point out how strongly this document corroborates all our previous reasonings on the subject.

Having thus fully expressed our opinion, as indeed it was our bounden duty as Christian Observers to do, we are anxious to deprecate its injurious application to those benevolent individuals who have seen it to be *their duty* to publish to the world a series of strong resolutions on this delicate subject. The only charge we feel in the slightest degree disposed to prefer against them, is that of precipitation. They have lent themselves, as we think, without due consideration, to the designs of those who have only factious and party purposes to serve, by implicating the French government in the guilt of persecution; and while we are persuaded they have been actuated by the purest motives and most upright intentions in the steps they have taken, we confess that we regard those steps as at least premature. Had they privately made their application to his majesty's ministers in the first instance, and ascertained from them the facts of the case; had they even urged them to exert their powerful influence with the court of France, to give full efficacy to the liberal principles of the constitutional charter, they would have had our best thanks.

The course they have pursued, (supposing the Bourbons to be entirely innocent of the weighty charge which those resolutions imply, and from our hearts we believe them to be so,) is certainly calculated to alienate their minds from their Protestant subjects, rather than to conciliate their favour towards them.

Let it be considered for one moment what would be the effect, on the government and population of this country, of a similar proceeding, on the part of foreign nations, with respect to our Roman Catholic fellow-subjects. We know, it is true, that these are not now the subjects of persecu-

tion, in any legitimate sense of that term. But this is by no means the prevailing sentiment on the continent. There is scarcely an individual in France who does not believe that the Roman Catholics, especially those of Ireland, are a persecuted people. Even so enlightened a man as the Abbé Gregoire, in a pamphlet lately reprinted in this country, stigmatizes our conduct towards the Irish Catholics, as finding its parallel only in the enormities of the African slave trade. If, acting on this impression, meetings should be called in France and Italy, in Spain, Portugal, and Austria, in order to urge their respective governments to remonstrate with England on her conduct; would the effect be salutary? Should we not be disposed to say, that the Irish Catholics had vilified their own government, and, insensible of the favours conferred on them, had, by their misrepresentations and unfounded clamours, excited the unwarranted interference of foreign nations? And should we be the more disposed on that account to shew them fresh favour?

• But we have heard the case of the slave trade adduced as a precedent in point. But what was that case? Besides that the slave trade is properly an international question, a subject belonging of right to the great community of nations, England had given back to France several valuable colonies in which she herself had abolished the slave trade, not only without stipulating for the continuance of that abolition, but with an express agreement that the slave trade should be permitted for five years. Here, it was our own conduct chiefly which was the subject of complaint.

The cases would have been parallel had England given its sanction by treaty to the oppression and persecution of the Protestants. But what is the fact? It is this, that the constitutional charter, promulged with the privacy, and sanctioned by the express approbation, of all the allies, makes it, in the most explicit manner, a fundamental law of the state, that all Frenchmen, of whatever faith, should be equal in their civil rights; that perfect liberty of religious worship should be enjoyed by all denominations; and that not only the Catholic ministers, but the ministers of other churches, should receive salaries from the state. What more could be desired than this? And this is the law of France, solemnly instituted by the concurrent voice of the three estates of the realm, universally promulged and known as such, and even re-

cognised as such in the new treaty. We should no more, therefore, charge the French government, without the clearest evidence, with being parties to the infraction of this law, which has taken place at Nisines, than we should charge our own government with being parties to the fraudulent and nefarious practices of English slave traders on the coast of Guinea, and of their abettors in London or Liverpool, because, in defiance of the most solemn enactments, such practices were still continued.

After all, we cannot too highly honour that warm and generous ardour in the cause of the oppressed which has called forth the expression of feeling on which we have taken the liberty to comment.

The court-martial appointed to try Marshal Ney, has declared itself incompetent to the office assigned to it of trying a peer for the crime of treason. His trial has therefore been transferred to the house of peers, which is now sitting in judgment upon him. Lavalette, the director of the posts, who was so active a co-adjutor of Bonaparte, has been found guilty and condemned to death.

A descent made by Murat, accompanied by a small band of followers, on the Neapolitan territory, with a view to the recovery of the throne from which he had been driven, has ended in his capture and execution. He was shot by the sentence of a military court.

We are happy to observe, that the Neapolitan campaign, in consequence of some brilliant successes obtained by General Ochterlony, has terminated by the cession to the British government of a considerable province.

The whole of the island of Ceylon is now subjected to the direct and immediate government of Great Britain. The native dynasty is wholly excluded, and the authority of the king established in its room. The native provincial governors are to exercise their accustomed authority under the control of the governor of the island. On one part of the arrangements, that which stipulates for the maintenance of the temples and priests of Budhoo, we shall take a future opportunity of making some observations.

ANSWERS TO CORRESPONDENTS.

B. S. has been misinformed respecting the subject of inquiry proposed by his Friend. His observations, therefore, are out of place.

MR. HOLMES requests us to state, that *his* work is *not* an attempt to explain *unfulfilled* prophecy, but an explanation of *fulfilled* prophecy, from A. D. 96, to the overthrow of the French Empire under Napoleon Bonaparte, and only professes to give hints on futurity.

We do not consider the discussion respecting "*the probability of the renewal and perpetuation of particular friendships in a future state,*" of sufficient practical importance to occupy the space it would require.

C. C. ; C. O. G. ; S. L. ; *Oudis* ; A CONSTANT READER AND FRIEND ; CLERICUS DAMNONIENSIS ; A LAY MEMBER OF THE CHURCH OF SCOTLAND ; J. B. L. ; CLERICUS ; and CHRISTIANA, have been received.

f. A.'s second letter has not produced any more conviction than his first. And as for the pamphlet he recommends, we have read it with care, and each succeeding page only served to increase our doubts, both of the grand fact which it attempts to establish, and of the motives which have influenced that attempt.

The subject proposed by OBSERVATOR OBSERVANTISSIMUS, involves in effect the essence of the Calvinistic controversy. We are not anxious, therefore, to bring it forward.

ANGELO ; K. K. ; AN OLD FRIEND AND CORRESPONDENT, whose further communications we shall welcome, and W. will appear.

We wait the continuation of P. A.'s favours

We shall be glad, *if possible*, to attend to the wishes of LAICUS.

We are much obliged to Mr. PRUST for his communication.

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